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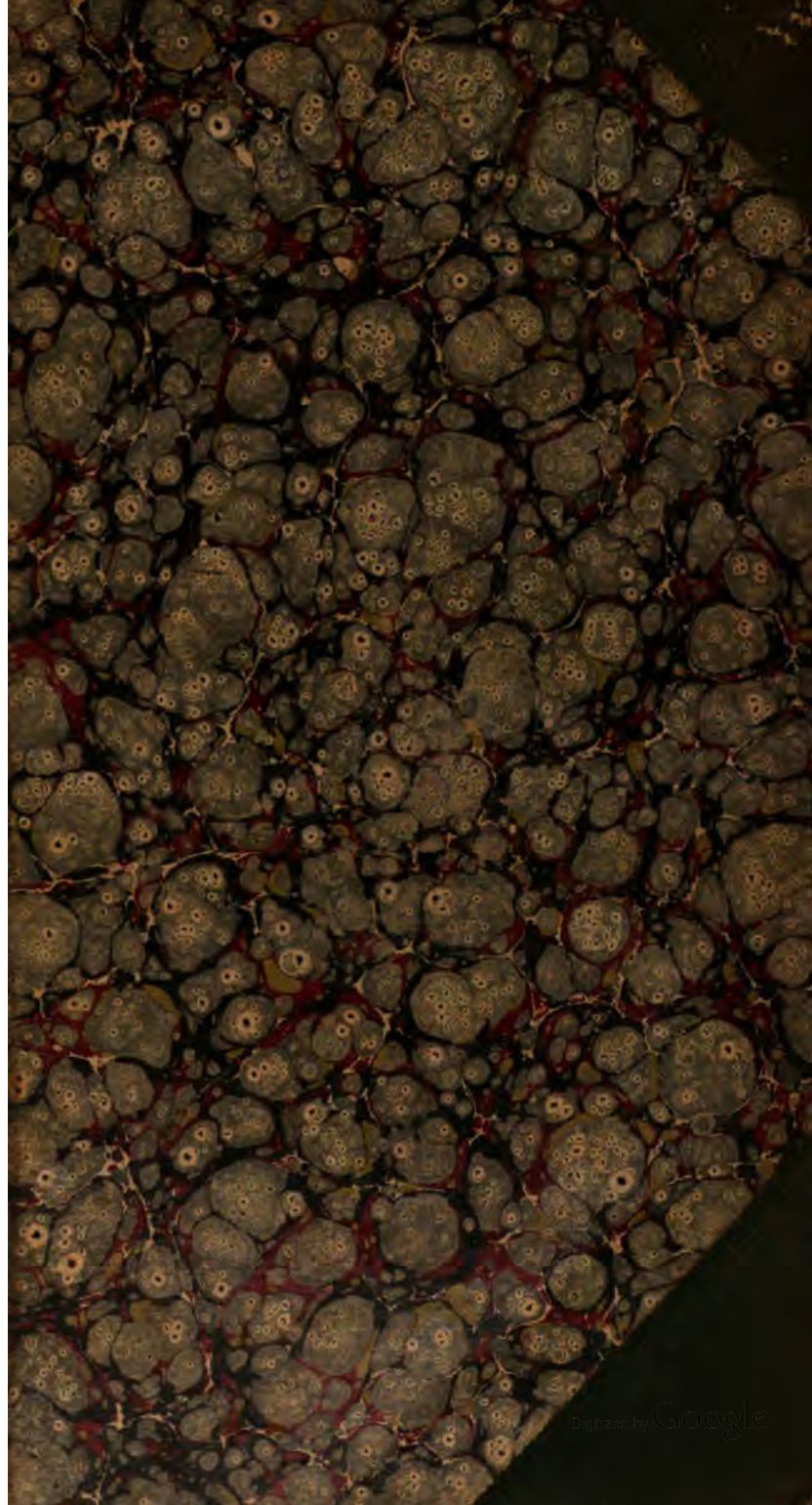
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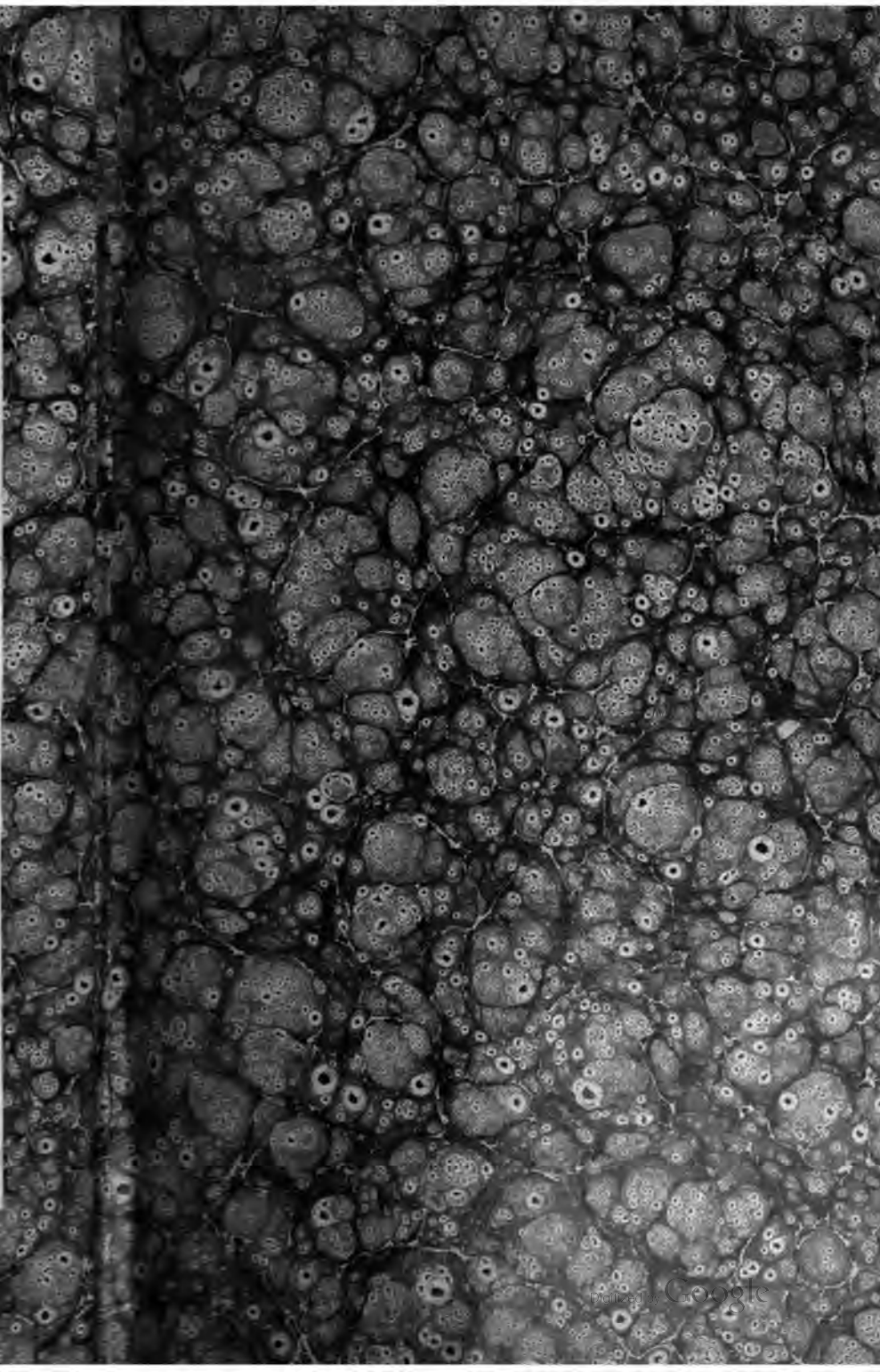
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THE
FOREIGN CHURCH CHRONICLE
AND REVIEW

FOR THE YEAR 1889

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IN MEMORIAM—MRS. CENTENARI.

IN the *Times* of January 12th was announced the death of Mrs. Centenari, daughter of the Rev. Prebendary Scarth, R.D., Rector of Wrington, Somerset, the authoress of "The Story of the Old Catholic Movements," a work published in the year 1883. This lady was born in the year 1848, and educated at her home in the city of Bath, her father being then Rector of Bathwick, one of the large parishes in that city. She gave herself very early to literary pursuits, and from time to time there appeared short productions from her pen; but after travelling in Italy with her father in 1877, and spending the winter of 1878 there, she gave herself up more entirely to study the Old Catholic Movement, and obtained access to the most reliable authorities. She completed her work "The Story of the Old Catholic and kindred Movements" in 1883, and afterwards married and settled in Italy, where she remained until 1888, when she returned to England, and brought down her history to that date.

Her death took place at her father's house in Somersetshire, at the early age of forty; but her work remains as a memorial of her industry and love of historic truth, and has become a recognized handbook of the rise and progress of the remarkable movement whose story she has recounted. The article in the present number of the *Foreign Church Chronicle* on the Reformation of to-day in its connexion with Port Royal, is from her pen.

NO. XLIX.



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A WORD ON THE SPANISH CONSECRATION QUESTION.

WHAT are we to think on the question of the consecration of Señor Cabrera for Bishop of the Reformed Spaniards, who seek for an Episcopal constitution? There are difficulties, theological, ecclesiastical, and practical, surrounding the question which have to be faced. But by whom have they to be faced? Not by self-opinionated busy-bodies who thrust themselves forward, but by those to whom the Spanish Reformers have made appeal in their distress. And who are they? The Irish Bishops. No one can say that the latter have been precipitate or headstrong in their action. They have waited patiently year after year since the application was first made to them, and that, apparently, for two reasons, the first to try the steadiness of the applicants, the second to give the whole Anglican communion an opportunity of declaring its mind by the mouth of the Bishops assembled at the Lambeth Conference in 1888. It would have been easy for the Lambeth Conference to have said, "We recommend the consecration of a Bishop for these scattered seekers after truth," or, "We deprecate the consecration of a Bishop for the supervision of these few flocks." It did neither. It left the question much where it found it, that is, it left it to the judgment of the Irish Bishops, with a grave and solemn warning to them to do nothing rashly. We may well imitate their moderation. The question is one for the Irish Bishops to decide, and it is for Anglican Churchmen loyally to accept their decision, whatever that decision may be. For ourselves, we hope that the Irish Bishops will see their way to associating the Old Catholic Bishops with themselves in consultation and in any action that they may take.

DE CESARE ON THE STATE OF THE ITALIAN CLERGY.

SIGNOR DE CESARE has published an enlarged edition of his *Conclave di Leone XIII.*, to which we have already called attention, and he has added to it what is in reality a new work, *Il futuro Concilio* (Lapi, 1888). In this second part he asks who is likely to be the next Pope, and he answers the question by saying that Cardinal Monaco La Valletta and Cardinal Parocchi are the most likely, and after them Cardinals Battaglini, Sanfelice, Alimonda, Celesia, Agostini. The first two represent the minds and

opinions of the ordinary Cardinals, Parocchi adding to it a flavour of individual acerbity; Battaglini would be conciliatory, Sanfelice hasty and uncertain, Alimonda ascetic, Celesia and Agostini instruments of the Jesuits even more than the rest. When the elective body changes so rapidly, prophecies can be but doubtful guesses at the best; but we believe that Parocchi has the greatest chance of success. The most interesting part of De Cesare's work, however, is not that in which he gives his conjecture relating to the future Pope, but the sketch which he adds of the present state of the Italian clergy and of the relations between Church and State, of which the following is a translation:—

“The priesthood, accounted in Italy an honourable career, has been losing credit for the last quarter of a century. The sympathies and confidence of the higher laity are alienated from it, chiefly because it will not give attention to the altered political conditions of Italy and of Europe. It has shut itself up, and has become corrupt. Compelled by an absolute and inflexible hierarchy to live out of its time, to consider all that it sees done around it as transitory and sinful, supported by illusory hopes of the return of an irrevocable past, it has appeared factious, and has in part become so, under the pressure of an unjust legislation inspired by suspicion and prejudice. The priesthood despised and shut out from all the movement of the day, can offer no attraction in Italy except to apathetic natures, and to those who find themselves on the lowest or nearly the lowest step of the social ladder, and who desire to rise. There is but one way of doing this, it is to follow the current.

“Very wretched is the state of Italian clerical education now. The condition of the diocesan seminaries is painful. They do not even succeed in polishing the habits of their pupils, who come usually from a low class. They only bring them under a mechanical discipline, which is purely superficial (*e dentro non ci mettono nulla*). The students are educated in hatred of liberalism, of which they have no precise idea, or I would rather say, no distinct idea whatever, they hate it stupidly. For them everything modern is liberalism; liberalism is a party; civil order, new social institutions, studies, movements of thought, all is confused in their heads, and all is ignorantly hated. The old philosophy backs up the old errors. The clergy of other days had frank and vigorous natures, there were men of real intellectual worth among them. The most intelligent were the most moderate in politics. In every part of Italy

there existed a liberal and national clergy, a clergy who did not think the teaching of the Church and Christian morals incompatible with civil progress. The lower clergy took part in the national movement with courage and efficacy. The Benedictine convents were seed-beds of culture, the Franciscan of liberalism; priests and monks searched archives and opened new sources of historical knowledge, they studied the laws of nature, and assisted in the progress of the exact sciences, they gave a powerful impulse to moral sciences, and while they shared the general culture of the country, they formed an especial culture for the clergy. They were able to boast of such men as Gioberti, Rosmini, Audisio, Father Secchi, Lambruschini, Father Ventura, Cataldo Jannelli, Angelo Mai, and the still living Tosti, Fornari, Curci, and Stoppani. But these count for nothing, every petty member of a congregation, who knows how to intrigue, has more weight than they. Some, as Tosti and Curci, are in disgrace, and are treated almost as malefactors. Tosti's letter of retractation, required of him by the Pope for his defence, and not intended for publication, nay, written because it was not to be published, was the subject of contemptible rejoicing in the Curia, and Cardinal Bartolini expressed his satisfaction to Tosti in writing!

"With such examples it is no marvel that the enlightened classes in Italy shrink from the priesthood, and that the priests' credit and influence continually diminishes. The Pope's attempts to raise the state of ecclesiastical studies are laudable, but his efforts are limited to Rome, and Italy has as many seminaries as dioceses, and the number of these is superabundant, even ridiculous, and is not the last cause of the decay of learning. Good bishops make good seminaries; good bishops are not wanting, but they do not abound, they are few in number. Many seminaries are surrounded by an atmosphere opposed to all education. From the seminaries the young clergy, as soon as they are ordained priests, if they have any money, hasten to Rome to try their fortunes, or they give themselves to elementary or secondary education, but the least capable and the most needy, pressed by necessity, take up the cross of a parish priest, and begin a painful struggle for existence which ends only with their life.

"The existence of the parish priests, especially those of country places, who are the most numerous, is a cruel torture. With a wretched pay on which it is impossible to live, they engage in petty

traffic. They are go-betweens in the markets, buyers and sellers of cattle and corn, players at *lotto* and cards, drinkers, smokers, often cursers, degraded¹ by want, solitude, and laziness, without any books except the breviary, with a wretched little church that has no sacristy or confessionals, unprovided with proper vestments, and with a dwelling that is ready to fall. This is their condition, and this is the way in which public worship is provided for in a great part of the kingdom. The ideal of the priesthood is entirely destroyed; the villagers laugh at the curate's sermon, and never take it seriously. He is often their procrastinating debtor and preaches that debts should be paid, he condemns idleness and is idle, he condemns card-playing and teaches it to his parishioners after the sermon.

"As long as the present antagonism continues, the moral condition of the clergy can only grow worse and worse. The State, which inconsiderately abolished the theological faculties, imposes no conditions of general culture on the seminaries. In spite of the superabundance of seminaries, the supply of clergy naturally diminishes; the number necessary for the services begin to fail, the small parishes are necessarily suppressed. The chapters and collegiate bodies will come to an end in a few years; in some communes there are fewer priests than churches; in others the only priest is authorized to say two masses. But whilst the parish clergy diminish in number, the parasite clergy in Rome increase. Never were there in Rome so many seminaries and ecclesiastical colleges as now, never was the prelacy more numerous, more eager, more greedy of gain. Many students in the provincial seminaries do not embrace the ecclesiastical state, being hindered by military service or by family necessities; but it is otherwise at Rome. As soon as the students of the Roman seminaries are ordained, the first thing that they seek is the protection of some prelate. It is an axiom in the ecclesiastical world that you cannot make a career without some one to help you. They endure a long and humiliating apprenticeship of anti-chambers, flattery, and fictions. The posts are all more or less gainful, sometimes made so by heaping them together. The Church is universal, but the various organs of its government are Italians, and mostly Romans, or from the old Papal States. In this sense Italy truly governs the world, and not without injustice, for as the Church is not Italian but universal, it ought to give a cosmopolitan character to its organs of government.

¹ Literally, "embruted."

"The students who are educated in the seminaries and ecclesiastical colleges of Rome, except the few who go to the missions, and who almost all belong to the regular clergy, are educated for "a career," not for parish work. It is only the least capable who undertake that. The Pope's attempt to raise the standard of religious education has produced some effect in the Roman seminary, where, however, the institute of higher literature is little frequented, because it gives no diploma. The education there is altogether humanistic. The need of learning is not felt except where it will bring some immediate gain. Yet there is no comparison to be made between the instruction in the Roman seminaries and that of the other seminaries of Italy, with few exceptions. Natural and legal sciences are taught in the Roman seminary, as well as history and French, and in the free schools German; there is also a college of Oriental philology. All the prefects of studies are ecclesiastics of acknowledged scientific worth; Talamo, the author of divers works on Thomism, is highly esteemed. The book in which he shows himself not only a learned, but a scrupulous historian, is 'L'Aristotelismo della Scolastica nella storia della filosofia.' In this he sustains the thesis that the philosophy of the Schoolmen was not enslaved to that of Aristotle, and goes so far in his defence of its independence as to deny that it had any connection with Aristotelism, of which, however, it made use for its own objects. In another book he seeks to represent Christian doctrine as almost independent of that of the Stoics.

"The consequences of the present antagonism between Church and State are fatal to the culture of the clergy. If the condition of Italian society suffers by it morally, that of the clergy does not gain. No noble any longer enters the ecclesiastical hierarchy, nor do youths of strong intellect and vigorous spirit embrace the ecclesiastical state. Clergy, prelates, cardinals show every day an increasing intellectual decay. When an old priest dies he is sure to be succeeded by one inferior to him. The old 'intransigenti' cardinals who are dead were to be admired for their frank and firm convictions. Opportunism now prevails, people are 'intransigenti' through calculation, and devout through hypocrisy.

"It is no wonder that in an altogether new and abnormal state of things, a perturbing element should be getting the upper hand in the clerical world, one of which the Jesuits had given a specimen after '48, but which had not been followed up. To dispute with

bitterness ; to assail opponents with the arms of insult and evil-speaking ; to break the rules of ecclesiastical discipline by disrespect to episcopal authority, sometimes by attacks upon it, at times with proper caution and pretences not sparing the Pope himself ; to introduce into the Church the seditious and turbid spirit of commonplace journalism—this is the new system. A nursery of ecclesiastical libellers has been formed, seekers after scandals, power, and money. Some of them have gained their objects ; others have not yet succeeded because their lives are scandalous, but they are protected and enabled to exercise an insupportable tyranny over the bishops and clergy of their respective regions. This sort of journalism, which recruits lay adventurers from every country, and the most audacious of the hierarchy in Italy, flourishes. The Jesuits, who initiated it, have been surpassed by their disciples. Their chief periodical, desiring to retain its ancient reputation, has not overpassed certain limits. It has become more aggressive than formerly, but has not yet descended into the mud.

“This spirit of libellism, which now infests almost the whole of Italy, is certainly one of the most curious phenomena of our times. It is not esteemed, it is thoroughly despised ; but it is feared. All attacks made upon it have failed, because at the last hour, through some mysterious influence or mistaken spirit of indulgence, or because of threats of scandal from the libellers, severe measures have not been taken, and there has been nothing but platonic admonitions. These libels also do but give colour and life, so to speak, to the dominant tone. If Leo XIII. is not violent like Pío IX., he is disputatious in character, and does not shrink from violence in his claim on the temporal power. The querulous and disputatious character of the Pontiff is gratified² by these journalists and they gratify it by tasteless and superlative adulation, making the excuse that after all theirs is only an excess of zeal. They promise to moderate it, and do the same again. This has been going on for years, and well-disposed people are greatly troubled by it. The better part of the episcopate and of the clergy are afraid of drawing on themselves the thunderbolts of these libellers, and submit to their tyranny. If any have recourse to Rome, he finds no justice there. It was possible to suppress a French journal, because it received a monthly subsidy from the Vatican. The subsidy was withdrawn, and the journal came to an end, to the great vexation of its managers,

² Literally, “tickled.”

and not without leaving a trail of scandals. If Italy were engaged in some great war, this journalism would be a great impediment to the Government, and a hindrance to public quiet. It is folly to hope that it will change its tone, while the tone of its directors remains unchanged. The power of these journals consists in their supposed coherence.

"A Pope of talent ought to reform the Church, beginning by purifying the hierarchy from all the superfluities, anachronisms, and corruptions that afflict it. The order of the government of the universal Church is still what it was in the days of Sixtus V. The spirit of JESUS, which once animated all the organs of the Church, now animates but a small part of them. The Italian priest is uncultivated and has no ideal. He boasts that he is practical, and that he does not shrink from the means of gaining his worldly ends and his personal advantage. The average cultivation of the Italian clergy is lower than that of the clergy of France, Germany, Austria, and Belgium. This may be raised by study, but improved culture will not suffice unless the character is renewed, and unless the clergy find the necessary guarantees for justice in the laws of the State. The Church does not live a separate life in Italy as it does in America and in England, it is closely joined to the life of the State, both by historical tradition and by legislation.

"The State also has duties and obligations connected with the education of the clergy. It has been unwilling or unable as yet to make a law concerning seminaries, nor has it ventured to impose on them any conditions as to general culture. It has abolished the theological faculties, it allows the lower clergy to be degraded (*abbrutiti*) by want, or it molests them by senseless fiscalism; it has resolved to remain estranged from all moral and religious action in the national life. It is the very image of a mechanical State, whose only duties are to maintain order and to satisfy material wants. Incapable of creating a religious education, it has left it to the care of two enemies, the priest and the Socialist, who are preparing a society destined never to know rest, but to waver continually between the two extremes of reaction and anarchy. These extremes, less widely separated than they seem, are agreed in their hatred of the moderate ideas which govern the State of monarchical institutions which protect moderate and liberal ideas, and of high cultivation. And this is the education of the Italian people to whom universal suffrage has been given in its worst form!

"The State in such conditions can have no grand ideals, or if it has it cannot attain them, and will let itself be governed rather by the disposition of its ministers and the partial and changeable interests of its representatives, than by any distinct ideas and programmes of government. And we have come to such a point that on the ground that the priest is the enemy of liberal ideas, and that the Pope reclaims the civil principality, we are engaged, almost un-awares, in a senseless war against every conservative or religious idea and interest. We are radicals without intending it. Repeating conventionally that the ecclesiastic is the enemy of the country, we are unable to discern the good that the ecclesiastic and the Church represent as an element of social and political order. We do not attempt to improve the priest, but remain insensible to his moral and economical deficiencies. Truly it is impossible to imagine a blinder conduct. Politicians suppose that the world is to be governed by electoral conventicles, and that high ideals, culture, and vigorous convictions are superfluous. God grant that we may not some day experience the fruits of this ignorance !

"The future is dark, and never were the uncertainties so many. It is a state of things which cannot be radically changed by the will of one man. The new pontiff will be its result. Towards him the Italian State, without in any way derogating from its traditions of prudence and moderation, ought to assume a firmer attitude, if, as is probable, the new pontiff is not the ideal Pope who might be desired. If he also desires political war, it is the duty of the State to use the weapons that it possesses ; but it must know how to distinguish between the Church and its rulers, between the actions of the Pope as its head, and those of the political pretender. It should rebuke the pretender but respect the pontiff, and it should establish just ecclesiastical laws, protecting the lower and providing education for the younger clergy.

"The Italian Government must make up its mind to have an ecclesiastical policy corresponding with a state of things which it is powerless to alter. And this policy must be above all parliamentary fluctuations, and must aim at a very distinct object, ample liberty for the Church, but resistance to the Vatican in other things. The present state of things in Italy is fixed, to attack it is a crime. The Church itself, no longer distracted by earthly struggles, will be the chief gainer. The political pretensions of the papacy injure the Church, divert the papacy itself from its proper mission, and prepare

its ruin. The papacy is now compelled to try if it can live by its moral force alone, and it succeeds in doing so. Never was its influence higher than since it has been deprived of temporal sovereignty. And if in future it does not succeed, the meaning of that will be that the Spirit of JESUS no longer animates and supports it; that the religious stores of the supreme government of the Church are altogether exhausted; and that its Divine Founder will know how to find a way by which the great institution that He founded may find peace amid the tempests of the world, or may limit itself to live the life of each people, and to accommodate itself to that people's especial needs. The middle ages would be entirely ended, if after the disappearance of the universal Empire the universal Church disappeared also. They were the two poles on which Dante and his contemporaries made social order to rest. The universal Empire as Dante saw it has disappeared, or rather it has been transformed into individual sovereignties, founded upon the modern and juridical idea of States and nationalities. Might it not be even so with the Church? It will depend on the Vatican. The Church, as far as concerns its hierarchical organization, might divide itself into as many independent national Churches as the Empire has done, but united in the same faith. Döllinger believes that this will happen necessarily or rather providentially, in days to come."

THE REFORMATION OF TO-DAY IN ITS CONNEXION WITH THE CHURCH OF HOLLAND AND PORT ROYAL.

(Continuation.)

ST. CYRAN, JANSEN, AND PORT ROYAL.

DURING these stormy times the waves of battle were constantly surging round the walls which girdled the quaint old city of Louvain,³ yet within their precincts the 6000 scholars of the forty-three colleges which composed the University⁴—accounted at this time the first school of canon law in Europe—were calmly pursuing their studies, some preparing to lead as hard a fight as any going on outside—a conflict, in fact, of which the issue is not yet decided.

³ In South Brabant, sixteen miles east of Brussels. The walls are nearly seven miles in circumference.

⁴ Founded in 1456 by John, fourth Duke of Brabant.

Louvain was the headquarters of the teaching of St. Augustine and of his doctrines on grace. Greatly through the influence of the Brothers of the Common Life, religion had been kept alive in Holland, and here the Bible was more studied and taught than is usual in Roman Catholic colleges. Consequently the students from Louvain were noted both for their learning and piety. Among them, in the early part of the seventeenth century, were two whose names stand out in the Church history of this period—Jansen, the author of the celebrated *Augustinus*; he afterwards became Bishop of Ypres—and Jean de Hauranne, better known as St. Cyran, which was the name of the Abbey he afterwards obtained. To these may be added, about forty years after, John Van Neercassel, in due time Archbishop of Utrecht.⁵ It should be borne in mind that they were brought up in the same university, and trained under the same influences, so will the parts they took in after-life be better understood.

The friendship of Jansen and St. Cyran, begun at Louvain, lasted through life. After leaving the University they spent some years studying theology together at St. Cyran's house at Bayonne, clearly drawing the line between inspired and uninspired writings, a distinction which the Church of Rome has often failed to make. When attacked by the Jesuits in after years it was with the weapon that came readiest to hand, viz. the accusation of Protestantism and heterodoxy.

Although the Founder of Christianity has declared that the gate leading unto life is strait, and the way narrow, Jesuitism undertook to widen the entrance and smooth the path, and was in consequence popular at the French court. Vices were glossed over, precepts explained away; absolution granted for the mere avowal of sins in the confessional, the so-called penitent going away only to indulge in them anew, certain of a ready pardon. The great, the noble, and the rich must be conciliated; if the gay world would not bear the yoke of religion, religion must be softened down to suit it. Thus "to be a Jesuit" has passed into a by-word. Yet power purchased at the expense of morals contains the seeds of its own destruction, so when Jansen and St. Cyran—having agreed together to devote their lives to the exposure of this system—"reasoned of righteousness, temperance, and judgment to

⁵ On account of Cologne being raised to the metropolitical rank in the middle of the eighth century, Utrecht was reduced to a bishopric, nor was its *Archiepiscopate* restored till 1559, by Pope Paul IV.

come," they found many hearts only waiting to receive the teaching. The religious world was awaking to the fact that casuistry is not the bread of life, and that the thirst of souls immortal never can be slaked at muddy springs.

St. Cyran undertook the question of Church Discipline, and treated the subject fully in his work called *Petrus Aurelius*.⁶ This book was approved by an assembly of the French clergy in 1642, who ordered that a copy, printed and bound at their expense, should be sent to every bishop and chapter throughout the kingdom, and the three huge folios may still be seen in the cathedral libraries.

Jansen undertook the doctrine of Grace in his *Augustinus*, a work far more celebrated, if not more learned, than that of his friend. In it he endeavoured to restore French theology—long obscured by Jesuit sophistry—to the purity of St. Augustine's teaching. This was, in short, the revival of the old controversy of Grace *versus* Freewill, Augustine *versus* Pelagius. The Jesuits, taking that view of the question which appeals to the pride of intellect, claimed so much for the freewill of man as to leave little scope for the Divine grace; Jansen, taught by the Scriptures and the early fathers, argues for the necessity of grace, arranging with clearness and skill St. Augustine's arguments in defence of it. The work took him twenty years to write,⁷ and was not published till four years after his death.⁸ Directly it appeared the Jesuits attacked it, extracting from it five propositions which they induced the Pope to condemn as heretical.⁹ The Jansenists have always denied that they are contained in the *Augustinus*, condemning them as unreservedly as the Jesuits themselves. So little idea had Jansen of propagating heresy that he left directions that, previous to publication, the work should be sent to the Pope for approval. Jansen's executors, however, fearing that Jesuitical influence would obtain the condemnation of the book, hastened on the printing. By the treachery of a workman some of the proof sheets were shown to the Jesuits, who, through their representations, induced the University of Louvain to forbid its publication. It was now in the hands of Zegers, the leading bookseller of that city, who naturally resented the injustice of being left with two-thirds of such an enormous work on his hands, and demanded a hearing of his case. Temporizing with the University,

⁶ Aurelius was one of St. Augustine's names, whose sworn disciples the friends both were.

⁷ Modern "improvements" at Louvain have destroyed the tower in which he is said to have worked.

⁸ He died of the plague 1636, aged fifty-one, having held the See of Ypres only six months.

⁹ Innocent X., in the Bull *Cum Occasione*, which appeared May 31, 1653.

he made his men work in relays night and day, and to the general surprise, the *Augustinus* was one morning in the year 1640 exposed for sale.¹ It produced an effect on the history of the Western Church which probably no other work ever caused, occasioning one of those controversies in which, while fighting for Christian truth, both sides are apt to forget that the essence of Christianity is charity.

The most noted controversialist of the day, Antoine Arnauld, wrote to defend the *Augustinus*. Opposition to the Jesuits was, in his case, hereditary; his father, the well-known advocate, having mainly contributed to their expulsion from France in the reign of Henri Quatre, 1594. The temporal interests of that sovereign being on the side of Roman Catholicism, the sincerity of his abjuration of Huguenot tenets was always doubted, and the Jesuits are believed to have instigated several attempts on his life. Hence their banishment, for there never was a French monarch more popular than Henri; he is said to be the only king of the *ancien régime* whose memory is still beloved in France. He was little given to study or reflection, and it is unlikely that he was influenced by profound conviction either way. The eloquence of Arnauld had denounced the Jesuits before the whole of France; and that they are not wont to forgive an injury, his children and children's children experienced to their cost. Four years after the expulsion of the Society, Henri Quatre granted the Edict of Nantes to his Protestant subjects, a measure which, by permitting them a republican assembly, fortresses, funds, and a militia trained to war, not merely tolerated their religion, but allowed of an *imperium in imperio*, or one empire within another. As their annual assembly kept the flame of treason alive, Henri induced them to adopt another mode of representation, viz. the appointment of ambassadors who should reside at court. Thus was their power sacrificed to their vanity. But to return to the *Augustinus*.

On refusing to retract his defence of it, Antoine Arnauld was expelled from the Sorbonne, as were also, in the course of the two following years, more than sixty doctors who refused to sign the censure on his works. The loss of Arnauld's doctor's bonnet was, however, so far from injuring his fame, that, in his own generation he was always known as *the Doctor*. His sister, the Mère Angélique, was the celebrated Abbess of Port Royal. Through the laxity of

¹ See Dr. Neale's "So-called Jansenist Church of Holland."

the times, and the influence of her maternal grandfather (M. Marion, the Advocate-General), with Henri Quatre, she was appointed Abbess as a little child. M. Marion's daughter and heiress having married Arnauld the Advocate, and borne him twenty children, some of the girls were, almost as a matter of course, placed in convents. Marie Jacqueline, known afterwards as Angélique, was appointed coadjutrix and successor to the then Abbess of Port Royal, and Jeanne Arnauld, her sister, who took the name of Agnes, to the Abbey of St. Cyr, when they were aged respectively seven and five. The sense of their responsibilities, however, increased with their years, and they devoted their lives to the reform of their convents, until these became models on which to mould others. The name Port Royal appears to be derived from the fact that in the early part of the thirteenth century Philip Augustus, having lost his way out hunting, found a shelter or "port" in this remote valley. In 1223, the year of the death of Philip Augustus, the Pope conferred upon the convent the right of affording an asylum to lay persons who wished to live in seclusion without being bound by vows. The coincidence of the dates suggest that this right may have been conceded at the king's request, in memory of the occasion when he found a temporary shelter within its walls. It is situated not far from Versailles; but, the situation being unhealthy, in the year 1626 the nuns left it and went to Paris, where Madame Arnauld, Mère Angélique's mother, then a widow, had bought a house and grounds for the community.² Henceforth this was known as Port Royal de Paris, the other as Port Royal des Champs. Fifteen years after, the latter became a home for men of learning, who, wishing to lead a devout life without taking vows, availed themselves of the privilege granted 400 years before by Honorius III. When Antoine Arnauld was ejected from the Sorbonne he enrolled himself among the recluses; the Abbé de St. Cyran had the direction both of them and of the nuns. Neglect had increased the dampness of the valley; with the practical devotion of an earlier age the recluses personally engaged in the work of drainage,

² This convent is still standing (Boulevard Port Royal, near the Observatory), but has had its destination changed, being now the great Lying-in Hospital of Paris, known as La Maternité. The nuns' cells are now occupied by hospital beds, the gardens have become the recreation ground of the students, and the Superior has been replaced by M. Tarnier, the inventor of that last contribution towards the science of preserving infant life known as the Incubator for children (*Concruse pour enfants*). The tricolour flag hanging above the door, and the inscription *Liberté, Egalité, Fraternité*, afford food for such as care to reflect on them stability of human institutions.

repair, and cultivation, and soon accomplished a complete transformation.

Anxious, as all reformers have been, to leaven the rising generation, Arnauld, St. Cyran, and their friends established two schools, one for rich, the other for poor; and thus prayer, Scripture reading, study, and manual labour filled up the time of men who, had they chosen, might have passed their lives in dalliance at the French capital, the juxta-position emphasizing the contrast. Society there was presided over by the Queen-Mother, Anne of Austria, of whom it was said, "None could so well hold a court." To many who wore the "soft raiment" of "king's houses" Port Royal seemed a dreary exile, and yet there were not wanting men of rank and women of beauty, who, wearying of the world and its vanities, sought retirement within its walls, where the life they led was a rebuke, not only to their former associates, but to the courtly Jesuit confessors. St. Cyran's influence had probably a good deal to do with these decisions. He was much sought after as confessor by the upper ranks of society, the whole Arnauld family being among his disciples. All Angélique's five sisters, and even her mother, when a widow, eventually joined the convent. Only one of the sisters, Catherine, Madame le Maître, married; but the union was unhappy, and terminated in a separation. She boarded in the convent until, on her husband's death, she became a nun. Her three sons, Antoine le Maître (a rising barrister), Simon Séricourt (a military man), and Isaac de Sacy, joined the recluses; the latter afterwards became director to them and to that division of nuns which had returned to Port Royal des Champs, when in the year 1648 Angélique found herself obliged to divide the increasing community. The recluses then went to Paris, where they lived in a house in the Faubourg St. Jacques for three years, after which they returned to Port Royal des Champs, occupying a farmhouse called Les Granges on a neighbouring hill.

Angélique's fame spread throughout France. She was instrumental in reforming several other convents, notably Marbuisson, which had fallen into a disgraceful state under the rule of Madame d'Estrées. Agnes, her sister, was also Abbess of Port Royal for some time, Angélique having obtained a licence from the crown authorizing the nuns to elect both abbess and prioress triennially. The energy of the former was also employed in bringing other convents into order. She wrote a devotional book, against which a

charge of heresy was brought, and the matter was referred to Rome. As only a few MS. copies had appeared it was decided that, without condemning the work, its publication should be forbidden. Agnes was not the only nun who wrote, as her niece (who in after years became a second Abbess Angélique of Port Royal), Jacqueline (sister of Pascal), Marie des Anges (aunt of the learned Nicole), and several others, were distinguished for their literary labours, which consisted principally of memoirs and devotional works. The chief fame of Port Royalist scholarship, however, naturally rests with the men.

A host of illustrious names crowd on the memory at the mention of France in the latter half of the seventeenth century and among the greatest are numbered the recluses of Port Royal, be it in philosophy, literature, or religious controversy. A short notice of some of the best known will not be out of place. Of St. Cyran and Antoine Arnauld mention has been already made.

Pascal (1623—1662). Des Cartes at first refused to believe that his work on conic sections was the production of a youth of sixteen. Torricelli, the mathematician, died in 1647, leaving his discovery of the barometer incomplete; he had made it apparent that the weight of water and the mercury was a counterpoise of something, but what that was, was left uncertain. To Pascal belongs the honour of the discovery that it is the pressure of the atmosphere on the surface of the mercury which sustains it, and that it consequently falls on a height; e.g. on the top of a mountain, where the weight of the atmosphere is less. The two essays which established his scientific reputation, *On the Equilibrium of Liquids*, and *On the Weight of the Atmosphere* were published after his death. But before he had completed his twenty-fifth year he had entirely abandoned the pursuit of science for that of religion, espousing the cause of the Port Royalists, and exposing the sophistry of the Jesuits in his *Provincial Letters*, of which more hereafter. His *Pensées*, the fruit of his religious meditations, appeared after his death, and have been a source of consolation and confirmation in the faith to many for 200 years, from Madame de Sévigné onwards. He presents a striking example of the submission of a great intellect to the Christian faith, and furnishes an exception to the reproach that the high cultivation of mathematical science is unfavourable to the acceptance of the creeds of the Church. Bayle spoke of him as "one of the sublimest spirits in the world;" his sister, Madame

Perrier, wrote his life. He was buried in the church of St. Etienne du Mont, Paris.

Lancelot (1615—1695). His fame as a grammarian would suggest that he had the greatest share in at least four of the works which bear the names of Arnauld and De Sacy conjointly with his own, viz. *Nouvelle Méthode pour apprendre la Langue Latine*; *Nouvelle Méthode pour apprendre la Langue Grecque*; *Jardin des Racines Grecques*; and *Grammaire Générale*. He also wrote *Mémoires de St. Cyran*, to whose abbey he retired on the dispersion of Port Royal. When that, too, was suppressed, on suspicion of Jansenism, he went into exile at Quimperlé, where he died.

D'Andilly, Robert Arnauld, eldest brother of Antoine. He translated Josephus and the Confessions of St. Augustine, and was the first of the family with whom St. Cyran became acquainted. He managed the estates of Port Royal, and when its members were dispersed for refusing to sign the Formulary, he only, with his son, refused to leave. The lieutenant of police, not thinking it necessary to disturb one old man nearly eighty years of age, left him alone. Another of his sons, the Marquis de Pomponne, was at one time Secretary of State for Foreign Affairs under Louis XIV., and he, in after years, when the convent was finally suppressed, gave a home to his cousin, Isaac de Sacy.

Isaac de Sacy, son of Madame le Maître, née Arnauld. Translator of Terence and Phœdrus, and author of other French works both in poetry and prose; he is best known by that translation of and commentary on the Bible, which was begun during his incarceration in the Bastille, and completed after his death by Du Fossé.

Antoine le Maître, brother of the above, d. 1684. Like Boileau *né d'aj eux avocats*, he was himself a distinguished member of the Parisian bar. On the occasion of a deputation to inquire into the heretical practices said to prevail at Port Royal, he was put forward to answer interrogatories, and proved a match for his opponents. He was the author of several controversial works.

Nicole, b. 1625. Although his *Essais de Morale* is perhaps the work by which he is best known, he is hardly less celebrated for his controversial writings. In *La Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie* he was assisted by Arnauld. As that was a refutation of the Calvinist Claude, so was *De l'Unité de l'Eglise* the refutation of another Calvinist, Jurien. Nicole was the

author of several other works, besides assisting Pascal with the *Provincial Letters*.

Du Fossé, who wrote the Lives of Tertullian and Origen under the name of La Mothe, and finished De Sacy's Bible. He also wrote a History of Port Royal.

Quesnel, whose *Moral Reflections on the New Testament* succeeded the *Augustinus* as a bone of contention with the Jesuits, so that the term Jansenism was at one time replaced by that of Quesnelism. This book was the immediate cause of the Bull *Unigenitus*.

Singlin, author of *Instructions in the Scriptures*, which fill six volumes. He succeeded St. Cyran as spiritual director to the convent when the latter went to prison.

Hamon. Although physician to the establishment, he found time to enrich its library by his *Exposition of the Canticles*, his *Soliloquies*, and a work on *The Practice of Continual Prayer*.

Tillemont (1637—1697), whose great work, modestly styled *Mémoires pour servir à l'Histoire Ecclesiastique*, (sixteen vols.) won a remarkable testimony both from Gibbon and Dupin. Besides his *Histoire des Empereurs* (six vols.) he supplied materials for several other works. He was buried at Port Royal.

Racine (1639—1697). Brought up, as was Tillemont, at the convent school, he retained such an affection for the spot that he requested to be buried there. When the site of the cemetery was ploughed out his remains were removed to St. Etienne du Mont, and deposited by those of Pascal. This church has acquired a tragic interest from the fate of the Archbishop of Paris, Mgr. Sibour, who was there assassinated during service, January, 1857, by a fanatic priest. As this prelate boldly declaimed against Ultramontanism as a "double idolatry,—that of the temporal and of the spiritual power" (*vide* letter to Montalembert, September, 1853), it is a coincidence that he should have fallen on the spot where rest the remains of two Port Royalists. Racine wrote a history of the convent, and both he and also Boileau wrote epitaphs on Antoine Arnauld.

Attracted by the success of St. Cyran's labours, Cardinal Richelieu offered him preferment. Fear of laying himself under obligation to an unscrupulous man was the cause of the Abbé's refusal. Richelieu, either offended at the rejection of his advances, or alarmed by the suggestions of a growing heresy industriously circulated by the Jesuits, had St. Cyran seized and shut up in the

castle of Vincennes, near Paris, about the year 1636, and the recluses were dispersed. But persecution then, as ever, proved a failure; the Abbé's patience and courage was a sermon fraught with even greater power than his discourses in the days of freedom. The injustice of his captivity was resented, and the nuns of Port Royal continued to enjoy the benefit of his advice through M. Singlin, by his appointment their new director, and his frequent correspondent. Details of his life in prison (where he was confined for about seven years) are not wanting; these speak of his constant efforts to relieve the needs of fellow-captives. His own were ministered to by St. Vincent de Paul, known as "the saint" of the seventeenth century. During the early part of his imprisonment Jansen had died of the plague at the age of fifty-one, having held the see of Ypres only six months. On Cardinal Richelieu's death in December, 1642, St. Cyran was released, but only to die, which event occurred the following year. The recluses were then allowed to return to Port Royal.

Richelieu, by humbling the noblesse, had prepared the way for the despotism of Louis XIV., who, as a child of five, ascended the throne a few months after the Cardinal's death, and in future years proved himself the great persecutor of St. Cyran's disciples. Still the monarchical power was not finally established till after those years of turbulence and mutual bloodshed known as the insurrection of the Fronde—that struggle of a nation for its liberty, which the haughty spirit of the Queen-mother, Anne of Austria,³ the military skill of Turenne, and the diplomacy of Mazarin, at length succeeded in subduing, so that Louis in 1652, at the age of fourteen, was enabled to enter Paris the undisputed master in his own dominions. The misery and desolation of the country round Paris is graphically described in a letter which has been preserved, from Mère Angélique, who, with her nuns and the recluses, used every exertion to alleviate the distress of the peasantry. The spectacle of the English revolution, with its crimes and abuses, served to check the progress of liberty in France. There would seem to be a law of repulsion by which the two countries re-act on one another in political opinion, as witness again the French revolution of the eighteenth century.

The following period was one of prosperity for Port Royal, as

³ Daughter of Philip II. of Spain, from whom she appears to have inherited that love of power which, with such success, she impressed upon her son.

during the English Civil War many parents sent their daughters to the convent for education, and learning "pursued the even tenour of its way," both among youths and maidens. Louisa di Gonzaga, afterwards Queen of Poland, was one of the pupils, as was also Elizabeth, daughter of the Marquis of Hamilton, whose religious training armed her against the scathing temptations of the court of Charles II., where she became a celebrated beauty, being known as La Belle Hamilton. There is a painting of her at Hampton Court, and another in the National Portrait Gallery, South Kensington. Under this latter is a notice of her piety and devotion to her family. She became the wife of the Comte de Gramont. Her husband was so ignorant of religion, that one day during a serious illness, after she had repeated the Lord's Prayer by his bedside, he exclaimed, "What a beautiful prayer! Who made it?" and asked her to say it again.⁴ He seems afterwards to have yielded to religious influences, under the guidance of Fénelon.

When the community was divided, M. Singlin, being unable to direct both houses, Port Royal des Champs was made over to De Sacy. He thus had his mother, his aunt, and his two elder brothers under his direction, which seems rather a reversal of the order of things. He was, however, an excellent confessor, and insisted above all things on the study of the Bible. To him is attributed the well-known comparison of Holy Scripture to a river, in which an elephant may swim or a lamb may wade. His translation of the Scriptures into French is not only a standard one for divines of his own Church, but is still used by the Bible Society. A good portion of it is said to have been written during his incarceration, years after, in the Bastille.

The *Augustinus* had appeared in 1640; for sixteen years the war of tongues and pens anent the Five Propositions had been waging. Alexander VII., called on to decide the difficult question as to what was the exact meaning of a deceased author, gave judgment for the Jesuits, and against the Port Royalists, in a brief (October 16, 1656), which gave rise to the celebrated Formulary the following year. This declared that the five heretical propositions did exist in the *Augustinus*, and condemned them. Every ecclesiastical person, priest or bishop, monk or nun in France, was to be compelled to

⁴ *Journal de Dangeau*. In Fénelon's *Spiritual Letters to Women* (Rivingtons), twenty-eight will be found addressed to the Comtesse de Gramont. The Comte de Gramont's Memoirs were written by his brother-in-law, Anthony Hamilton. An edition, dated Strawberry Hill, 1772, bears Horace Walpole's name.

sign the Formulary, whether they believed the propositions to exist in the book or not. Here was a development of Papal Infallibility; here were articles of faith laid down without reference to a Council, as well as articles of fact which no Council would have dared to promulgate. This is an important point, because it is the dogma of Papal Infallibility which has given rise, more than anything else, to the movement in favour of Old Catholicism as seen to-day upon the Continent.

Such was the hatred of Jansen's enemies that orders were given to destroy his monument in the Cathedral of Ypres,⁵ but they had to be carried out in secret haste at night, as his memory was esteemed by his flock. The promulgation of the Formulary was delayed for five years, partly because Cardinal Mazarin (who declared that the Jesuits gave him more trouble than all the rest of the kingdom put together) refused to interfere, and partly on account of the *Provincial Letters* of Blaise Pascal. The fury which these letters aroused in the Jesuit mind is not to be described.

Mazarin, to whom Louis XIV. paid an almost filial deference,⁶ died in 1661. There was now no protection in high quarters for Port Royal. Richelieu and Mazarin between them had established monarchical absolutism politically; it remained for the Jesuits to point out that independence could be asserted in the domain of conscience, and that the fundamental principle of the Port Royalists was the superiority of religious truth to both pontifical and royal power. Despotism was Louis' reigning passion; he lent a willing ear. His subjects had to take their choice between signing the Formulary or going to prison. All the Port Royalists, both recluses and nuns, refused to sign. The supremacy of a general council over the Pope had been proclaimed at Pisa,⁷ and again at Constance;⁸ Arnauld and his followers were but treading in the footsteps of Gerson, who, at those august assemblies, had led the assault against papal encroachment. An order arrived from Louis—then only twenty-three years old—for the suppression of the convent; the nuns were dispersed to other religious houses; the families of the pupils took them home; the recluses went into hiding to escape the Bastille. Mère Angélique never recovered the blow. She was then in her seventieth year, and, too feeble to bear the motion of a carriage, had to be carried in a litter to Paris. Her

⁵ December 10, 1657.

⁶ It has even been thought that Mazarin was married to Anne of Austria.

⁷ A.D. 1407.

⁸ A.D. 1414.

last act for the benefit of the community was dictating a letter to the Queen-mother, Anne of Austria, explaining the reasons why the nuns could not put their names to the Formulary, and asking indulgence for them. So able was this document that at court it was at first believed to have been the joint production of Antoine Arnauld, De Sacy, and Nicole.

M. Singlin and De Sacy occasionally ventured out of their places of concealment, in disguise, to offer the consolations of religion to the dying Abbess, but a rumour of it reached the Government, and she was obliged to take leave of them for ever. She expired on the 6th of August of the same year (1661).

Four prelates refused to sign away the liberties of the Gallican Church by attaching their names to the Formulary. All of them were distinguished for holiness of life and learning, viz. Pavillon, Bishop of Aleth; De Caulet, Bishop of Pamiers; Bazenal, Bishop of Beauvais; and Henri Arnauld, Bishop of Angiers, brother of Antoine and Angélique.

As early as the first half of the fifth century St. Hilary, Bishop of Arles, struggled for the independence of the French Church against the encroachments of Leo the Great in the matter of Celidonius, Bishop of Vesontia (Besançon), whom the Pope had reinstated in his See after he had been deposed therefrom by St. Hilary in council.⁹ Again, in the ninth century, when the sons of Louis le Débonnaire were in revolt against their father, Gregory IV. presented himself in the rebel camp, to favour, as was supposed, their party. Upon this certain French prelates, who remained faithful to Louis, boldly declared that if he came to excommunicate them he should return himself excommunicated. In the same century, which has been called the age of bishops, Hincmar, Archbishop of Rheims, Metropolitan of France, placed himself in direct opposition to Nicolas I.,¹ Adrian II.,² and John VIII.³ In the middle of the thirteenth century Louis IX. issued his Pragmatic Sanction, by which the Gallican liberties were for the first time placed upon a legal basis, the six articles of the act being especially directed against the pecuniary usurpations of Rome, and her claims to the patronage of the Church. Again in 1438 the Council of Bourges,

⁹ It is worthy of notice that Quesnel published St. Hilary's works (after those of Leo the Great), Paris, 1675.

¹ In the matter of Rothadus, Bishop of Soissons.

² When the Pope endeavoured to exclude Charles le Chauve from the succession of Lorraine, on the death of Lothaire, and to bestow it on the Emperor Louis.

³ When Hincmar headed the Bishops in their opposition to the introduction of a Papal Vicar into France.

assembled under Charles VII., declared the Pope to have no authority in temporal matters, and that even in spiritual affairs his power is controlled by the ancient Councils of the Church.

It is true that the temporal rights thus acquired were afterwards betrayed by Francis I., who, by his Concordat with Leo X. (1515), repealed the Pragmatic Sanction ; but the four prelates above-mentioned, in refusing to sign the Formulary, followed the footsteps of their predecessors in the Gallican Church, as far as in them lay, by bravely maintaining her spiritual freedom. The king was furious, and demanded a brief from Alexander VII., commanding them to sign. The 22nd of May the Pope received extreme unction, signed the Bishops' condemnation with trembling hand, and then expired.

Some colour was given to the idea that Jansenism was resistance to the powers that be, by the fact that one who had thrown all her influence into the scale of the *Frondeurs* was now the warm protectress of the Port Royalists—the beautiful Duchesse de Longueville, of the house of Bourbon, sister of the Prince of Condé, cousin of the king, princess of the blood royal. Her conduct has been variously estimated by historians, some maintaining that her support of the persecuted side was but another form of braving the royal authority, while others consider it as an endeavour to repair the mischief wrought in youth by devoting to the service of religion those remarkable talents which had been formerly employed in political intrigue. It is said that, in spite of the Salique law, in no country have women had more power than in France, and of this the Duchesse de Longueville presents an example. As she had been potent in stirring up strife, so was it due in great measure to her influence that peace was now made between the Port Royalists and the court party. Cardinal Rospigliosi, who ascended the papal chair under the title of Clement IX., was no friend to the Jesuits. Taking heart, as it would seem, from this, nineteen more French bishops now joined the protesting four, and these addressed a letter to the Pope, congratulating him on his accession, and pointing out how gloriously he would signalize it by restoring peace to the Church. This epistle being well received, twenty more prelates gave in their adherence to it. Arnauld addressed an eloquent memorial to the Pope to the same effect, through his Holiness's nephew, the Abbé Rospigliosi. Rome yielded to the pressure. Clement accepted the distinction drawn between *fact* and

right—infallibility on questions of *fact* belonging to God alone—and caused a medal to be struck in honour of the pacification. This medal the Jesuits have contrived to render very scarce. Nuns and recluses were now at liberty to return to Port Royal des Champs, though they were never reinstated at Paris. Arnauld was presented to the king, who invited him to employ his “golden pen” in defence of religion. He retired to his favourite retreat, and there the recluses occupied themselves with the works which have immortalized their names.

(To be continued.)

AN ATHENIAN PROFESSOR ON ROMAN CATHOLICISM.

PROFESSOR DIOMEDE CYRIACUS, well known as the author of the best history of the Church written by a member of the Orthodox Church, has published a volume of Essays which are of exceeding interest.⁴ They exhibit to us what we so little know—the attitude of mind with which an Athenian Professor of the present day looks on the theological problems presented to him by the existing state of the Christian Church, and on the questions which have gone to form the previous history of the Church. The first six Essays are historical—they are on Julian the Apostate, on Augustine, on Synesius, on Photius, on the conversion of the Slavs by Methodius and Cyril, the conversion of the Russians to Christianity. The first three are such as any able man might write to whatever section of the Church and to whatever University he might belong. The Essay on Photius necessarily exhibits the standpoint of an Oriental Churchman. It begins as follows:—

“The greatest enemy of our Church has ever been, and undoubtedly is, Popery. The East is full of Catholic Missionaries and especially the Jesuits. In our midst there are Catholic schools which pretend to be for the education of the few Catholics in Greece, but in fact have the object of proselytism. The Jesuits retain their hopes of being able to make themselves masters of the Oriental Church, and to subject it to the yoke of the Roman Pontiff. It is not long ago that they dared to send from Constantinople, which is their chief headquarters, to Athens some outrageous

⁴ ΜΕΛΕΤΑΙ ὑπὸ Α. ΔΙΟΜΗΔΟΥΣ ΚΥΡΙΑΚΟΥ, καθηγητοῦ τῆς Θεολογίας ἐν τῇ Ἐθνικῇ Πανεπιστημίῳ. Ἐν Ἀθηναῖς, 1888, pp. 334.

writings in which the orthodox are exhorted, if they wish the salvation of their souls, to give up schism forsooth and to return into the bosom of the one true Church, that is the Church of the infallible Pope. Let this Essay be a reply from Athens to those missives.

“Rome is always a formidable power. It was not only so in the middle ages when the Popes harried the peoples of Europe, when they stirred up the whole West for the crusades in the Holy Land and against Constantinople, when they distributed crowns among kings, when they excommunicated emperors, and freed their subjects from their oaths to them, when, by their terrible holy inquisition they tyrannized over the consciences of men: even yet, in these enlightened times, in the midst of our advanced civilization, Popery bestirs itself and has not lost all its power. There is still so much ignorance in the country people and among the masses in the West that Rome is still able to exercise her influence. Just so far as public education is not universal among Catholic nations, so far as the fanaticism and barbarism of the people co-exists with the progress of the higher classes in the Eastern communion, so far is Popery a great power. This is the reason why the strong Ultramontanes fought to the last in the French Chambers against the law for the compulsory education of the people of France, and this is the reason why the Old Catholic movement in Germany, Switzerland, and France, which looks to the overthrow of the Papal supremacy decreed in the Vatican Council by the declaration of Infallibility, and for the removal of superstitions in the Catholic Church, and for its general renovation by theological science, has been confined to the educated classes, while the people and the clergy who lead them have either remained cold towards it, or assail the Old Catholics fanatically. How strong Popery still is, is shown by the fearful struggle between it and the Governments in Italy, Prussia, Switzerland, England, Spain, and the power of the Clerical party in France. The Papal missionaries and the clergy of the Western Church pay no respect to the laws of the different countries, but everywhere transgress them in a scandalous manner, being in declared hostility to all progress and to all freedom of civil life. The Pope still thinks to govern the people, and their freedom and deliverance from priestly rule is in the Pope’s estimation satanical misleading. The constitutions of modern nations were thus characterized in the famous Encyclic and Syllabus of Pius IX., which were confirmed in the last Vatican Synod.

“Fortunately, the East has been free from this great evil, Popery. For many centuries the Pope has sought to extend his power here too; but the Eastern Church, remaining faithful to her own traditions, has always repulsed these efforts. The great Photius was the first to take up this terrible contest with Popery and he conducted it victoriously, when, in the ninth century, it had attempted to attack the East. The whole struggle on the part of the East from that time forward against this Western enemy is a continuation of that battle for the rights and traditions of the Oriental Church, in behalf of which Photius first raised the standard. Without Photius and the other adversaries of Papal pretensions who followed in his track, the East would be to-day a part of the Papal Church. We should be ecclesiastically governed from Rome, and receive orders thence from the infallible one, like slaves. Our highest prelates would have been papal vicars, to whom the Patriarchs and Episcopal Synods of the East would have been subjected. All the ancient independence of the Oriental Churches, which has come down to them from the Apostles; all their constitution, which they have received from their fathers, would have perished. The canons of the Œcumenical Synods and of the Old Fathers would no more have had power against the Western Canon law, which is established on the forgeries of Isidore, or against the will of the Infallible. Our theology denying its ancient teachers and lights of the Church, would have been transformed according to the subtle and ridiculous imaginations of the Western theologians of the middle ages, called Schoolmen, and would have been enriched with new dogmas, especially those of the Immaculate Conception and Infallibility. Our worship, instead of being in our beautiful tongue, in the tongue of Plato, of the Gospel, and of Chrysostom, would have been performed, if you please, in Latin, the language of Rome, and our morals would have been the morals of the Venetians and Neapolitans. Such a piteous image would the Oriental Church present to-day if, when Popery, having been able through various circumstances to lift itself up in the West to great power, tried in the ninth century to assail the East—if, I say, Photius had not been found to be the instrument of Divine Providence in preserving the Eastern Church from that frightful danger. And what would have been the results to our Greek nationality had Popery then conquered may be easily conjectured. . . . The Greek people profoundly felt what would be the mischievous results of submission to Rome, and for this reason since the

time of the schism would never give way to any efforts of the Popes, who have ever been striving to reduce the East to subjection, or of the emperors, who for their dynastic interests strove to bring about union. . . . Thus, we in the East judge about the schism of the ninth century and its consequences, and for these reasons we honour Photius. Both the Oriental Church and the Greek nation owe eternal gratitude to the great Photius for his contest with Popery."—Pp. 90—94.

After recounting the history of Photius, and of the events in which he was concerned, the Professor adds :—

"After the exposition of what took place, if we would ask the question, Who was to blame for the schism? facts themselves give us the answer : Not Photius, but the insolent pretensions of the Popes ! The schism which then began subsists to the present day. Attempts were made by Popes and by Emperors of Constantinople to bring together the two Churches, the motive of the Popes being the desire of power, and that of the emperors their political interest. But this union was never effected, because the Popes would never give up their despotic claims, and the Oriental Church never has assented and never will assent on any terms whatsoever to give up her old glorious traditions and her self-rule and independence, to submit to the Papal yoke.

"So much for Photius. The relation of the events of his life explains in the fullest manner the great reputation which he enjoys in the Church. Most right it is that he is counted among the first fathers and theologians of the Oriental Church, being reckoned with the Origenes, the Athanasiuses, the Basils, the Gregories, the Chrysostoms, and the Damascenes. Gratitude will be eternally due to Photius from the Church and from Greece, on account of his struggles against Popery."—P. 115.

RUSSIAN VIEW OF RELIGIOUS TENDENCIES IN ENGLAND.

(Continuation.)

"IT is sometimes remarked that even learned divines in England have but confused notions about the religious life of the Orthodox Church. They imagine, for instance, that in the Eastern Church the worship of Icons and of the Theotokos is practised to a

greater degree than in the Western, even approaching to Iconolatry and Mariolatry. As a result of this ignorance, such phenomena present themselves as can only be explained by keeping in view the fanatical spirit of Protestantism. Not long ago something occurred which greatly troubled even the organ of the Anglican Church. At one of the last meetings of the Missionary Society of the Anglican Church, a missionary, whose station is at Joppa, declared that he laboured with special interest among the "Greek Catholics," and that in converting them to a truer faith the missionaries meet with particular sympathy from the Jews. The essence of this communication consists in the fact that the English missionary felt a closer spiritual kinship with the Jews than with the Orthodox Christians, and particularly because the latter worship sacred Icons, whereas the Jews, along with the "enlightened" English missionary, abhor them, as seeing idolatry in their worship. This foolish announcement roused the wrath of the editor of the *Church Review*, and constrained him to explain clearly the fundamental principles of the worship of Icons in their real bearing, and at the same time to turn the occasion to account by condemning that proselytizing spirit in which the English missionaries generally work among the Orthodox.

"Many of our correspondents," says this periodical, among other things, "in examining the question of the union of the Christian world are inclined to hope, in the first place, for agreement with one of the Eastern Churches. Proselytism among Christians in Syria, and the very promising efforts of the Society for helping Christianity in Egypt, give ground for the hope that it may be possible to restore intercommunion between us and the Churches of the East. But to attain this desired result, every attempt to proselytize must be completely stopped on our side. If our bishops are right in protesting against the invasion of our dioceses by the Latins, they ought, in regard to our Eastern brethren in Palestine, to take just the same attitude towards the Missionary Society which works in the same way as the Latins."

We are glad to proclaim abroad this utterance of a sound conception of the relations between the Churches; and supposing that the present movements were not to advance beyond spreading and strengthening such a view of ecclesiastical relations, still it would not lose its effect, for the East would be freed from invasion by uncalled apostles, who preach Christ of contention only, for the

purpose of increasing the weight of those cares with which the rightful pastors and teachers of the Orthodox Church are charged.

Meanwhile we cannot but honour the persistence with which the public opinion of the Anglican Church aims at establishing good relations with the Orthodox East, and in strict conformity with the ancient canons. This was visibly displayed lately in the discussion carried on about the appointment of an English bishop in the East. Though this appointment has been made, it was preceded by a strong protest by the public press.

The *Liverpool Mercury* wrote upon this topic thus :—

“ We do not pretend to examine questions of ecclesiastical jurisdiction, but all right-minded Englishmen are asking what is the practical object of a demand for a bishop in Jerusalem. Are there then many clergymen and laymen in the Holy City? If, in fact, they have in view the conversion of the Jewish inhabitants, surely the inferior clergy are sufficient for this. When we consider the traditions which cling to Jerusalem, and the disputes which unhappily have always arisen about the holy places, and the claims of lawful jurisdiction over them, it is strange that the Primate, whose sympathies with the Eastern Churches are as strong as those of Gladstone himself, should give way to the Puritans, and without a practical object furnish occasion for the revival of that theological rancour which, happily, has nearly ceased in affairs at home.”

Applauding this view of ecclesiastical affairs, the official organ of the Anglican Church (!) expresses its opinion in still stronger terms :—

“ We regret that the Archbishops of Canterbury and York and the Bishop of London have given an affirmative answer to the question whether there should be a bishop in Jerusalem. It is true that it is satisfactorily shown that the bishop to be appointed will not be named Bishop of Jerusalem, and that he is bound to avoid proselytizing, and that the Greek Patriarch approves of this view. Still it is to be regretted that the maintenance of this bishop is to be secured mainly by the Missionary Society and by the Society for the Propagation of Christianity among the Jews. The spirit of these societies may be judged from their last report, in which, speaking of the death of Bishop Barclay, it is remarked, among other things, that his premature and unexpected death inflicted a mortal blow on the work of true religion in Palestine.”

The journal, of which we speak, marked these last expressions as

offering, in its opinion, a daring affront to the Orthodox Eastern Church, while respect for her claims demands the complete suppression of the Anglican bishopric in the Holy Land.

Besides this proof, there soon appeared others, which showed a growing regard for the rights and the dignity of the Orthodox Eastern Church; but of these anon."

(To be continued.)

A SWEDISH BISHOP ON "THE CHURCH."

SWEDEN has within the last year sustained the loss of one of her most distinguished theologians, Bishop F. Landgren, the author of a large number of treatises of various lengths on the Sacraments, Inspiration of Scripture, how modern thought and religious belief are to be reconciled, education, &c., &c. We have selected for review a work of his,⁵ published as long ago as 1856, by Forssell, at Gefle, and entitled "*Grund-dragen till Larän om Kyrkan*" ("Fundamental Principles of the Doctrine of the Church")—the *doctrine*, not the *doctrines* of the Church, be it understood. The Bishop did not, by his title, intend to convey the idea of the doctrines taught by the Church; but what we are to understand by the *word* Church, what the Church teaches respecting herself, and what are the teachings of Scripture on the subject.

The Bishop brings great learning and research to the execution of his task, as well as keen intellect. His illustrations and arguments are drawn from a variety of sources—pagan, patristic, mediæval—from the writings of the Reformers, and even from the histories of our own religious sects, with which he evinces a wide acquaintance.

This work is divided into six chapters, the titles of which are as follows:—

- I. Who are members of the Church?
- II. The bond of union between the Church's members.
- III. Powers of the Church.
- IV. Existence of an almost unlimited ecclesiastical power in the Apostolic Church.

⁵ The Fundamental Principles of the Doctrine of the Church," by F. Landgren. Gefle, C. A. Forssell, 1856.

V. Development and Reformation.

VI. Disputes in the Church of Sweden.

The matter in hand is, of course, generally the whole Christian Church, but more especially the Swedish Lutheran Church. But we will let our author speak for himself.

In the first chapter, as we have stated, he treats of what constitutes being a member of the Church—in fact, how we are to define the Church itself. "The principal cause," he says, "of the vagueness which surrounds the ideas held upon this subject, is to be sought in its own mystical nature. Just as it was with the Greek philosopher, who, challenged by his sovereign to tell him what God was, asked for a day to think the matter over, and then begged for the delay of two, four, eight days to consider the subject—after which he declared, that the more he contemplated the being of God the less he could define it; so is it with the Church. If one asks a red-hot Papist what the Church is, he will say, 'The Church consists of the whole multitude of individuals and nations who acknowledge the dominion of the Pope.' 'No, that is absurd,' replies another, 'the Church is the whole body of believers who are ruled by the Holy Spirit.' 'Not so,' exclaims a third, 'the Church is a branch of the state administration, by which the community provides for the training of its members in virtue and godliness.' And, just as Louis XIV., when asked what constituted the state, replied, '*L'État, c'est moi*,' so is it said by many in the present day, 'We, the priesthood, are the Church.'"

It will be seen by the expression, "in the present day," in the sentence last quoted, that a strong movement towards ecclesiasticism, somewhat similar, perhaps, to our own Oxford movement, though with a difference, has taken place in the Lutheran Church. It is evident that with this movement, both in Sweden and Germany, Bishop Landgren was not altogether in sympathy, though his own sacramental views were somewhat high; but this by way of parenthesis.

"Those," he continues, "who are so little impressed with the vastness of the idea, as to allow themselves to be satisfied with such definitions, doubtless find it very unaccountable that after so many hundred, not to say thousand years of dispute, men are unable to get a clear idea into their heads. But the matter is *not* such a clear one, nor was it so looked upon by the early Christians, when they said, 'I believe in the Holy Catholic Church;' for if they had

considered themselves to understand the nature of the Church, they would not have introduced it among the articles of the Creed, for we cannot be said to *believe* in a thing which we can look into and grasp by our unassisted natural reason."

The Bishop goes on to say that "the nature and being of the Church became early the subject of the deepest investigation." After speaking of the Ebionites and the false Judaizing doctrines they contrived to bring in, and saying that the leaven which they introduced in the Church left its indelible mark as early as the end of the first century, he says, "Just as the Ebionites came into the Church with heads full of Pharisaical (we might say *Papistical*) ideas, so the Gnostics, their brains teeming with Platonic and Cabalistic ideas, insinuated themselves into the Church. Great was the temptation that presented itself to them of explaining the Gospel according to their ancient principles, especially as they possessed much richer abundance of formulæ than is to be found in Scripture. The Platonic world of ideas could easily be recast, with Christ for the Pleroma. Everything which takes place here below, is only the result or repetition of another combat in the world above. The Church, militant here on earth, was from all eternity represented in heaven by one of the thirty Æons, Ecclesia. In spite of all dissimilarity in form and aim between the doctrines of a Calvin and of a Valentinus, there is none the less a resemblance between their foundation principles. As far as we understand it, Calvin's view of the Fall was, that it was foretold from all eternity and could not be prevented. But out of the mass of evil running on for thousands of years (*massa perditionis*), the Father chose from all eternity a certain number of men—proceeding in like manner, descending as a chain of many links—those to whom He pleases to grant salvation. This band of chosen ones are the Church. . . . And the Son stepped between (*intercessit*) and offered himself to take man's nature upon Him, to suffer and to die, only and solely for those whom the Father has chosen, that is to say, for the *Church*," &c., &c. The Bishop concludes this branch of his subject by saying that Calvin's ideas recall strikingly the words of the ideal priest of Balder:—

"All that here happens, happened hath before
In a more high degree ; mankind is nought
But of Valhalla the poor image small."

It would be tedious to linger over all the false views of the Church,

combatted by Bishop Landgren. That the Church is an essentially Christian idea he shows plainly by pointing out that where there is a plurality of gods there can of necessity be no Church, because every god or goddess has a separate priesthood, and these priest-hoods, with the various devotees to whom they ministered, were in some way hostile to each other, sometimes ready to become suppliants for one another's help (mythology tells us that even the deities themselves occasionally applied to each other for aid), but always so entirely independent of each other that mutual union in one general assembly was impossible.

There had been, indeed, the Church of the older covenant; but the religion of the pious Jew before the coming of Christ was but Christianity in the germ, waiting for its development in the coming of the promised Messiah, so that the Jewish and Christian Churches were practically one and the same.

Concerning the strange and contradictory Church views broached at the time of the Reformation, our writer has much to say. He brings forward a number of authorities who, on the one side, declare the Church to be an assemblage of persons who have received baptism, and partake of the Holy Sacrament of the Lord's Supper (with or without faith); and those who, on the other, affirm it to consist of believers united to Christ by faith (with or without the Sacraments). And these differences are, as we all know, existing at the present day.

Bishop Landgren comes, therefore, to the conclusion (as, in fact, we must all do), that we must, for practical purposes, allow the distinction, though it is not a very accurate or satisfactory one, between the visible and invisible Church. But he goes further into the subject in his second chapter, which, though entitled "What constitutes Church-membership?" or, to translate more literally, "What is the bond of union between the Church's members?" is, practically speaking, a continuation of the same subject of the Church.

The Bishop commences this second chapter by the words—

"Just as the theologians, who represent the Church as based on foundations purely natural, find no difficulty in stating who are her members, so they find it equally easy to describe the bond which holds them together. Those who regard the Church merely as a branch of the State confidently affirm her to be dependent upon the will of the sovereign. Just as the insecure mosque of St. Sophia at Constantinople is only prevented from falling down into a heap of

gravel by a strong band of iron, so, in their opinion, if the iron band of the secular ruler's will were to be broken, our whole Church would also fall to the ground and perish."

This Erastian view is paralleled by a rationalistic one, which the Bishop afterwards brings forward, and which so far resembles the former that both view the Church as having a purely human foundation. These thinkers "would have the Church" (we are again quoting Bishop Landgren) "to be merely a school or training institution for the propagation of what they call religious ideas, and lofty moral principles."

"'The rise of the Christian Church is to be explained,' says the great hierophant of this form of Christianity,⁶ 'by the two doctrines of election' and of the communication of the Holy Spirit.' By the expression 'the Holy Spirit' is to be understood the living oneness in the faculties of the moral being, and this, whenever all that is distinctly legal is excluded, we may term the 'spirit of the society.' Therefore it is not necessary when making use of this expression to designate by it what in Scripture is denominated 'the Holy Spirit, God's Spirit, and Christ's Spirit,' and in our Church-doctrine regarded as the three Persons of the Godhead. That we have nothing to do with the last-named doctrine becomes, as the result of these arguments, self-evident."

Bishop Landgren goes on to say wisely, "This is an excess of candour on the part of the father of the new school of theology, but still more candid would he have been had he confessed that his whole doctrine had nothing to do with Christianity at all." Indeed, it seems singular that Schleiermacher should even claim to belong to the Christian Church, when his system pared down the influence of the Holy Spirit to the natural conscience and moral sense existing in its believing members, and therefore collectively belonging to the Church. But the rationalism existing, even among some of the pastors of the German Lutheran Church, would seem incredible to those unacquainted with German religious life. We have even heard of a child in North Germany being baptized "in the name of Eternal Reason." Few, we imagine, would be other than startled at reading such a sentence as the following, which Bishop Landgren proceeds further to quote from Schleiermacher, "Even if we had no prospect given us of a life after death, faith in the Redeemer could

⁶ Schleiermacher.

⁷ It is strange to hear Schleiermacher maintain the doctrine of election; but extremes meet in error as in all else—Calvinism meets Rationalism.

develop itself and make us partakers in Christ's salvation." Very different is the utterance of the apostle :—

"If in this life only we had hope in Christ, we should be of all men most miserable."

But, as Bishop Landgren justly observes, "Is it possible that, viewed thus, the Church can be regarded as anything beyond the inside of the State, just as the State is the Church's side?" After disposing of these Erastian and rationalistic ideas of the Church, the Bishop goes on to combat other erroneous views of it, such as the Romish, with its extravagant pretensions on the subject of the Papacy, as shown, for instance, in Boniface VIII.'s bull, "*Unam Sanctam*," and some of the expressions made use of by Bellarmine, Costerus, Gomesius, and other Jesuits, such as "The Pope and Christ form a consistory," "The Pope can of injustice make justice," "The Pope can decide everything, *supra jus, contra jus*, and *extra jus*," "The Pope is the cause of causes, therefore no one ought to examine into his power, inasmuch as no cause can be found for the first cause," &c. And, further on, the extreme Lutherans, who look upon the sacraments as efficient in themselves, without faith; and the sectaries, who make religion consist entirely in the inner life, independently of external means, regarding the Church as merely an assemblage of persons holding similar sentiments on religion.

After speaking of the manner in which some of the extreme advocates of the Papacy absolutely lower the human nature of Christ, in their endeavour to represent the Pope as endued with divine powers; in a similar fashion, though less degree, he says, "By this loose conception of the Incarnation, the Papists are easily able to represent the Logos as becoming incarnate in the Pope, the sacramental elements," &c. "We hear it said," he goes on to say, "'Why does the Lutheran Church endeavour to seek its bond of union and its life in the human nature of Christ? That may easily be dispensed with, for in any case we have His *divine* nature left, and that is certainly a better bond of union, for it is in all cases through *that* that the spirit and the life flow into us, and the Church *then* feels herself to be one when the whole body who believe are of one soul and one spirit.' To this we answer," continues the Bishop, "that the divine nature of Christ would never in the slightest degree help one to salvation if He were not human as well. Even those reformed sects, who would found the Church less upon the human nature of

Christ than upon election and the Holy Spirit, cannot dispense with every material foothold—and, therefore, have to hold fast to a human Christ, partly because His historical image serves them as a fire by which to kindle and warm up the faith of the awakened, and partly because the words He spoke while here below must be regarded as the Church's one valid code of laws. The utterances of the apostles must also be looked upon as His, because they were not entitled to speak or write anything but that which they had heard and seen. In both respects, however, the actual person of Christ is left out of sight. Just as Alexander the Great, when he had marked out the site for his city of Alexandria, and appointed the architect and town officials, went his way, never again to be seen in those parts, so (according to such views), Christ has also disappeared, leaving behind Him the Pope for the Papists, and to Calvinists, Baptists, &c., His historical image and His code." The Bishop goes on to say that a closer bond between Christians, than the devotional feelings awakened by Christ's historical image, is necessary to constitute a Church, because the standpoint from which His life and character are viewed must vary according to the mind and disposition of each individual. Here we do not profess to agree with our author, for it is our belief that, underlying the vast differences caused by temperament and circumstances, there is a remarkable oneness of sentiment between earnest Christians in their feelings towards our adorable Redeemer.

But we must pass on to what the Bishop has evidently been leading up to in these arguments, his sacramental views, his feeling—which, doubtless, he held in common with a vast number of persons in our own Church—that Baptism and the Holy Eucharist (always supposing faith) constitute the real basis of union between members of a Church. His views of the grace conferred in baptism are very strong. "Baptismal grace," he says, "is the loving hand with which the Good Shepherd seeks out the hardened sinner all through his life. One may indeed say that baptism does everything for the man, for if he has opened his heart to the Spirit of Jesus, and stretched the hand of faith to that of Jesus, he has, instead of condemnation obtained eternal life, *not* by means of faith, but by means of baptism *through* faith. Baptism is light, but the blind see it not; baptism is a feast, but one that is sick cannot enjoy it; baptism is a heavenly music, but the deaf cannot hear it." The preaching and teaching of God's Word must accompany the administration of the sacraments,

the Bishop thinks, to constitute a true Church. "The three marks by which a true Church is to be recognized," he affirms to be "the Word, Baptism, and the Eucharist."

Chapter III. is entitled "The Power of the Church," or perhaps the true impression would be conveyed more correctly if we translated it *Powers* of the Church. Our author is exhaustive and perhaps a little prolix in his disquisitions on the powers which devolve by right on the Church—i.e. the Lutheran Church—against the claims of Rome on one side, and sectarianism on the other. On the whole his remarks are just and forcible. He enters into details on the subject of the distinct functions of the bishop and the presbyter. Those exercised in the early Church were by the bishops—ordination, confirmation, consecration of churches, the cleansing of sacred edifices that had been desecrated, the dedication of altars, vestments, sacred vessels, bells, &c., and the appointment of persons who wished to devote themselves to a religious life. The rights which presbyters enjoyed, in common with bishops, were: right to preach and administer the sacraments, the power of the keys (confession and absolution), instruction, and especially catechizing. To these he adds the right to excommunicate, the right to dispose of the Church's income, the right to convene synods, the oversight of schools and similar institutions. Most of these rights he claims for the Reformed Church, and he enters largely into the question how far power in temporal matters belongs to the Church (using the term in its restricted sense of the clergy), and makes the following judicious remarks: "It is true that the priest is a member, not merely of the Church, but also of the State; and as such may have to pay fines, sit in the stocks, be imprisoned, serve on committees or at the diet, be on a jury, or in any other way perform duties to the State; and he may carry out these duties in a manner perfectly conformable to the dignity of his calling, and to the advantage of the Church. But to call them ecclesiastical functions would be no wiser than to call tent-making an ecclesiastical vocation, because Paul, Aquila, and Priscilla exercised this calling."

In fine, he sums up the three parts of the ecclesiastical vocation as being in Scripture language, the *prophetical*, the *priestly*, and the *royal*. The word prophetical, of course, he uses in the sense in which St. Paul uses it, and as our own Bishop Jeremy Taylor does in his "Liberty of Prophesying," not as foretelling events, but as *preaching*. The sacerdotal is mainly connected with the adminis-

tration of the sacraments ; priest, though only signifying originally presbyter, he looks upon as having a wider sense in the Christian Church—her ministers having, he holds, a right to be called, though in a quite non-Romish sense, sacrificing priests. But the clergy are, in a sense, kings, as well as prophets and priests ; that is, they exercise authority, though it is over the hearts and consciences, not over the bodies of the laity. As he says, "If prophesying serves as the *tongue* to Christ's body and the priestly function as its *heart*, Church government is its *arm*."

Chapter IV. : "Existence of a strong external ecclesiastical power in the Apostolic Church," contains very severe invectives against the Quakers, a sect of whose existence to any considerable extent in Sweden we were not before aware. In Germany they are numerous under the name of Mennotites ; in France there is also a Society of Friends, among whom the excellent Stephen Grellet was a distinguished member ; but we imagined Scandinavia to be free from their influence. The Bishop writes of them with an animus as if they had especially been thorns in his own side, but certainly those he quotes or alludes to are all English—as Barclay, Keith, Howitt, Beverley, &c. We think he scarcely does justice to the real benefit the Society of Friends have done to mankind, in furthering the cause of philanthropy and humanity ; but certainly his remarks are very judicious. He says—

"It is no unusual thing to hear both Quakers and Socinians assert, in defence of their doctrines, that neither sacraments, the office of teacher of religion, nor Church government—in our sense of the term—is alluded to in the New Testament. But conceive how absurd would be the effect, if criticism of this description were to be applied to the *events* of Apostolic history. This school of interpreters permit no deductions to be drawn from Holy Scripture, however naturally, nay even necessarily, they follow from what is told us. Suppose then, for instance, any one were in conversation to allude to the Apostle Paul's finger—'What?' they would say, were they consistent, 'in what chapter of the Bible does it say that St. Paul had a finger?' If we replied, then, 'In the 17th verse of the 3rd chapter of the 2nd of Thessalonians, it is written "The salutation of Paul with mine own hand," the rejoinder might be made that we must not arrive at too hasty conclusions, since, for aught we know, the Apostle might have signed his name with his thumb or wrist. If this be considered rather a clumsy illustration, let me ask where

would be the wisdom of a person, who, seeing the bust of some ancient king, were to ask, 'How could a man live, when his body consisted merely of head and shoulders?' or who, if he saw the side view of a palace, were to say, 'What sort of a house is this, which has no more than two walls?' But a theologian has no excuse for not being able to form a clear and distinct idea of the Church merely from the hints supplied to us in the New Testament. We are not Papists, but we believe with the Evangelist St. John, that merely a small part of what Christ and His Apostles did and said is related to us in the New Testament (St. John xxi. 25). So, in the New Testament, only a small part of the arrangements of the Apostolic Church is related to us; but it would be as absurd from that reason to doubt of their existence, as to conclude from seeing a bust that that represented the whole of the person."

With these somewhat bold illustrations the Bishop argues against those who endeavour to prove from the silence of the New Testament the absence of a definite organization in the Apostolic Church.

The fifth chapter, on the Church's "Development and Reformation," describes in a masterly sketch the gradual rise of corruption in the Christian Church, treating the matter rather ecclesiastically than doctrinally, contrary to what is usually done in popular treatises on this subject. He begins by showing how in a period of Church history so early as that of Origen, complaint was made of the ostentation with which bishops, especially in large cities, discharged their office, while St. Cyprian spoke yet more severely of the inconsistencies of bishops, who "deserted their posts and occupied themselves with worldly trade and business in foreign lands, yea, even by crafty and cunning devices accumulated goods and lands for themselves, and moreover augmented their incomes by money." The famous heresiarch Paul of Samosata, disgraced the see of Antioch by his ostentatious, luxurious, utterly worldly life; and matters in this respect became worse and worse, as Bishop Landgren shows us, after Constantine had made Christianity the State religion, because the temptations to worldliness and avarice became greater, from the innumerable gifts and legacies which from that time began to be showered upon the Church, and (after the time of Theodosius) from the confiscated temple revenues, which began to flow into her coffers. St. Augustine protests strongly against this increase of worldliness; but the state of things still continued to grow worse. Bishop Landgren points out, as a proof how the preaching

of the Word and administration of the sacraments became gradually subordinated to the transaction of business, that the office of presbyter became actually, in many cases, of less account than that of deacon; the archdeacon, though not in priest's orders, being, as the bishop's man of business, gradually regarded as only inferior to the Bishop himself. We in our own Church retain the *name*, but it is never borne but by a priest.

The Reformation in the sixteenth century swept away these, as well as many other abuses, but fresh ones were introduced, in Bishop Landgren's opinion (ardent Lutheran though he is), by Luther's false step in allowing the German bishoprics to be secularized. This, he believes, the great reformer only intended as a provisional state of things, the clergy being at the time either bigoted Romanists or too feeble to protect their flocks, so that the safety of Protestantism was placed in the hands of the State. The Thirty Years' War, then the absence of bishops in the German Lutheran Church, and many disadvantages from which that Church is suffering now, have been the results of that mistake.

Of the too close union of Church and State in Lutheranism, even Swedish Lutheranism, the Bishop complains in his last chapter, "The Defects of the Swedish Church." He speaks of "Royal Episcopacy," as he calls it, as the occasion of much harm. We in this country hear a good deal of discussion on the Church and State question, as the presence of bishops in Parliament. But in Sweden it is (or *was*) complicated by the presence of the parochial clergy in the Diet,⁸ every parish priest being *ex-officio* a member of it. But he speaks hopefully of the Church of his country, and at the same time not intolerantly of the various sects, which during her period of lethargy, arose, as in our own country, to supply the deficiencies of the Established religion.

We will conclude by translating from the Bishop's fifth chapter, what he considers the fundamental principles of the Church:—

"We have found," he says, "these fundamental principles to be, that Christ alone exercises sway within the Church, and that He exercises it by means of the Word and Sacraments; that the priestly office and Church government are not prophesying, priesthood, of kingship in the Jewish sense, but merely ministry; that a fixed office is to be found in the Church only which appears most suitably fitted

⁸ Great changes have been made in the constitution of the Swedish Diet since the publication of the treatise before us, and the lesser clergy have not now, we believe, seats in it.

to possess it; that her offices ought to be so far extended as that gifts might come upon her members for their advantage, but that no one without the permission of the Church may put himself forward as a teacher or ruler; that the Church is free to govern herself in greater or lesser assemblies, and according to circumstances to appoint the form of Church Government and the individuals to carry it on, but that no Church has the right to ordain for itself or its successors any unlimited authority in spiritual things; that every such Church union is, with regard to its concerns, entirely independent of all others, without, however, the unity of Christianity being thereby prejudiced; that such Churches as have abandoned Christian life and doctrine, dare not, any more than individuals, appeal to any *jus divinum*."

JESSIE YOUNG.

THE EARLY CHAPLAINCIES IN THE EAST.

WE are so much accustomed to find "chaplains wherever we go" on the Continent, during our rambles abroad (and so very much disposed to feel aggrieved at not finding everything done as exactly in order as it is at home, where funds and numbers are abundant), that we can hardly realize a time when a chaplain abroad, a priest of the Church of England, was as much a *rara avis* as a schoolboy's black swan.

Things were not always as they are now; either here or elsewhere; now we have three and four priests at Constantinople, but time was when it was hard work to procure one. There were times when the two factories of Constantinople and St. Petersburg boasted the only priests of the Church of England officiating on the Continent. Of these, I believe I am not wrong in saying that the oldest established chaplaincy was at Constantinople. To account for this our readers must listen to a word or two about the Levant Company, a factory of merchants congregated at the capital of the "Grand Turk."

The Levant Company was founded on the basis of one or two previously existing companies (which had then fallen through), by Royal Patent from James I., in 1605. Wisely the merchants trading to the East and Levant combined their powers, and formed themselves into a society, which with its centre at home possessed factories

at different principal posts, as Smyrna and Aleppo. Instead of cutting one another's throats by competition, they gathered their forces together into a solid whole; one good result of which was, that they were able to administrate well, and maintain English chaplaincies at Constantinople, Smyrna, and Aleppo. It appears that trade at that time, 1605, was developing rapidly, and must have been very lucrative. It is stated that the English exported broad-cloth and tin to Turkey, enough to pay for all the wares that they received: whereas France then sent as a balance in money £500,000, and Venice £300,000. The English clothiers at this time enjoyed a very high reputation. Here was a proof. Whitelock, sent on a special mission to Sweden from the British Government, passed through Hamburg. He there found "four English ships which brought cloth, and the English cloth at this time in them was estimated to be worth £200,000."

The company does not seem to have suffered in any way during the Civil War or under the Usurpation. In 1643 an ordinance of Parliament confirmed their charter and privileges, on somewhat more advantageous terms than the new charter granted at the Restoration in 1661. It is said by Anderson that in the early part of the eighteenth century, the cloth trade became depressed, so an attempt was made to throw open the trade and to do away with the monopoly. At the time this effort was resisted successfully. But little by little the growing spirit of commercial freedom asserted itself, and in 1825 the company was dissolved, as the Act says, "with the consent of the company itself."

There seems to have been only three principal factories, namely Constantinople, Aleppo, and Smyrna. No mention exists of a factory at Cairo, Alexandria, Beyrout, or Damascus, so that it may be supposed that the company had no right of trading there.

Such is the brief outline of the Levant Company, and so bound up were these factories with the history of the chaplaincies, that it would not be possible to study the one without the other.

The company does not seem to have been *bound* to supply a chaplain, he appears to have been supplied from home at the request of the merchants resident, and then in a manner to have been incorporated in the interests of the society. Constantinople appears rather an exception to this rule. The Ambassador usually had his "resident preacher." This would account for a notice of such a functionary at Constantinople in 1611: while it does not

seem that any chaplain or preacher was either required or sent out to Aleppo or Smyrna until 1624 and 1635. From this date the situations created were always kept filled.

The election of ministers was invariably made in a general court of the company, after sermons from the candidates. For Constantinople the nomination of the Ambassador seems generally to have been accepted ; with a reservation of the company's right to elect freely.

In spite of many drawbacks which must have existed in the tenure of the office of chaplain at such semi-civilized posts as Constantinople, Aleppo, and Smyrna, there appears to have been no lack of candidates. The names of Prideaux, Huntington, Ford, Frampton, and Maundrell among the chaplains of the company prove that the service was not unpopular. We may believe that the presence of such men in the centres of commerce in foreign countries must have had a favourable effect on the general tone of morality.

The company, though willing to retain chaplains in their factories, seem to have set their faces against any grant for building suitable places for worship. In the minutes there is note of repeated disallowance for building or fitting up a chapel at any of the factories. This may account, in the cases of Constantinople and Smyrna, for the absence of suitable Government churches.

There does not appear to have been any episcopal authorized supervision from home. There is no evidence that the Royal Order of 1634, by which specially the English Church at Delft (and by inference other settlements), was placed within the jurisdiction of the Bishop of London, was ever interpreted to apply to their Chaplaincies.

On the dissolution of the Levant Company, a certain sum was passed over to H.B.M.'s Foreign Office for the maintenance of certain institutions connected with the company, and amongst these were the Embassy Chaplaincy at Constantinople and the Consular Chaplaincy at Smyrna. These then became entirely Government appointments. In a *brochure* by John B. Pearson, D.D., to which the writer is largely indebted for these particulars, a detailed list is given of the chaplains at these three places, Constantinople, Aleppo, and Smyrna, during the seventeenth century.

During that period there appear to have been nineteen chaplains at Constantinople, fourteen at Aleppo, and seventeen at Smyrna. During this period too, eleven ambassadors represented England

at the Porte, beginning with Sir Thomas Glover and ending with Sir W. Trumbrell, whose views on diplomacy may probably be learnt from his advice to William III., "Do not send Embassies to Italy, but a fleet into the Mediterranean."

With one exception the chaplains and their congregations appear to have worked well together. This, in itself speaks well for the chaplains of the period and for their tact and moderation, when religious feeling at home was passing through so many violent changes, and when the conflicting waves of Church principles and Puritan self-assertion must have reached even to colonies of our countrymen established abroad.

Premising this much, it may not be uninteresting to touch upon some of the characteristics of the men who held office in the places alluded to, and to gather the moral which will hold good from Adam to the last man, that "one touch of nature makes the whole world kin." We are rather overdone in these days from boyhood upwards with competitive examinations. But in those early times something of the kind seems to have been required of those desiring office. Chaplains are found preaching before the magnates of the company for their candidature. For instance, Mr. W. Bull, of six years' standing, presents himself for the post of chaplain at Smyrna, and is desired to preach before the company. But exception being taken to Mr. Bull on account "of some passages in his prayer," the selection of a minister was deferred. For Constantinople the candidate does not seem to have been required to pass through this ordeal, unless there was a competition. The Ambassador's wish in the selection appears generally to have been regarded. For example, "Sir S. Crowe desires to select his own preacher, and inquires what salary is allowed. Mr. Davant, a preaching minister recommended for his learning and life, applies for the preachiership at Constantinople. He is desired to wait, as the Ambassador is in treaty for some one else. Later Mr. Davant is accepted, and goes with Sir S. Crowe. The company exercised as well certain discretionary power in allowing even a candidature. A "Benedict" Mr. Whetstone, recommended by Sir Thomas Low, is not accepted as being a married man, and a single man is to be inquired for. So matrimony seemed a bar to advancement in this instance.

Salaries and emoluments seem also to have been matters of arrangement, and occasionally the reasons for breaking off negotiations between the candidate and the company. Thus a Mr. Cadwallar

Salisbury being named preacher at Constantinople, it is agreed to accept him at £50 salary per annum, and £20 outfit. But on February 16th, 1619, Mr. Salisbury makes further offers as to his appointment. This seems a hint at some preliminary "hitch." So on March 20th, it is agreed to advance half a year's salary to Mr. Salisbury on condition that it shall be repaid in case of his death.

The company retained the right of increasing the income. A certain Dr. Day, of literary eminence, is allowed a salary of £100 a year on account of this very eminence. But the donors are careful to remark that this is not to become a precedent.

Careful justice too appears to have been meted out in redressing grievances. Something in the air of Smyrna seems to have led to disagreement between the chaplain and the authorities, for cases occur more than once. In one instance a Mr. Broadgate is selected and sent out by the company to that post. Besides his stipend he is to have £20 for outfit and "diet in the Consul's house." This was in December, 1662. Whether Mr. Broadgate was too pleasant or too little pleasant, history saith not, but the poor minister is put out of doors. A letter of complaint from Mr. Broadgate is read before the board at home in January, 1664. "The company being sensible of the ill-effects that may arise from so great affronts put upon the minister, thinks fit that a letter of encouragement (*sic*) be sent him from the company, and that he be allowed a gratuity of 200 drs. for his past year's service, and at the rate of 300 drs. per annum for such time as the Consul has turned him out of doors."

G. W.

THE DEATH-BED OF PANZANI.⁹

A PRINCE upon his death-bed lay,
Within Rome's ancient town;
No monarch born to earthly rule,
No heir to earthly crown.
Bare looked the room and poor the bed,
Though fond the watchers by,
And God's high angels ministered,
Nay, God Himself was nigh.

⁹ The following words are taken from an account of the last days of Fao'o Panzani, the heroic and devoted Roman Reformer, who went to his rest on the 28th of November, 1884. "His end was not like an approaching death. It was as one under orders to resort for duty at head-

For he, whose spirit lingering poised
 Its wing for upward flight,
 Had borne God's banner dauntlessly,
 Had fought for Truth and Right.
 A Prince with God, for His dear sake,
 He counted all things loss,
 Nor shunned the bitter cup to take,
 Nor feared to bear the cross.

But now the hour of glad recall
 At last—at last—has come,
 And Christ's own voice is summoning
 His faithful witness home.
 Amongst the ransomed and forgiven
 From sin and sorrow free,
 To share the blessed rest of Heaven
 And Christ's own Face to see.

A friend well-loved draws gently nigh,
 But scarce with words of cheer,
 Here are no doubts to smooth away,
 No chilling mists of fear.
 For long, amidst earth's shadows dim,
 The Lord has been his light ;
 Death is but going home to Him,
 And changing faith for sight.

His friend is fain to share his joy,
 And check the starting tear ;
 " Oh, brother blessed, well beloved,
 Most honoured, and most dear.
 Thy part is with the saints in light,
 We wait in darkness still ;
 We would not keep thee if we might,
 Good is God's holy will.

quarters. A friend said to him, ' You will see the Christ perhaps to-night or to-morrow, and tell Him that there are still some in Rome who love His word, as He spake it, and would die for it, as His first followers here.' And he accepted the message with glad light in his eyes simply as one who had no doubt but that he should presently deliver it. He seemed to be moving in a world of the sublimest truths inspired by the Holy Scriptures and the writings of the Fathers, whose best words were constantly in his mouth, not as forms of empty speech, but applied with living reality to the circumstances through which he was passing. And at last he departed, recognized by all who had looked on these things as one that must needs be very great in the kingdom of God. Certainly I have met no man, in any nation, who, as far as human eye could reach, has better endured hardness as a good soldier of Jesus Christ."

“But, brother, let thy closing ear
Take yet one human word ;
To-morrow, it may be to-night,
Thine eyes shall see the Lord.
When after one long rapturous gaze,
Thou findest voice to speak,
Before thine earliest burst of praise,
Tell Him *my* words so weak.

“Tell Him there still are found in Rome
Some hearts that love Him true,
So true, they long to brave for Him
The worst the world can do.
Ay, gladly, as in days of old,
Would we our lives forego,
To prove our love has not grown cold
To Christ who loves us so.”

He ceased—a light that gleamed from Heaven
Lit up the fading eye,
A “glad, bright” acquiescent look
Of eloquent reply.
He took the charge in simplest faith,
Then gently passed away,
“Beyond the grave and gate of death,”
To realms of endless day.

How was that message given ? Who knows ?
Who dares to lift the veil ?
Nor strongest faith, nor keenest thought,
Nor poet dreams avail.
But this we know—He surely heard,
Who hears the faintest sigh,
The unborn thought unconscious stirred,
The heart’s unspoken cry.

To Him, the Heir of all the worlds,
The Lord of star and sun,
Who shared the throne in highest Heaven,
Ere being had begun.

The gift desired all gifts above,
 The gift He stoops to win,
 Is just that poor, weak, earthly love,
 Though stained with doubt and sin.

Oh, true and faithful "saints in Rome,"
 Take courage and be strong ;
 His love shall cheer your conflict sore,
 His strength shall be your song ;
 Till, all your sorrows overpast,
 Your glorious work well done,
 Your crowns before His feet you cast,
 And praise for victory won.

D. ALCOCK.

Notices.

Der Altkatholicismus. Geschichte seiner Entwicklung, inneren Gestaltung und rechtlichen Stellung in Deutschland, von DR. JOH. FRIEDRICH VON SCHULTE, Geheimem Justizrate und ordentlichem Professor der Rechte in Bonn. Giessen, Verlag von Emil Roth, 1887.

We have given the title of this important work in the original German, because, as no translation has yet appeared, it is only in the original that the book itself can be read. But we give it in English also: "Old Catholicism. The history of its development, its internal constitution, and its legal position in Germany, by Dr. JOHN FREDERICK VON SCHULTE, Privy Councillor and Professor of Law at Bonn."

It is a rare occurrence that an important religious movement should have such a historian. From the beginning Professor von Schulte has been himself one of the most prominent of the German Old Catholics. Of many of the events he describes, he may say with truth, "quorum pars magna fui." His great legal knowledge made him an invaluable counsellor, and his intimate relations with many of the Roman Catholic bishops and other ecclesiastics, gave him admission to sources of information such as few others possessed. It is no wonder, therefore, that he has produced a book which will always remain an important contribution to the Church

history of the present century ; while to Old Catholics it will be a standard work. It is exhaustive in its treatment of the genesis of Old Catholicism as it now exists in Germany ; and the accuracy of its details gives it a quite exceptional value.

The main positions which Professor von Schulte had to establish, were :—(1) That the German Episcopate as a body were opposed to the passing of the dogma of Papal Infallibility by the Vatican Council in 1870 ; and (2) that notwithstanding this, when the dogma had been decreed, they became bitter opponents—and even persecutors—of others who could not conscientiously accept it. The proofs he gives of both these propositions are overwhelming. Extracts from speeches and letters of the leading bishops show them to have been as thoroughly persuaded of the unscriptural, unhistorical and dangerous character of the proposed dogma as Drs. von Döllinger and Von Schulte themselves.

To any truly Catholic-minded Christian this part of the book cannot but be painful reading. That any bishops of the Church of Christ should declare that to accept a certain dogma would violate their conscience, and then, under worldly pressure, should proceed not only to accept that dogma themselves, but to force it upon others whom they had previously encouraged to resist it, must be a pain to us just in proportion as our reverence for the Episcopal office is deep and genuine. But it is a chapter of Church history that it is eminently desirable should be read by members of the Anglican Church. There are thousands amongst us at home, whose respect and sympathy for the noble stand afterwards made by priests and laymen now known as “ Old Catholics,” would be very greatly increased by doing so.

For this reason we should hail with thankfulness the translation into English of at least the earlier portion of Dr. von Schulte's book. The facts it narrates are comparatively little known in England ; but they are facts which ought to be known. And an appreciation of them might tend greatly to modify the tendency which there seems to be in some quarters to minimize the evil that has been done to religion and to society, by the outrageous character of the modern claims of the Papacy.

The remainder of the work is taken up with a full account of the development, after much anxious consultation, of the present constitution of the German Old Catholic Church, and of its relations to the State.

The narrative of the negotiations with the Old Catholic Church

of Holland, of the Confirmation tour of Archbishop Loos of Utrecht, of the election and consecration of Bishop Reinkens, and of his recognition by the German Governments, is especially interesting. But with these events English Churchmen have become more or less familiar. What will invite a more careful study, and may prove of great practical use to Colonial dioceses that are called upon to frame similar ecclesiastical constitutions for themselves, is the code drawn up, with the assistance of so accomplished a jurist as Dr. von Schulte, for the exercise of clergy discipline, the settlement of questions of ritual, the formation of parishes, &c.

The share of Church government given to the laity is very considerable: and to some the power of the "*Synodal-representanz*," which is a species of diocesan council, consisting of clerical and lay members elected by the Synod, and of the Synod itself, which is composed of the whole body of the clergy and of delegates from all the congregations, may seem excessive. But the position and authority of the Bishop seem to be sufficiently secured. And the recent trial of Dr. Rieks may be taken as a proof that the machinery is likely to work without friction even in critical cases.

The other subject which Dr. von Schulte's book treats of—the relation of the German Old Catholic Church to the State—naturally also claims much attention. But for what he says on this point we can only refer inquirers to the book itself, partly because, by the necessity of the case, the position of the Old Catholics as claiming at once to be Catholics yet not in communion with the Roman Catholic bishops recognized by the State, is so peculiar; and partly because their relation to the State varies in different parts of Germany. It differs e.g. in Prussia, in Bavaria, and in Baden.

There remains one other point which has a special interest for English Churchmen. Dr. von Schulte puts to himself the question whether, even in the event of State aid being at any time withdrawn—which is quite possible—Old Catholicism would be able to hold its ground. No one but Bishop Reinkens has the same opportunities for judging of this, as he has; and it is very encouraging that he feels himself able to answer the question in the affirmative. He is satisfied that under *any* circumstances, the German Old Catholics, if they are only true to themselves, may look forward to the future with confidence. And he believes that Old Catholicism will prove an element of safety and stability for the German Empire in the troublous times that he predicts are coming, when "the conflict

between the State and the Roman hierarchy will break out with greater violence than in the years 1871-78." "ITS TIME WILL COME." Such certainly is our own conviction also. Thankful that the *permanency* of Old Catholicism has been secured, we are persuaded that its *extension* will follow, and will prove a national blessing to the German fatherland, in God's good time.

ΑΚΟΛΟΥΘΙΑ ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΚΑΤΑ ΤΑΣ ΔΙΑΤΑΞΕΙΣ
ΤΗΣ ΑΡΜΕΝΙΚΗΣ ΟΡΘΟΔΟΞΟΥ ΕΚΚΛΗΣΙΑΣ, μεταφρασθεῖσα
ἐκ τοῦ Ἀρμενικοῦ ὑπὸ ΔΗΜΗΤΡΙΟΥ Ι. Χ. ΤΖΟΛΑΚΙΔΟΥ. "The
Service of the Divine Liturgy according to the appointment of the
Armenian Orthodox Church, translated from the Armenian by
Demetrius I. Ch. Tzolakides." (Constantinople, 1888, pp. 87.)

We have here the boon of a translation of the Armenian Liturgy into Greek, made by a most competent scholar, and approved by the authority of the Armenian Patriarch, from which Western students can form a judgment as to the Armenian Church, without fear of being misled by an inadequate knowledge of Eastern tongues.

English students have long since been supplied with a translation of the Armenian Liturgy, made by perhaps the most learned Oriental scholar of the day, the Rev. S. C. Malan, D.D., formerly Vicar of Broadwindsor, which has passed through two editions, and was reprinted in 1887 in London by the Archimandrite Essaïe, together with the original text. The exactness of Dr. Malan's translation is proved by a comparison of it with the authorized Greek version before us.

Mr. Tzolakides prefixes to his work two dissertations of the utmost value, the first on the history of the Armenian Church, the second on her Liturgy. These we shall reserve for further notice, confining ourselves at present to the Liturgy proper, of which we propose to give here an abridged sketch.

It begins with prayers used by the officiating priest in vesting himself with the *μίτρα* (mitre or priest's cap), the *ὀράριον* (stole), the *ζώνη* (girdle), the *ἐπιμανίκιον* (maniple), the *φαλόνιον* (chasuble), the *ἐπιτραχήλιον*, or Vagas, which covers the back of the neck, and the *μανδύλιον* (towel); he then steps in front of the Holy Table (always called *ἁγία Τραπέζη*, never altar) and washes his hands, while Psalm xxvi. is sung. He then confesses his own sins before God and the Saints and the congregation, and prays the congregation to entreat God for his pardon. This they do in a form of precatory Absolution, on which the Priest in return prays in a similar form that they too

may be pardoned their sins. Then follow some Psalms and prayers, after which the Archdeacon brings the "offering" (*προσφορά*), which consists of unleavened bread, and the Priest places it upon the paten "for remembrance (*εἰς ἀνάμνησιν*) of our Lord Jesus Christ." After which he pours wine crosswise into the chalice "for remembrance of the saving dispensation of our Lord Jesus Christ," and after a prayer he covers "the holy gifts" with a veil. He then burns incense, praying that as the smoke goes up, so God would send down in return "the grace and gifts of the Holy Spirit." After which he "bows thrice before the Holy Table;" then follows the Trisagion, "Holy God, Holy and Mighty, Holy and Immortal," a lesson from the Gospels, and the Creed, differing in no essential point from the Niceno-Constantinopolitan Creed. After more prayers the Deacon proclaims, "Let none of the Catechumens, none of little faith, none of those doing penance, none that are unclean approach the divine mystery." The Priest prays, "Do Thou, O Lord, to whom we offer the sacrifice, receive this our oblation, and make it to be the mystery (sacrament) of the Body and Blood of Thine Only-begotten." Again the Deacon proclaims, "Salute one another with a holy kiss, and ye who cannot communicate in the divine mysteries, go out of the doors and pray." The Deacon continues, "Christ the Lamb of God is offered as a sacrifice," and the choir replies, "Mercy and peace and a sacrifice of praise." "Let us lift up our hearts," says the Deacon. "It is meet and right," replies the choir. The Priest in a private prayer gives thanks to God "that Thou gavest to us in fulness of time Thine only-begotten Son, debtor and debt, the sacrifice and the anointed, lamb and heavenly bread, high priest and offering, for He it is that offers, and it is He that is offered in the midst of us." The words of institution in the Gospels are then read aloud, after which the Priest takes "the divine gifts" in his hands, and lifting them a little, places them on the Holy Table, saying, "Thine of Thine own we offer to Thee," and bowing to the Holy Table, says, "We worship, we beseech, we pray Thee, God of goodness, send upon us and upon these gifts laid before us Thine Eternal and Consubstantial Holy Spirit (here he takes the bread into his hands, and signs it with the sign of the Cross three times), by whom, after blessing, Thou mayest exhibit the true Body of our Lord and Saviour Jesus Christ; and (taking the cup in his left hand), after blessing, Thou mayest exhibit the cup the true Blood of our Lord and Saviour Jesus Christ; and (placing the paten on the

cup), after blessing, Thou mayest exhibit the bread and the cup the true Body and Blood of our Lord and Saviour Jesus Christ, changing them by Thy Holy Spirit." The choir and the Priest then pray for rest for the souls of the departed, and "mention is made" (*μνημονεύσαντες*) of the Theotocos and all Saints, and the Deacon says, "We offer to Thee thanksgiving (eucharist) and glory, O Lord our God, for the holy and immortal sacrifice upon Thy Holy Table, that Thou hast given it to us as holiness of life;" and again the Deacon says, "We pray the Lord for the holy and most divine sacrifice that is offered, which is lying upon the Holy Table, that the Lord our God, who has received it on His holy, heavenly, and immaterial altar, may send down in return to us grace and the gift of His Holy Spirit." The choir sing the Lord's Prayer. The Priest takes the bread in his hands, turns round, and holding it up before the congregation, says, "The holy things to the holy." Privately he prays, "Look upon us, O our Lord Jesus Christ, from heaven, from Thy holy habitation, from Thy holiness, and from the throne of the glory of Thy kingdom. Come to sanctify and save us, Thou that sittest with the Father, even there sacrificed. Make us worthy to partake of Thy holy Body and Thy precious Blood, and through us all Thy peoples." Having said this, "he kisses the Holy Table, and taking the Body, dips it in the Blood," and prays God "to make us worthy to receive this holy mystery for the remission of sins." Lifting up the divine gifts, he says, "We will taste of the holy and precious Body and Blood of our Lord and Saviour Jesus Christ in holiness, who came down from heaven and is parted among us. He is the life, and the hope, and the resurrection, and the propitiation, and the remission of sins." Then he cuts the bread crosswise, and places it in the cup, saying, "The fulness of the Holy Ghost." Then he receives himself in both kinds, and in like manner administers to the Deacon, and to the people, who are summoned by the Deacon. After the people have communicated, the Priest comes into the nave and reads the first chapter of St. John's Gospel, and ends the service with the blessing, after which the *ἀντίδοπον* is distributed.

The Armenian Liturgy is a variation of that which goes under the name of St. Chrysostom, the peculiarity of the Armenian Church being that it employs unleavened bread and unmixed wine, while other Eastern Churches use leavened bread and wine mixed with water. The Armenian Creed is perfectly orthodox, differing only verbally from that of Constantinople.

Lives of Twelve Good Men. By JOHN WILLIAM BURGON, D.D., Dean of Chichester. (Murray, 1889, 2 vols.).

The "twelve good men," whose lives Dean Burgon here recounts, are Martin Joseph Routh, Hugh James Rose, Charles Marriott, Edward Hawkins, Samuel Wilberforce, Richard Lynch Cotton, Richard Greswell, Henry Octavius Coxe, Henry Longueville Mansel, William Jacobson, Charles Page Edén, Charles Longuet Higgins. They are written by one who has himself passed away, whose name might well have been added to the list of good men, had another been the author. The *Lives* are prefaced by short sketches of Robert Hussey, W. W. Shirley, James Riddell, Philip Pusey, E. C. Woollcombe, W. Kay, Robert Gandell, and C. P. Golightly. These names, as well as those already enumerated, take back the Oxford resident of forty years ago to Oxford, and again people the colleges with once familiar forms; recalling associations and memories which start into fresh life. Another name is mentioned by Dean Burgon which seems to cry out for a biography—Isaac Williams. And why is not a biography forthcoming? Where are the memoirs which were entrusted to W. J. Copeland on Isaac Williams' death? Have they shared the fate of Mr. Copeland's fine library, which, on his death, fell into hands incapable of appreciating its value?

The view taken by Dean Burgon of each of his subjects is true, because it is sympathetic. The Dean was capable of apprehending the real character of his friends, being himself possessed of a keen eye for the humorous, as well as a capability of entering with the deepest interest into the gravest thoughts and the profoundest feelings. Each one of these lives and sketches deserves a review for itself, but that our space will not allow. We will try to cull a sentence here and there which strikes us as containing any particularly apt description of the person to whom it is applied.

Of Robert Hussey we read:—"He was manly in everything, in his views, in his public utterances, in his table-talk, in his recreations." "How grand a specimen of what an Anglican divine should be! Sound in the faith, well furnished with the best learning, unostentatiously pious." Of W. W. Shirley:—"A really enthusiastic student, a man of great power, originality, breadth. He was snatched away while affording in every term fresh promise of a truly brilliant professorial career, and a grand historical reputation." Of James Riddell:—"In whom exquisite scholarship, fine taste, and splendid abilities, were united to singular holiness of

character, purity of spirit, and simplicity of life. I never recall the memory of James Riddell without affection and reverence, as well as grief for his loss." Of Philip Pusey:—"Disabled from taking holy orders by reason of his grievous bodily infirmities, his prevailing anxiety was to render God service in any way that remained to him. 'Few of you,' said Dean Liddell, 'could know what gentleness and courage dwelt in that frail tenement. Everywhere he won hearts by his simple engaging manner, combined with his helpfulness and his bravery.'" Of E. C. Woollcombe:—"The loving and gentle scholar, the guileless friend of all men, the unwearied promoter of all good works, the embodiment of the charity that envieth not, that vaunteth not itself, that seeketh not her own, that is not easily provoked, that thinketh no evil"—"combining a child's simplicity and purity of spirit with a sage's grave intelligence and the thoughtfulness of a learned divine." Of William Kay:—"A thoughtful and thoroughly well-equipped divine, a profound Hebraist, a great student of the Bible—a singularly shy and reserved person, who seldom or never spoke about himself—there hung about him a peculiar halo of piety which certainly never forsook him until he gave back his pure spirit." Of Robert Gandell:—"A man with severe recondite learning, combined with theological instinct—his critical judgment was exquisite, his remarks on Scripture were always precious, instinct with piety and beauty, the result not so much of acquaintance with learned commentaries, as of prolonged personal familiarity, and frequent meditation over the sacred page." Of C. P. Golightly:—"A man who enjoyed scant appreciation at the hands of his Oxford contemporaries, but who deserved far other treatment. A most faithfully attached and dutiful son of the Church of England, supremely earnest for her uncorruptness of doctrine, supremely jealous of any assimilation of her ritual practices to those of Rome"—"of the school of Hooker"—"large-hearted and open-handed"—"his piety was very sincere, very fervent. He sleeps in Holywell Cemetery, and is assuredly in peace."

Martin Joseph Routh's position in the Church of England is best described by Newman's well-known words, "Reserved to report to a forgetful generation what was the theology of their fathers." His life stretched from 1755 to 1854, and throughout his life he was a faithful Churchman of the true Anglican type. "His Churchmanship was that of the best Caroline divines; popery he abhorred. 'They have no support in the Fathers, Sir, in the first three

centuries, not one word.' He recognized in the teaching of the reformed Church of England the nearest approximation to the teaching of the Apostolic Age." With regard to the Holy Eucharist, he stated to the writer of the present paper that he regarded it as a Feast upon a sacrifice; and a few years before his death he wrote down the following as his interpretation of the words of institution, "Take this Bread, representing the Bread which came down from Heaven and the Body which was crucified and broken for thee. Feed on that life-giving Sacrifice, by faithfully believing in, and thankfully remembering, the Lord's death." The activity of the old man's mind, to which Dean Burgon bears witness, is proved in a manner which may be interesting to our readers, by two letters which he wrote in his 100th year, a few months before his death, encouraging the institution of the Anglo-Continental Society. He was buried in the chapel of the College, of which he had been President sixty-three years, on December 29th, 1854.

Dean Burgon had special opportunities and qualifications for writing the life of Hugh James Rose, as his sister was married to Mr. Rose's brother. He rightly terms him the "Restorer of the old paths." It was he, more than any other, who was instrumental in forming the early Tractarian party, and he, with William Palmer, of Worcester College, earnestly strove to keep the movement within its first tracks. Had they been successful, the history of the Church of England for the last fifty years would have been different; but Rose's health, as well as modesty, restrained him, and Newman took the lead, and stamped the movement with his individuality. To Burgon, in this life of Hugh James Rose, and to W. Palmer, we owe the most trustworthy history that has yet been written of the Tractarian Movement in its earlier and wholesome phase, as well as in its decline: We say this without forgetting the *Apologia* of Dr. Newman. Rose went abroad, and died at Florence in 1824.

The other two lives which make up Dean Burgon's first volume are those of Charles Marriott, whom, with all his eccentricities, none could know without loving, and Dr. Hawkins, Provost of Oriel, whom Mr. Burgon had better opportunities of knowing than most others, from being for many years a Fellow of the College over which he presided.

The second volume begins with the well-known sketch of Bishop Wilberforce's Life which first appeared in the *Quarterly Review*, and is now reproduced with little alteration. It gives a far better picture of the man than any that can be derived from the more

elaborate Life published by his son, and it contains the great Prelate's last words of warning on Confession, Fasting Communion, Non-Communicating Attendance, and Disloyalty, which, among other legacies, he has left as a precious possession to the Church of England.

The other Lives in the second volume which are the most interesting, are those of Henry Longueville Mansel, "the Christian Philosopher," and William Jacobson, "the single-minded Bishop." The first contains a vindication of Mansel's Theology and Metaphysics so misrepresented by Maurice, Goldwin Smith, and Mill, and so misunderstood by those who look upon the Anti-Rationalist champion as an abettor of Agnosticism. The second brings back to those who knew him the kind face and unfailing good temper of a wise and learned man who never seemed conscious of his own wisdom and learning, though always guided by them. Burgon disproves the charge of over-caution made against him.

The other characters sketched in the volume are Henry Octavius Coxe, of Bodley's Library, perhaps the most popular—and deservedly popular—Oxford man of his day; Richard Greswell, a man of singular simplicity, kindness, generosity, and energy, to whose activity, with that of E. C. Woolcombe and A. W. Haddan, Mr. Gladstone owed his connexion with the University; Richard Lynch Cotton, Provost of Worcester, "the humble Christian;" Charles Page Eden, who succeeded Newman at St. Mary's; and Charles Longuet Higgins, Dean Burgon's brother-in-law, one of the two Cambridge men who have their portraits in the gallery.

We cannot be too thankful to Dean Burgon for these two volumes. They come to us almost from his grave, and they are a fitting complement and crown of good work done for the Church of England by their author through a long and most useful life.

Those who are old enough to have followed the course of the later tractarianism may remember how its collapse was heralded by a flight of books represented by "From Oxford to Rome," in which tender-hearted women and men of feminine minds depicted themselves as hurried on by the inevitable compulsion of their reasoning faculties to embrace Romanism, while all their affections were with the Church of England, which they were obliged, in spite of themselves, to desert, because she supplied no logical standing-ground for the intellect. The rôle played by these books in the earlier movement is fulfilled for the broad-Church movement that succeeded

it, by "Robert Ellesmere" and such-like tales. The first batch of books did not really show that Anglican principles, which the earlier tractarianism maintained, led to the Roman Church, but only that certain persons, who had been taken off their feet by the later tractarian movement, found themselves carried out of their depth by a strong stream, and cried out as they found themselves helplessly borne onwards against their will. In like manner books of the "Robert Ellesmere" type do not show that there is any intellectual necessity for believers becoming unbelievers, but only that some Freethinkers have lost their hold on anything stable, and feel themselves incapable of swimming against the tide, which has been bearing them from doubt to disbelief. It is a tragic position to have unwillingly to give up England for Rome, and Christianity for Unitarianism, and therefore it is one that is seized upon by the novelist and made the most of, and of Mrs. Ward's capacity as a novel writer there is no doubt. We think her present work may, in the end, do good as well as immediate harm. When it was brought home to enthusiasts forty years ago, that they could not accept Roman principles and think to escape conclusions following from them, while some embraced those conclusions, the majority gave up the premisses; and if Mrs. Ward drives some Freethinkers into Unitarianism, she may make others distrust the Freethinking principles which lead to such a catastrophe. There is a practical lesson, too, derivable from the book which may not be without its use—the danger of a young emotional mind holding intercourse with minds stronger than itself, unless it is ready to adopt the principles of those stronger minds as its own—not only so far as it wishes, but in their entirety—nay, not only so far as they are held by those to whom it has given its hero-worship, but in a form so exaggerated that the master, seeing them in the pupil, scarcely recognizes them as his own. Ellesmere could not fall under the spell of Grey (i.e. Green) and Langham at Oxford, or of Wendover (i.e. Mark Pattison) at a later date, without exposing himself to the peril of abandoning the faith, some relics of which Grey still preserved.

Pan-Anglicanism—What is it? By the Rev. MORRIS FULLER, M.A., Rector of Ryburgh. (Kegan Paul, 1889, pp. 272.)

The papers which Mr. Fuller has put together to form this volume are full of information and learning, and form an apologia

for the Anglican position, whether against Rome or other opponents. The first paper, which is on Lambeth Palace, divests the Lollards' Tower of its gruesome associations, the real Lollards' Tower being shown to have been in the City, and not at Lambeth. The Lambeth Tower was, it seems, used as a prison by the Puritans after Laud's execution, and so the reputation of having been the Lollard's Tower grew up after the original Lollards' Tower had been consumed by the Great Fire. The titles of Mr. Fuller's other chapters show the object of the book. 'They are the Lambeth Pan-Anglican Conference; Rome and Lambeth; Vaticanism and Anglicanism; the Chair of Canterbury; the Patriarchate of Greater Britain; Anglicanism and the Armada; the Anglican Rule of Faith; the Future of Anglicanism. Mr. Fuller thinks that the time has come for a more full acknowledgment of the Patriarchal position of the occupant of the See of Canterbury, as the *Papa alterius orbis*. In the chapter on the Armada Mr. Fuller brings out some facts regarding the virulence of Cardinal Allen and the patriotism of the English prelates, which we have not seen elsewhere so plainly stated.

Tropical Africa. By HENRY DRUMMOND, F.R.S.E., F.G.S. (Hodder and Stoughton, 1888, pp. 228.)

Professor Drummond's "Natural Law in the Spiritual World" has had a sale of 77,000 copies. He has now struck out into new ground. There is very little in "Tropical Africa" to remind one of the philosophical arguments of the Professor's earlier book, which was in parts very hard reading, and required quiet thinking. The present work is written with a light pen, and carries us along without a pause from the first page to the last. Yet there is a likeness to be found in the two books; the picture of the Hermit Crab in "Natural Law," and of the White Ant in "Tropical Africa," show the same minute observation of nature and the same power of description. It appears to have been in pursuit of the study of Natural History that Mr. Drummond made this expedition of which he has here given us such a delightful record, but he does not at all confine himself to one subject. There is no book with which we are acquainted that gives so clear an account of the physical geography of Central Africa, of the character of the natives, of the curse that Arab slave-driving has inflicted on a country so blessed by nature, of the evil of the European scramble for African territory, and of the consequent

duty of England at the present moment. But the White Ant chapter is the most delightful part of the book.

Miss Peard, who is taking a first place among the writers of wholesome fiction, has supplied the National Society with a spirited tale, *To Horse and Away* (pp. 270), which will be welcomed by readers of all ages who take pleasure in a well-conceived and well-told story. The interest centres not so much in the young man who mounts his horse and away, as in his cousin Diana, an enthusiastic young Royalist, and Priscilla, a modest Puritan maiden, daughter of the intruded Presbyterian pastor. Charles II. appears in one of his disguises, assumed after the battle of Worcester, and escapes safely to France. The author appears to desire to place before us some of the less truculent pictures of the Civil War, and to show that humanity was not altogether destroyed by partisanship, and that the ordinary interests of life went on in spite of all obstacles; but this does not prevent the occurrence of the stirring incidents and hair-breadth escapes which belong to the period.

Studies in Holy Scripture: The Four Greater Prophets.

Arranged for Household Reading and the Use of Schools.

By G. M. and S. T. M. (Nisbet, 1888, pp. 79.)

Any one desirous of a book for reading at family prayers cannot do better than provide himself with this excellent little work. It is simple, instructive, interesting. A short introduction is prefixed to the readings on each of the four prophets, and the system of the book is that part of Holy Writ and a short explanation of it should be read each day. The New Testament has not unfrequently been thus made use of, but we can name no book on the Old Testament more suitable than the present "Studies." Its object is clearly explained by the authors in the following words:—

"The following studies originated in an attempt to make the daily reading of Scripture at Family Prayers more helpful to the reader and the hearers. The household was a small one, all fairly instructed, and communicants. There was, therefore, no call for systematic instruction in the principles of religion. But the writers, in common with many conscientious heads of families, had felt the difficulty of making the daily reading of Scripture as interesting and profitable as it ought to be, and wished to make their own opportunities of wider instruction and more leisure for meditation available for those whose time, for their sakes and their families, was much taken up with serving tables. Under these circumstances it was felt that direct exhortation and appeal to the conscience was not the object—'preaching' was to be avoided. The aim was limited to making the Scripture itself better understood."

"**Karwoche und Ostern**" (F. A. Perthes, Gotha, 1889) is a German translation by the competent hand of one who however desires to remain unknown, of the admirable little book of devotion, "**Holy Week and Easter**," by our own Bishop of Truro. And the translator has done good service to the Old Catholics, for whose use more especially the translation has been published, both because such books of devotion are wanted amongst them, and because an occasion has thus been afforded for an exhibition of Christian inter-communion between the Churches of the most encouraging kind.

A Preface has been written by Bishop Reinkens, which breathes the same devout spirit as pervades the book itself. "The kernel (he says) of these heart-quickenings contemplations is always the same: the conflict of the Son of Man is our conflict, His victories are our victories. He is the centre of the universe, heaven and earth are beholding Him; but the weakest and the poorest amongst us is a member of His glories and shares His victories." Bishop Reinkens has recommended the book to his clergy in Germany, Bishop Herzog has done the same in Switzerland, and Pfarrer Cech, as Vicar-general, has recommended it in Austria. Happy they who, in the fellowship of the One Faith and the One Love, thus strive together for the glory of their One Lord, and seek to promote the unity of the One Holy Catholic Church!

Non-communicating Attendance: some plain reasons for discouraging its practice, by Anglicanus (Eliot Stock, 1888, pp. 56), once more proves that there is no authority in Holy Scripture, or in antiquity, or in the authoritative documents of the English Church, or in the writings of her divines, for the practice of Hearing Mass, which has been introduced among us under the name of Non-communicating Attendance. Dr. Littledale's special pleading in its favour has been so fully proved to be baseless and disingenuous, that it is needless to say more about it. His method is, when a statement has been disproved, to repeat it with the addition of some irrelevant personalities, and by some this way of "arguing" is regarded with open-mouthed admiration.

Anglicanus commences with a statement that the principle involved in the practice of Non-communicating Attendance, "in the judgment of some of our most scholarly and representative divines, directly contravenes the settlement made by the English Reformers

in the sixteenth century," and having proved it "utterly destitute of any sanction (1) from Bible precept or precedent, (2) from the records of the Primitive Church, (3) from the history and structure of our own Book of Common Prayer," he shows that it is based on the tenet of the Objective (as distinct from the Real) Presence; that it is using the Sacrament for a purpose not appointed by Christ; that the whole weight of Anglican authority is against it, as witnessed by the testimony of Andrewes, Cosin, Wordsworth, Freeman, Sadler, Moberly, Wilberforce, Maclagan, Benson; that it leads to much unfaithfulness in dealing with both the letter and spirit of our Prayer-book; that it is thrusting out attendance at Matins and the Litany; that it encourages the attendance of the irreverent and profane at the holiest rite of our religion. "I fear," concludes Anglicanus, "that there is little good in any appeal to antiquity. 'The day is past for it,' exclaimed Cardinal Manning in his Pastoral on the Œcumenical Council. The Ritualist must needs follow suit with his Eminence. We have been candidly told as much. 'Where is the use,' he asks, 'of harking back to supposed Primitive rules? Petty antiquarianism is really out of court. All are welcome to gaze and to adore'" (p. 48).

The Bishop of Gibraltar's Pastoral Letter for the year (Parker, pp. 48) deals at some length with the Lambeth Conference and its Resolutions. He then recounts some of the particulars of interviews which he held with the Bulgarian Exarch, the Armenian Patriarch, and the Orthodox Patriarch, and of visits to Sebastopol, and to the British Cemetery at Cathcart's Hill; ending with some in memoriam words on Mr. Woolfield of Cannes, Mr. Hayes of Alassio, and Miss Campbell of Ajaccio.

Mr. Manuel Gedeon is publishing, as an appendix or *excursus* to his ΠΑΤΡΙΑΡΧΙΚΟΙ ΠΙΝΑΚΕΣ (of which six parts are now issued), an historical or antiquarian inquiry into the Ecclesiastical buildings of Constantinople, entitled, Ἐκκλησίαι τῶν Ὁρθόδοξων ἐν Κωνσταντινουπόλει. Ἱστορικαὶ εἰδήσεις περὶ τε τῶν ἱερῶν ναῶν καὶ περὶ τῶν παρ' αὐτοῖς σχολείων (Constantinople, 1888). The effect of the frequent fires in Constantinople seems to have been most disastrous to the Churches of the city, especially those of 1640, 1730, 1772, 1782.

In Queen Elizabeth's Crucifix (Shaw, pp. 14) Mr. J. T.

Tomlinson has contributed some curious information as to the introduction of the Crucifix into the Royal Chapel and its removal.

Mr. Rupert Garry's Essay on **Elocution, Voice, and Gesture** (Bemrose and Sons, 1888, pp. 154), is one of great value, capable of giving hints and suggestions to all sorts of public speakers. The second part, which deals with the voice, may prevent mischievous misuse of the vocal organs. At the end of the volume there is a series of "Pieces annotated," consisting of well-known poetical extracts, accompanied with rules as to gesture, voice, and pronunciation.

The fifty-ninth volume (third volume, Popular Series) of the **Homilist** (London, Houlston and Sons, pp. 568) has been published. It is full of common-sense, as well as of thought. To teach parsons to write sermons is a difficult task—not on account of any deficiency in the parson, but because a preacher, like a poet, *nascitur, non fit*. Yet as a poet requires instruction, so too does the orator, and the danger of the present day is not that of sermons becoming too technical, but of their being made "short and exciting," which means generally "without backbone or solemnity." The art of preaching, therefore, may be studied with advantage in the pages of the "Homilist."

A new and enlarged series of the **Home Mission Field** (Rivingtons, pp. 36), the organ of the Additional Curates' Society, commenced with February. It contains an appeal for further support for that valuable Society.

We welcome the first and second numbers of a new monthly periodical, **The Theological Monthly** (Nisbet), evolved out of the "British and Foreign Evangelical Review," which has been in existence for the last thirty years. It contains, among others, two very good articles by Mr. Engström on Robert Elsmere, and by Mr. Gregory Smith on Belief and Conduct, and it promises well; but does not the Church of England, at the present moment, require rather another *quarterly* review to deal loyally with home as well as foreign affairs—say, a *Home and Foreign Church Chronicle and Review*? We invite communications on the subject from any who think that at present the Church is not satisfactorily represented in this respect, and who wish to see an improvement effected.

GIBRALTAR DIOCESAN WINTER LIST, 1888-89.

Bishop—The Right Rev. CHARLES WALDEGRAVE SANDFORD, D.D.

(All letters for the Bishop should be addressed to 4, Hyde Park Square, London, W.)

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 ham, D.D.
San Remo, All Saints C. A. Daniel.
S. John-the-Baptist J. J. Lias, M.A.
Sorrento A. K. Naime, M.A.
Spezia J. K. Smith, M.A.
Venice K. Jameson, M.A.

SICILY.

Messina J. J. Varnier.
Palermo and Marsala T. Dixon, D.D.

GREECE.

Athens Chaplain to Legation.
Corfu W. C. Browne.
Patras and Zante . . F. G. Mitchell, B.A.
Syra R. W. Quinet.

AUSTRIA.

Trieste C. F. Thorndike.

RUSSIA.

Odessa E. W. Ford, M.A.

TURKEY.

Constantinople, Ch. } C. G. Curtis, M.A.
Ch. {
Legation W. E. Cockshott, M.A.
Haskeui J. B. Crighton Ginsburg.
Kadikui A. E. B. Owen, M.A.
Smyrna and Bourna- }
bat { J. Bainbridge Smith,
 M.A.
 { R. Wakeford, B.A.

AFRICA.

Algiers A. B. Sayce, M.A.
Hamman Rhirha . . . J. Bewley, M.A.
Tangier C. C. T. Fagan, M.A.
Tunis C. F. Flad.

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IN MEMORIAM—SIR FREDERICK A. G. OUSELEY.

WE cannot allow the death of Sir Frederick Ouseley to pass without a word of notice from us. Few men had so many gifts of nature and of grace. His sense of melody and harmony was so great as to be almost a sixth sense, different in kind from that which others have in this life, whatever capacity may be developed in us hereafter. This gift and all other gifts of nature and of external circumstance he laid lovingly and reverently at his Saviour's feet. What shall we say of a man who in this money-loving and place-seeking age quietly resolved that he would give up the advantages which his singular powers and large wealth afforded him for pushing himself in the world or surrounding himself with comforts, and devoted £100,000 to God's service in the form of the College and Church of S. Michael's, Tenbury? Having denuded himself of money, he yet could not refrain from giving, and having no money left, it is recorded of him that he gave to a missionary cause pleaded before him by the late Bishop of Capetown an oriental stone of immense value, which he had inherited from his father. That anecdote tells the character of the man. Never was there a more single-hearted, self-denying, humble Christian than Sir Frederick Ouseley, and we earnestly trust that the £2000 a year which has been annually devoted by him to the maintenance of S. Michael's College will be made up by those whom his example may move.

NO. L.



He has been on the Committee of the Anglo-Continental Society since its first appointment, and he had a warm sympathy with its aims.

PROFESSOR KNOODT.

On the 27th January, 1889, after a few days' illness, in his 78th year, one of the veteran champions of the Old Catholic cause in Germany died—FRANCIS PETER KNOODT, Professor of Philosophy in the University of Bonn and Vicar-General to Bishop Reinkens. He may be truly said to have fallen asleep in Jesus, so peaceful was his end. And he will live long in the hearts of many hundreds.

He was born at Boppard, on the 9th November, 1811, and after a career of much distinction in the Gymnasium and at the Universities of Bonn and Tübingen, he was ordained priest by Bishop von Hommer, at Trier, on the 14th March, 1835. Being the son of wealthy parents, he was able to gratify his desire for the acquisition of knowledge, and after serving as chaplain at Trier for six years, he removed to Vienna, where he spent three years under the guidance of the great philosopher and pious priest, Anthony Günther. He was made Doctor of Philosophy at Breslau in 1844, became Professor in the University of Bonn in 1847, and was a member of the Frankfurt Parliament in 1848. He was assiduous in the labours of his professorship for forty-three years, and gave his last lecture only ten days before his death.

The main feature of his character was a deep sincerity ; and he laboured to show that the truest scientific spirit might be combined with the simplest Christian faith. It was so in his own person ; his whole life bore witness that to him "*the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned.*" To bow himself in humility before God, to show a cheerful goodwill to all men, and to be ever making progress in knowledge and in love—that was his aim at all times. He contended heroically for his faith, and made great sacrifices for it, during the troublous times of the Vatican Council ; but he never allowed himself to be drawn into bitterness against any one.

The funeral took place at Bonn on the 30th January, amidst an immense concourse of people. More than a dozen Old Catholic Congregations sent wreaths or palm branches, some of them deputations also. All the authorities of the University attended ; and not his own Bishop and brother clergy only, but the Protestant

ministers of the city also. About twenty students' associations were represented with their banners—among them even a Roman Catholic one. The following is an extract from the address delivered at the grave by Pfarrer Demmel: "This graveyard is to-day a place of thankfulness for what the departed was to us. A true and rare friend and a Christian of childlike piety, a man of science, a priest and a preacher who did honour to humanity. His reverence at the altar showed the true priest; from the pulpit his words sounded like an echo of the eternal truth. He spoke out of the depth of his heart, and he sought to convey to others the clear insight of his own spirit, and to kindle in them the ardour of his own love. The Word of God, as he preached it, was in his heart. It had been his guide in his early youth, and was his support in his old age. He was a Nathaniel, without guile."

Other religious services were held in several places; among them one at Bonn the next day, at which Bishop Reinkens, in addressing those present, said, "We heard yesterday words of admiration for his faith in the certain victory of the True and the Good, and for his valiant efforts so secure this victory. But that was only one manifestation of his belief that man's reconciliation with God rests upon Christ alone. This belief was in him not a mere conviction, but a grace of the heart, by virtue of which he lived in the spiritual world. . . . He was a faithful friend in quiet or troubled times, ready with help and counsel, a benefactor of mankind. But he was also a priest full of burning love to his Saviour, whom he ever bore in his heart; a man of childlike piety."

Not less emphatic was the testimony borne to him at a meeting of the Students' clubs, the chairman saying of him: "The departed was a teacher who gathered round him a large circle of grateful pupils; he was a noble man, and a Christian such as there are few in our city, full of faith and conviction, full of piety and humility. His hair grew white; but a heart of youthful freshness beat in his breast for his science and his pupils. Thousands mourn for the man who had a warm sympathy for every trouble, who never allowed any ingratitude to embitter him, and who, to his last breath, lived for his fellow-men."

Such was the priest and Professor whom Rome excommunicated because his conscience would not allow him to accept the novel dogma of the Papal Infallibility. But beyond doubt that may be said of him which St. Paul writes of himself to the Philip-

pians (i. 12) that "*the things which happened unto him have fallen out rather unto the furtherance of the Gospel.*"

His removal is an immediate loss to the German Old Catholic Church. But he has left behind him an imperishable example, which we may feel assured will be a guiding light to many of his pupils, and his influence may thus be felt to many generations

R. S. OLDHAM.

THE REFORMATION OF TO-DAY IN ITS CONNEXION WITH THE CHURCH OF HOLLAND AND PORT ROYAL.

(Continuation.)

THE CHURCH OF HOLLAND'S STRUGGLES AGAINST PAPAL ENCROACHMENTS.

THE year after that in which the Formulary was published, and in which Mère Angélique died, saw Van Neercassel raised to the Archbishopric of Utrecht. He was a valued friend of Arnauld, and had been trained, as was mentioned before, in the University of Louvain. It has been noted how, from the days of Gerard Groote and the Brothers of the Common Life, down to the time when Jansen, a Dutch Bishop, had produced the *Augustinus*, the clergy of the Church of Holland had ever been attached to the Augustinian views of grace; thus they sympathized naturally with that portion of the Gallican Church, headed by Arnauld, Jansen's personal friend, which was struggling for its liberties. These, on their side, when threatened by *lettres de cachet* and the Bastille, looked to Utrecht as their future home.

In the years succeeding the Union of Utrecht (1579), when the Protestant Provinces had proclaimed their independence, the struggles and sufferings of the National or Roman Catholic Church had been manifold. In the day of its triumph Protestantism showed itself nearly as cruel as the Roman Catholicism of former days. Placards had been published, forbidding even the secret exercise of the Roman Catholic religion; all ecclesiastical persons, priests, monks, and nuns, were banished, on pain of death, should they return. For twenty-two years after the proclamation of the Union, Utrecht had been without an Archbishop, and when Sasbold Vosmeer was consecrated to the See in 1602, for the sake of secrecy, he took the title of Archbishop of Philippi. During the vacancy, the Jesuits began to arrive in Holland, thinking that, the hierarchy being

in abeyance, it was an opportunity not to be lost for establishing their influence, and counteracting that of the (so-called) Jansenist clergy. Consequently, a few years after Sasbold's consecration, he found he had to contend, not only with Protestant enemies without, but with Jesuitical interference within. So annoying did that become, that he was forced—fearing the subversion of all ecclesiastical order—to issue his celebrated pastoral against the Society. They appealed to Rome; the case was decided in their favour, and the Archbishop bidden to revoke it. He refused, defending himself with such success that the Holy See had at length to give way. The Jesuits also took the greatest pains to prove that Sasbold was not really Archbishop of Utrecht, but only a Bishop *in partibus*. Their hatred followed Rovenius, Sasbold's successor, who had to take a journey to Rome for the express purpose of securing his lawful authority. In days of Protestant persecution, when houses had to be used as churches for the sake of secrecy, when Archbishop and clergy, monk and nun, were in danger of their lives, when torture, fines, and banishment were the portion of those who exercised the Roman Catholic faith,—even in those days the Church found some of her bitterest foes to be they of her own household.

The *Augustinus* appeared during the episcopate of Rovenius, and he, having been always a warm disciple of the Father whose name it bears, at once approved it, as did also nine of his principal ecclesiastics.² His successor, De la Torre, made so many concessions to the Jesuits that he lived to repent it, and was obliged to make a journey to Rome to expose their intrigues. His weakness involved the Church of Holland in many difficulties, but Van Neercassel's consecration to the See just after the dispersion of the Port Royalists, when the Bastille cast its dark shadow on Jansen's followers, must have brought comfort both to her and to them. About six years and a half after this event the Pacification of Clement IX. secured a truce to the Church, and restored to Port Royal its inhabitants, and in a journey which the Archbishop soon after made to Rome, nearly all the points in dispute were decided in favour of his authority, as opposed to the Jesuits. This episcopate seemed to be the breathing-time granted to the Church of Holland before the terrible struggle of the following century.

¹ See Dr. Neale's *Soc-called Jansenist Church of Holland*. Sasbold's Pastoral, p. 129. Proofs of his being Archbishop of Utrecht, p. 121. Also Appendix II.

² Rovenius died the same year of his life as St. Augustine. After his example he was constantly repeating the Penitential Psalms, and like him was laid on ashes a few hours before his death, 1651.

By Louis XIV.'s gracious reception of Arnauld, the king, perhaps, hoped to win him over to the defence of the fashionable Jesuitical teaching. Were this so, he was disappointed; as, about the year 1672, Arnauld showed his indifference to Court favour by his *Practical Morals of the Jesuits*, an elaborate work in eight volumes, in which he exposed the workings of the Society. The sting of a reproof is in its truth, and so bitterly did the Jesuits smart under this castigation that they represented Arnauld to Harlai, Archbishop of Paris, as a dangerous man, the leader of a sect, and one who harboured restless and turbulent spirits. Louis signed an order for his arrest, which does not, however, appear to have been seriously enforced. The Duchesse of Longueville gave him an asylum in her house, which was in the precincts of the convent of Port Royal, where he lay concealed for some time. Holland was at this time involved in all the horrors of war, with both France and England. In the year 1672 Louis took Utrecht, and the Cathedral was delivered over to its Archbishop. Since the Protestant cause had triumphed in Holland in the days of Schenk, the second Archbishop (1579), none of its prelates had been able to officiate within its walls, as it had been given up to the reformed worship. For the brief space of seventeen months Van Neercassel exercised his functions there; then came the revenge of an outraged people, when England and France combined were driven out of Holland, and the Cathedral was given back to, and has ever since been retained by, the Protestant pastors. The signing of the peace of Nymeguen enabled Arnauld (who thought it more prudent to quit France), to repair to Brussels. Just about this time Titus Oates' pretended discovery of a Jesuit conspiracy in 1678 so inflamed the English mind against the Romanists, that many Jesuits and men of note were unjustly imprisoned and executed. Among others, Oates accused Coleman, secretary to Mary of Modena, Duchess of York. Charles II. consequently advised his brother, the Duke of York (afterwards James II.), who had openly given in his adherence to Roman Catholicism, to retire to the Continent till the popular excitement had abated. He accordingly took up his residence at Brussels with his wife and youngest daughter, where Arnauld probably often saw them. Here the Doctor undertook the defence of his old enemies the Jesuits, against the unjust accusations of Titus Oates, in his *Apologie pour les Catholiques*, published in 1681.

From Brussels he made several excursions into Holland, and letters

of his to various friends have been preserved,³ in which he draws a charming picture of Van Neercassel's simplicity of life. He mentions that the Archbishop's retinue consisted but of one person who combined the offices of almoner, secretary and valet, one of whose duties was to read his master off to sleep. The modesty of his attendance was the subject of comment at the Court of Rome: *Questo vescovo sta in ristretto*,⁴ they used to say. Dr. Arnauld, however, tells us that the good prelate had Timothies and Phœbes to help him in his work, and observes how flourishing the Church would be if she had many such pastors.

Many disputes were going on at this time between Louis XIV. and Innocent XI., both encroaching on the prerogatives of the other. To check the Papal aggressions a general assemblage of the French clergy was summoned in 1682 from whence issued the celebrated four Gallican articles, which are briefly these:—

1. In temporal matters kings are not subject to the Pope.
2. General Councils are superior to the Pope.
3. The rules, customs and usages of the French Church are to be inviolably preserved.
4. The Pope has the principal authority on matters of faith, but, unless his decisions have the consent of the Church, they are not irreformable.

These decrees were confirmed by a royal edict, which forbade the appointment of any professor of theology who did not consent to teach the doctrines contained in them; this law, we may remark in passing, was one of the conditions of the concordat between Buonaparte and Pope Pius VII. in 1802. The articles were very distasteful to the Popes, and one of the complaints against Neercassel's successor, Archbishop Codde, was his supposed attachment to them. A great deal of Arnauld's correspondence at this time relates to this subject, with which is also inseparably connected the name of Bossuet, who was selected to preach at the opening of the Synod.

During the war, Neercassel had retreated first to Antwerp and then to Huissen; he employed his exile in writing many useful works, of which the most celebrated was his "*Amor Penitens*," showing what real repentance was, as distinguished from the hollow pretences of it in the Jesuit confessionals. This book was received with a

³ One of these letters is to his niece, the second Mère Angélique of Port Royal. She had adopted the name of her aunt, the great abbess. She was a daughter of Robert d'Andilly.

⁴ "This Bishop lives in retirement."

"burst of applause;" Bossuet wrote to the author, "Your teaching of the necessity of divine love is most excellent and most necessary at this time," and Pope Innocent XI., when pressed to forbid the dissemination of the work till corrected, refused to comply, saying, "The book is a good one, and the author is a saint."

It furnished the Jesuits with their first direct attack upon the Church of Holland as a Jansenist communion, and their hatred against Van Neercassel was increased by his having taken a considerable part in the exposure of their corrupted morals. His action had led to the condemnation of sixty-five of their propositions four years before (1679). This was the last triumph of the (so-called) Jansenists. The year 1685 saw that most disastrous measure, incorrectly styled the Revocation of the Edict of Nantes. The Edict has been before adverted to as untenable, as organizing anarchy, and establishing one empire within another. These objectionable features of it were destroyed by Richelieu, his crowning victory over the civil power of the Huguenots having been the taking of La Rochelle,⁵ (November 28th, 1628). Toleration of the religion was the only thing left to be repealed. Instead of being merely the revocation of an edict, the enactment of 1685 was quite a new measure of severity. All Protestant worship was forbidden; death was the penalty of any one taken in the act. A pastor, when apprehended, was put to death, a reward of 5500 livres being set upon the head of each; those who harboured or assisted them were to be sent to the galleys. All, except pastors, were forbidden to emigrate, but although disobedience to this prohibition incurred the risk of the galleys, about 50,000 families fled from France, and thus the bigotry of Louis gave a greater blow to the wealth and progress of his kingdom than all the expenses entailed by his love of pleasure, pomp and war, while other nations reaped the benefit of the industries imported by the Protestants. Colbert—one of the ablest Finance Ministers France ever had—foresaw the consequences of this disastrous enactment, and his grief is said to have

⁵ The taking of La Rochelle is a remarkable instance of Richelieu's perseverance. By way of assisting the Protestant cause, an English fleet was sent to succour the town, under command of the Duke of Buckingham, who landed in the Isle of Rhé. Being besieged by Richelieu, he ingloriously retired. During the winter the Cardinal busied himself with constructing a mole across the harbour, so as to exclude all ships. He took the idea from Alexander the Great, who, when besieging Tyre, threw a mole from the mainland to the island on which New Tyre was built, and so was enabled to attack it by land. Richelieu had to contend with the ebb and flow of the ocean, instead of the "tideless Mediterranean." He personally directed the undertaking, with a volume of Quintus Curtius, the historian of Alexander, in his hand, and though one night, in a storm, all the work was washed away, he recommenced it, so that when the Duke of Buckingham arrived in the spring he was forced again to retire, after recognizing the impossibility of rendering help to the unfortunate Rochellois, who, however, managed to hold out till the approach of the following winter.

hastened his death, which occurred two years before. Thousands of the refugees swarmed into Holland, where the accounts of their sufferings rekindled the smouldering embers of hatred to everything Roman Catholic. The Roman Catholics were heavily taxed for the support of the refugees, some of the priests were banished, and in one case a poor Roman Catholic was torn to pieces by the mob.

The year 1685 also saw James II. ascend the throne of England, and as there is no doubt that both he and Charles II. received large sums of money from Louis XIV., in order to make the power of the crown independent of Parliament—thus placing themselves in the disgraceful position of pensioners of the King of France—their zeal for Roman Catholicism may in great measure be attributed to that fact, as their private lives did not argue deep religious conviction of any kind.

The year following Van Neercassel passed away, and in him the last Archbishop of the National Church who died in communion of Rome. The Jesuits, hoping the See would now be extinguished, used their best endeavours to prevent the appointment of a new Archbishop, by proposing that it should be governed by an ecclesiastic to be named by the nuncios of Cologne and Brussels. Fortunately, through the power which James II. possessed at the court of Rome, the Cardinal Howard of those days had sufficient influence with Innocent XI., himself no friend to the Jesuits, to frustrate their design, and to induce the Cardinals to hold a congregation in order to select one out of the four names submitted by the chapters of Haarlem and Utrecht. Peter Codde was accordingly consecrated, under the title of Archbishop of Sebaste, February 6th, 1689. The end of that year saw the abdication of James II., and, a few months after, the battle of the Boyne established the ascendancy of Protestantism in Ireland, in the persons of William of Orange and Mary II. About this time Arnauld published a work against the former, which it is said that Louis XIV., whose political views it suited, had printed and published at his own expense. The wish of each to humble the power of the other had always been a ruling motive in the actions of both these princes. As is often the case when an ecclesiastical writer ventures into the arena of politics, this attempt does not add lustre to Arnauld's fame.

In the year 1694 appeared a book by Pasquier Quesnel, called *Moral Reflections on the New Testament*, which replaced the *Augus-*

tinus as a butt for the Jesuits. Henceforth the term Jansenist was often exchanged for that of Quesnelist, and on the death of Arnauld, which happened the same year as this work appeared, its author was regarded as the head of that party. He had shared Arnauld's exile at Brussels, and has left an interesting account of the last moments of the great controversialist, who died at the age of eighty-two, and, by a curious coincidence his brother, Henri, Bishop of Angers, one of the four prelates who refused to sign the formulary, passed away the same year. *Moral Reflections* appeared with the approval of De Noailles, Bishop of Chalons, who in two years' time, was translated to the Archbishopric of Paris. Very unwillingly, in the year 1700, Archbishop Codde attended the Jubilee at Rome, for he suspected that "evil was determined against him," as his enemies had been busily scattering rumours of his Jansenistic tendencies. While absent, the astonishment of his flock was great on receiving intelligence that their good Archbishop had been deposed, and one De Cock appointed to administer the diocese as Pro-Vicar Apostolic in his room. To depose the head of a National Church at the mere will of the Pope was a thing unheard of even among Ultramontanes, but the fact was that Innocent XI., under whose presidency a congregation of Cardinals, assembled to inquire into the accusations of heresy made against the Archbishop, had acquitted him. He, however, dying shortly after, Albani, Codde's principal accuser, ascended the Papal Chair (Nov., 1700), under the title of Clement XI. The Jesuits were now in the height of their power, and did not scruple to use it. On Codde's return to Holland he retired into private life, protesting against the injustice of his sentence, and the diocese remained for more than twenty years without a head. One of his principal associates was Quesnel, and they both kept up an extensive correspondence with the Gallican party in France, the sorrows common to both these branches of the Church drawing them more and more together. About this time a priest refused to absolve a penitent who said that a "respectful silence" was sufficient compliance with the Papal authority as to the Five Propositions. (A parallel case has happened in our own day, the Archbishop of Munich sending orders round to his clergy to discover, by means of the Confessional, who did and who did not believe in Papal Infallibility, as, so far from the people being allowed to have their own opinion on that point, they were obliged openly to proclaim their adherence to a

dogma which many believed to be false. How to reconcile this with the sanctity of the seal of confession may be deemed a reasonable inquiry.) This celebrated "Cas de Conscience," as it was called, reopened the whole controversy in 1700. The Jesuits pressed to the utmost their present advantages in having a Pope entirely under their sway, and induced him to issue the Bull *Vineam Domini*, which, together with the condemnation of the *Moral Reflections* in 1708, took no account of the Peace of Clement IX., and thus was compassed the final destruction of Port Royal. It fell to Cardinal de Noailles, as Archbishop of Paris, to issue the order for its suppression, the very prelate whose approbation was affixed to the first edition of the *Moral Reflections*.

De Noailles appears a melancholy instance of a man halting between two opinions, or of one endeavouring to serve two masters. Of one of the noblest families in France, on the high road to fame and preferment, his worldly ambition would teach him to keep well with the Court party, where Madame de Maintenon and the king's Jesuit confessor, Le Tellier, were now in the ascendant, while his better nature honoured the efforts which the Jansenists were making for the good of souls. The Church Discipline inculcated in *Petrus Aurelius*; man's absolute need of God's grace taught in the *Augustinus*; the deep contrition leading to real amendment set forth in *Amor Pœnitens*, and the practical piety of the *Moral Reflections* were not to the taste of a careless and vicious age, as mirrored in the court of Le Grand Monarque. It is a notable fact that Madame de Maintenon, the supporter of the Jesuits, was of Protestant descent, being granddaughter of Theodore d'Aubigné, the Huguenot historian, at one time the friend of Henri Quatre. On that Prince's desertion of Protestantism, he openly avowed his preference to that cause before the favour of the king. Being superior to rewards, he always remained poor. His son Constant, father of Madame de Maintenon, turned out a very bad character, being actually in prison at Niort when she was born there in 1635. Being left a penniless orphan, the French burlesque poet Scarron gave her the choice of entering a convent at his expense, or becoming his wife. It must have been a hard choice to a young girl, between the lifelong retirement of the cloister and marriage with a man twenty-five years her senior, deformed in body, and far from refined in mind. She, however, appreciated his generosity, made him an excellent wife, and under her influence the society at his house

became more select and none the less brilliant. The natural gaiety of his disposition was only troubled by anxiety for the future of his wife, as his expensive habits greatly reduced their means at the end of his life, so that, on his death in 1660, she was left a widow in poor circumstances. She seems to have learnt at least worldly wisdom through her trials, as her tact commended her favourably to the notice of Louis XIV., when she was acting in the capacity of governess to his children by Madame de Montespan, especially as her gentleness presented a striking contrast to the temper of the imperious favourite. Some time after the death of the Queen Consort he was privately married to Madame Scarron by the Archbishop of Paris, in the presence of Père La Chaise and two other witnesses, having previously dowered her with sufficient to enable her to purchase the estate of Maintenon, from whence she took her title. It is a remarkable coincidence that the very year which saw the Revocation of the Edict of Nantes, the destruction, namely, of what Theodore d'Aubigné had striven both with sword and pen to accomplish, was also that which witnessed the marriage between his granddaughter and the monarch who overthrew his work.

But to return to Port Royal. Half-past seven o'clock on the morning of the 29th of October, 1708, a lieutenant of police and 300 men appeared to carry out the order for its destruction, and as the nuns filed out of the convent gates it was with difficulty the soldiers could prevent the peasantry from breaking out into open violence, so great was their distress at the loss of their benefactors. In January of the following year the demolition of the edifices was commenced. At the end of 1710 Archbishop Codde's troubled and stormy life on earth came to its close, one of his last acts being the attestation that no innovations, whether in faith, practice, or rites, had ever been sanctioned in the Church over which he presided, and which was by his death left doubly widowed, as, without the sanction of Rome, it seemed impossible to fill the See.

The following year the Jesuits, not satisfied with having driven away the recluses and nuns, and demolished the buildings, proceeded (it is said by command of Madame de Maintenon, although the indecency of the outrage almost forbids the belief that it was committed at the order of a woman), to dig up the cemetery, disinter the bodies, and finally to plough out the site. Those who believe that the perpetrators of sacrilege never prosper, have here an argument in favour of their theory, as it is said that nearly all the actors in

this horrid tragedy passed not long after to their account. But one thing was beyond the power of the Jesuits to destroy; the spirit of the Port Royalists lived on, and is living still.

In the year 1713 appeared the Bull *Unigenitus* for the condemnation of the *Moral Reflections*, of which it has been truly, if inelegantly, said, that it set the whole of France—Court, Clergy, and Parliament in an uproar, since the principle of Papal Infallibility was more than ever involved in it. The Dutch and Gallican Churches holding quite different views on the meaning of this work (just as they had formerly done on that of the *Augustinus*), did not wish to give themselves over, bound hand and foot, to the judgment of a Pope governed by Jesuits. Le Tellier, confessor to Louis XIV., had pledged himself that the *Moral Reflections* contained more than a hundred objectionable propositions, and St. Simon gives an amusing account of the Pope's difficulty on the occasion. "Eh, Monsieur Amelot, Monsieur Amelot," he said to the representative of Louis XIV. at the Vatican, "que voulez-vous que je fisse? Le Père Tellier dit au roi qu'il y avait dans ce livre *plus* que cent propositions censurables; il n'a pas voulu passer pour menteur, et on m'a tenu le pied sur la gorge pour la mettre plus que cent, pour montrer qu'il avait dit vrai, et je n'en ai mit qu'une de plus. Voyez, voyez, Monsieur Amelot, comment j'aurais pu faire autrement?"

Louis XIV. assembled a certain number of Bishops of his own choice, of whom he made Cardinal de Noailles president, and gave them to understand that his royal pleasure was the acceptance of the Bull.

The Cardinal on this occasion followed his better judgment rather than his worldly interests, in that he led the opposition to the Bull, thereby incurring the displeasure of his royal master. Being supported, however, by only about nine of the Bishops, while forty of them voted on the courtly side, the cause was lost, the liberties of the Gallican Church were signed away, the *Unigenitus* was received by the clergy, registered in parliament, and accepted by the Sorbonne. De Noailles was banished from Court, and his supporters were requested to retire to their dioceses.

Circumstances, however, altered. Two years after, i.e. Sept. 1, 1713, Louis XIV. passed away, and with him fell the reign of Madame de Maintenon and the Jesuits, the former retiring to St. Cyr, the institution for young ladies of noble birth with which her

name as its foundress has always been favourably connected, and where she died two years after.⁶ Cardinal de Noailles reappeared at Court, where the Regent showed him great favour, and early in 1717 four Bishops, Labrone, of Mirepoix; De l'Angle, of Boulogne; Colbert, of Montpellier;⁷ and Soanen, of Senez, had the courage openly to appeal against the *Unigenitus* to a general council. Having thus led the way, they were soon joined by De Noailles and other Bishops, so that the opposition to Rome assumed serious proportions. For three years France was torn by these disputes. There is nothing that Church History shows more plainly than the fear and hatred which the Popes have ever testified of a general council, which always meant calling them to account, rectifying their abuses, and curbing their power. To stave off so terrible an ordeal, Clement XI. himself, headstrong Ultramontane as he was, at length condescended to an accommodation in 1720, by which the *Unigenitus* was in part explained away. Cardinal de Noailles had thus an opportunity of testifying his penitence to the nuns of Port Royal, and the act was worthy both of the Christian office he held and of the illustrious name he bore. As his crime had been public, so should his penance be; so he wrote to Madame de Valais, one of the six surviving nuns, saying he wished to receive her back to Communion, and, that nothing might be wanting to the solemnity of the occasion, he appointed the Church of St. G  n  vi  ve as the scene of her reception. Far from desiring notoriety at the cost of the Cardinal's feelings, she modestly fixed on the early hour of four in the morning to spare him publicity.

In 1721 Clement XI. died, and under his successors, Innocent XIII. and Benedict XIII., some more concessions were made, notably in a Bull of the latter Pontiff, called *Pretiosus*, which so far modified the *Unigenitus* that the French appellants one by one withdrew their appeal, even Cardinal de Noailles being then induced to sign the *Unigenitus* by Pope Benedict XIII. To history he appears as a vacillating character, but the times in which he lived were difficult. He may be considered a typical example of the courtier-prelate of the old French monarchy. On his death in 1728 he left behind a name sincerely beloved for his charity and esteemed for his learning. His nephew Adrien, a

⁶ Founded in 1685, the year of the king's marriage with Madame de Maintenon. Racine wrote his "Esther" and "Athalie" for the young ladies of this institution, who performed them within its walls. Napoleon converted it into a military school, and such it remains to this day.

⁷ Nephew of Colbert, the Minister, son of his brother, the Marquis de Croissy.

distinguished general, and afterwards one of the Regent d'Orleans' Ministers, was married to Française d'Aubigné, niece of Madame de Maintenon. Before the Cardinal's death two events occurred which bear upon the history of these struggles. One was the appeal of the Church of Utrecht in 1717, against the *Unigenitus*, and also against the injustice of Archbishop Codde's suspension, *to the Future Œcumenical Council*. Vain appeal, as then it may have seemed ! The so-called Œcumenical Council of 1869-70 wholly ignored the Church of Utrecht. Yes, indeed, but that Council brought matters to a crisis, the Old Catholics rebelled against its decisions, looked around for some one to bestow Church organization upon them and lo ! a Bishop of the outcast Church of Utrecht laid consecrating hands upon the first Old Catholic Missionary Bishop for Germany, Dr. Reinkens. Thus was Utrecht, through the indirect action of that Council, linked on once more to Western Christendom. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

The other event was the consecration, without the Pope's Bull of authorization, of an Archbishop to the See of Utrecht in the year 1725. Codde, having been suspended in 1702, the diocese had been without a chief shepherd for more than twenty years, priests having been ordained by any Bishop who could be induced to run the risk of Roman displeasure. This state of things could not go on for ever, or the Church of Utrecht would gradually have become extinct. As it was, she was preserved by a wonderful intervention of Providence. Hastening to his distant See in Turkey, the Missionary Bishop of Babylon was detained by stress of weather at Amsterdam during the greater part of April in the year 1719. While there the desolate state of the Church was laid before him, and, after much hesitation, his sympathies were so far enlisted, that he consented to confirm six hundred and four persons. On news of this reaching Rome, he was suspended, after only four months' work in his diocese ; he consequently returned to Holland, where he seems to have passed the rest of his life, consecrating in turn no less than four Archbishops for the National Church, Steenoven (1724), Wuytiers (1725), Der Croon (1733), and Meindoerts (1739). The See had been vacant nearly fourteen years when he laid his hands on the first of these prelates, and of course Rome refused, as she has ever since done, the Bull authorizing the consecration, but, the act once accomplished, congratulations were received from many of

the Gallican Bishops. During the lifetime of Archbishop Wuytiers, i.e. in the year 1726, Bishop Soanen of Senez (a diocese in Provence), one of the four original appellants against the *Unigenitus*, issued a Pastoral Instruction in which he expressed himself so decidedly against that Bull and Papal Infallibility that the royal licence for a provincial council to judge him was obtained. Of the other appellants, the Bishop of Mirepoix and Boulogne had died, and it is possible that the powerful influence of the Bishop of Montpellier's family—he was nephew of Colbert, the minister—may have shielded him from attack, as the fury of the storm burst upon the Bishop of Senez. Tencin, a man of known bad character, was Archbishop of Embrun, Soanen's Metropolitan, and he consequently presided at the council, throwing the weight of his corrupt influence on the Jesuit side. His fortunes had been built by his sister, who, originally a nun, expelled from her convent for misconduct, exercised great influences over the infamous Dubois, first tutor, then favourite, and lastly Prime Minister of the Regent. It is needless to say that judgment was given against Soanen, whom a *lettre de cachet* speedily confined for life to the monastery of La Chaise Dieu, on a mountain of La Haute Loire. He rejoiced in being found worthy to suffer for the truth. In the public library at Clermont Ferrand Dr. Neale saw several letters, written in the trembling hand of an aged man, and signed *Jean, Evêque de Senez, Prisonnier de Jésus-Christ*.⁸

During the time that Archbishop Meindaerts held the See of Utrecht the Sees of Haarlem and Deventer were created, in order that the succession in that Church might be strengthened into a three-fold cord, and these three Sees continue to the present day. To that of Deventer the Old Catholics owe the consecration of their first Bishop.

To Archbishop Meindaerts succeeded in order Archbishops Menwenhuisen, Van Rhijn, and Van Os,⁹ during whose episcopates

⁸ It is perhaps worthy of note that Saint Anselm was staying at this monastery when, in the year 1100, he received the news of the death of William Rufus, a monarch who had always combated the power of the Pope. Through the influence of Anselm the cause of the latter triumphed for a time in England. What if the Archbishop, with prophetic eye, looking down the vista of more than six centuries, had foreseen the issues of the conflict,—the evolution of Infallibility,—as a protest against which a prelate prisoner was content to die within those very walls? Each can but act according to the light his age affords, and in that of Anselm the Papal power represented Law, as opposed to despotic and unprincipled will, exemplified in William Rufus.

⁹ It is a coincidence that Van Os, one of the worthiest in a long line of worthy successors to Willibrord, should have borne his name. When the Emperor Napoleon would have confiscated the revenues of the National Church, Abp. Willibrord Van Os withstood him—the despot to whom even Pius VII. had given way. The Emperor is said to have been much struck with such unawonted courage, and he treated him with marked attention.

Holland was convulsed by the various political changes consequent on the French Revolution and Buonaparte's accession to power. Then followed Archbishop Van Santen, a personal friend of Dr. Neale. At the beginning of his episcopate (1827), Mngr. Capaccini was sent as Papal Nuncio into Holland, for the purpose of settling the ecclesiastical condition of affairs. The following is an abbreviated edition of the account of the interview between him and the Archbishop given by Dr. Tregelles :¹—

Although the appointment of Archbishop Van Santen had been, as usual, followed by excommunication, yet Capaccini sought to win him just as if no such hostile step had been taken. Having invited the Archbishop to a conference, the Nuncio spoke much of the unity of the Church ; of the deep interest felt at Rome on account of the Jansenists, how much admired was their firm adhesion to the Apostolic See, in spite of all that had occurred during the last two centuries, and how much he hoped that no real difficulties might be found to cause continued separation. As to Archbishop Van Santen, personally, he was told by Capaccini how much his hopes rested on him, as a person diligent in his attention to every Canonical regulation. In fact, the Pope would feel that he was quite an upholder of the authority of the Church in the Netherlands, if the slight differences could be adjusted. He then arranged for another conference, which he hoped would be definitive.

At this second conference, Capaccini began again by praising Van Santen as a person of extreme "regularity" and prudence. He then went on to say that all the differences between the Jansenists and the See of Rome might be reduced to one small point, one little thing, about which such a discreet person as the Archbishop could, of course, make no difficulty. Van Santen perfectly understood what the Nuncio meant by the "one small point," and he said, "I see what you mean, the *Formulary*." To this Capaccini was obliged to assent ; the "one small point" was that which had been the ground of such bitter persecutions and cruel sufferings—the excommunication of the Church of Utrecht, the destruction of Port Royal.

The Archbishop of course refused to sign it, although the Nuncio (who had been stopped in his flattering circumlocutions) pressed on him, "It is but a *form* ; all that is asked is, that you will write your name on a slip of paper, and then all will be right." Van

¹ Quoted by Dr. Neale.

Santen replied indignantly, "A *form* has a meaning, and I cannot confirm it by the solemn obligation of an oath, unless I am certain in my conscience before God of the truth of that to which I put my name."

THE NUNCIO : But you are bound in your conscience to acknowledge the authority of the Holy Father ; and as his Holiness assures you of the truth of the Formulary, that is sufficient to remove every scruple. Any doubt in your own mind is but a private opinion, while, on the other hand, you have the full authority of the Church both to *instruct* you that the Formulary states what is true, and to *require* you to acknowledge this undoubted fact.

ARCHBISHOP VAN SANTEN : I have read the *Augustinus* of Jansenius more than once through ; I *know* that the Five Propositions, as condemned, are not contained in that book ; how can I, then, as an honest man and a Christian, subscribe a declaration as true which denies a simple fact ? I have to do with God and my conscience. As the Pope and the whole Church cannot alter a *fact*, so they can have no authority from God to require me to sign my name to a declaration which contradicts a fact.

THE NUNCIO : You see, M. Van Santen, that the table at which we are sitting is covered with a *green* cloth. Now supposing that the father of a family were to forbid his children entering this room, or even looking into it,—well, but if one of the children were to look in through the key-hole, and were thus, by disobedience, to acquire the knowledge that the cloth on the table is *green*, how then would the case stand ? If the father were to make out an inventory of the furniture in the room, and if he were (whether by mistake or design, it matters not), to describe this *green* cloth as being *red* ; and if he were, on the ground of his parental authority, to require each of his children, as relying on their father's information, to subscribe this inventory as perfectly correct, it would not be competent to the child, who had seen the cloth, to act upon the knowledge he had gained by disobedience, and to refuse to subscribe the statement in which its colour was said to be *red*. The father had a right to forbid his children to look into the room, he had also a right to prescribe to his children what they should sign ; and no act of prior disobedience on the part of any of them could take away the obligation of unhesitating compliance.

ARCHBISHOP VAN SANTEN : You have brought forward a curious illustration ; but how would you apply it ? and how would you

vindicate, even in such a case, the subscription to a known untruth?

The NUNCIO: There is no untruth at all supposed in the case that I have put; as the child is absolutely bound to believe his parent, he may reasonably suppose that his eyes were mistaken when he saw the cloth. He ought to say, "Perhaps a sunbeam hindered me from seeing the colour correctly; or, perhaps, in punishment for my disobedience, an optical delusion was sent to deceive me."

ARCHBISHOP VAN SANTEN: But how do you apply the idea of *knowledge gained through disobedience* to the question of fact involved in subscription to the Formulary?

The NUNCIO: Listen, that I may instruct you. You are well aware that no theological virtue shines more brightly than *implicit obedience*; the fathers and doctors of the Church, and the practice of all the saints, so fully commend this virtue, that there is no need for me to insist on it; at least, in conferring with you, Obedience requires that the work of Jansenius, entitled *Augustinus*, should not be read, since it has been condemned by the Pope. Any knowledge, therefore, which any person now has of the contents of that book must have been obtained through a transgression of that obedience to which he was bound. No one can have a right to know what the book contains, any further than as relates to the condemned propositions, and that only from the constitution which condemns them. You ought, therefore, as a submissive child, not to insist on acting on the knowledge obtained through disobedience, but you should own with humility that in reading the condemned book you *may* have been mistaken, nay, you *must* have been mistaken, since clear light is not vouchsafed to those who act in presumption; so that all you have to do is to subscribe the Formulary purely and simply, and receive the blessing which will result from giving up your own will, as well as the satisfaction of restoring peace to the Church.

ARCHBISHOP VAN SANTEN: Am I, then, to understand that his Holiness asks that in a solemn oath I should call God to witness that I do believe what I do not believe; what Almighty God, the searcher of hearts, knows I do not believe? Is Catholic unity to be maintained by perjury—an awful sin, both before God and man? And do you mean to say that if I knowingly commit this crime, it will be what the Pope desires and demands?

THE NUNCIO : The Holy Father only requires that from you which lies in the province of his authority. When the Church instructs you what to believe, you are bound to silence all trifling scruples.

ARCHBISHOP VAN SANTEN : I cannot conceal my indignation at your endeavours to make me declare, in the presence of Almighty God, that I do believe a point which I do not believe. My conscience is subject to Him, and by His aid I will act in His fear. I must continue to refuse to put my name to a Formulary which I reject ; my hand must not contradict my heart.

During Archbishop Santen's episcopate, the dogma of the Immaculate Conception was promulgated (December 8, 1854). He, together with his suffragans of Haarlem and Deventer, sent a protest against it to Rome—a brave act in a Church which could reckon fewer hundreds than Rome could number in millions.² Having proclaimed a new dogma, the Papacy next called a Council to declare the power by which she had so done, infallible. Those who refused to subscribe to this assumption of universal supremacy over human reason, conscience and will, over all literature and science, over the creeds of the Church, patristic theology, Church history, and even over Holy Scripture itself, were therefore cast out of her pale. She gives no alternative to submission but schism ; hence one of the secrets of her prolonged success. The horror of excommunication to those who have been taught that there is no salvation beyond her fold is unspeakably great. Of all the Bishops who protested against the Infallibility, every one, without exception, gave in at last under severe pressure, those who at first refused finding the impossibility of working their dioceses, since faculties necessary for episcopal administration³ were only granted on condition of their adherence. There was, consequently, at this time, no episcopal leader for the Old Catholic party. The dogma of the Infallibility was proclaimed in July, 1870 : the next eight months was an anxious period. Men were weighing the respective advantages of truth and unity ; the Franco-German War added to the confusion of the public mind, and hastened the downfall of the temporal power of the Papacy by the withdrawal of the foreign troops from Civita Vecchia ; promises made anterior to the Council

² A year or two after this the Secretary of the Anglo-Continental Society called on the Archbishop, and was received by him with the utmost courtesy. The Archbishop gave him copies of the protests and other documents characteristic of his Church, and he presented to the Archbishop some of the publications of the Society, which were graciously and thankfully accepted. Perhaps that visit and those books may have done something towards preparing the way for the application to Utrecht made some years later by the Old Catholics of Germany.—*Ed.*

³ As, for example, the power of granting dispensations for marriages between cousins.

were broken on the rack of Roman pressure ; those who loved the truth before all, and who desired to walk in the old paths, were as sheep without a shepherd. At this critical moment, Dr. Döllinger's celebrated Declaration⁴ pealed forth as a trumpet-call to rally the scattered flock. In this he proved it impossible to accept the dogma as a *Christian*, for it is irreconcilable with the spirit of the Gospel, and with the plain words of Christ and His Apostles ; as a *theologian*, for the whole tradition of the Church is in opposition to it ; as an *historian*, for the persistent endeavour to realize the theory of a kingdom of this world has cost Europe rivers of blood ; and as a *citizen*, because by its claims on the submission of kings and countries, it lays the foundation of endless, ruinous disputes between Church and State, between clergy and laity.

Having made their protest, the pressing question for the Old Catholics became that of organization. They did not wish to form another Protestant sect, they wished to remain within the bosom of the Catholic Church. All the Bishops of the Roman Communion having failed them, it behoved them, if possible, to find a Bishop of another branch of the Apostolic Church who should be willing to consecrate them an episcopal leader. In their need they turned to the Church of Utrecht, who, "a little flock, cursed and cast out by the visible head of the Church, and mocked at and insulted by her numerous flatterers and worshippers,"⁵ was yet in a position to bestow the gift of apostolic succession on the Old Catholic body, and thus to link herself and them once again to the rest of Western Christendom.

THE SPANISH CONSECRATION QUESTION.

WE place on record the following Resolutions adopted by the Irish Bishops. It is evident that on the subject with which they deal the last word has not yet been spoken.

RESOLUTIONS

ADOPTED AT MEETING OF IRISH BISHOPS, FEB. 19TH, 1889.

I.

THAT in reply to the Memorials presented to us by the Reformed

⁴ Dated March 28th, 1871. It appeared in the *Düsseldorf Gazette* the following Saturday, and a full translation in the *Guardian* April 5th of that year. Also in *The Story of the Old Catholic Movement*, p. 22.

⁵ The consecration of Dr. Reinkens as first Old Catholic Missionary Bishop for Germany was performed by Dr. Heykamp, Bishop of Deventer, at Rotterdam, August 11th, 1873. On the 18th September, 1876, Dr. Reinkens consecrated Dr. Edward Herzog first Bishop for the Christian Catholics of Switzerland, which is the designation chosen by the Old Catholics of that country. When will a Bishop be consecrated for Austria?

Episcopal Churches of Spain and Portugal, a Message be sent to the following effect :—

That we, the Archbishops and Bishops of the Church of Ireland, continue to watch with unabated interest the efforts in which the Memorialists are engaged ; and cordially appreciate their desire for that further episcopal organization without which their work of Church Reform must remain incomplete.

But, while willing to aid them, so far as we legitimately can, in securing the object which they have in view, we cannot shut our eyes to the wide difference of opinion which exists among the members of the Anglican Communion generally, and even among ourselves, concerning many questions, some of principle, to which the prayer of Memorialists has given rise ; and, more particularly, as to how far a compliance by the Irish Episcopate with that prayer would be in accord with the Resolutions of the Lambeth Conference, to which body this matter was formally submitted at our instance. Nor can we ignore the doubts, entertained by some, as to whether the consecration by us of a Bishop for a foreign Church, and the use, for such a purpose, of a Service differing from that prescribed in our own Ordinal, is within our competence.

Under these circumstances, we are compelled, in the interests of unity and peace throughout our own Church and the Anglican Communion at large, to inform Memorialists that we cannot see our way to comply with their prayer. But, while so saying, we would express our hope that they may, before long, succeed in obtaining the aid for which they seek, from some source where the difficulties which embarrass us do not exist ; and sincerely do we trust that they may secure thereby even a larger measure of sympathy and support than, in the event of our compliance, they might have reason to expect.

II.

The Archbishop of Dublin having intimated to us his intention of shortly visiting Spain and Portugal, we hereby request him to convey to Memorialists the message contained in the foregoing Resolution.

We know few instances in which a truer Christian spirit has been exhibited than that offered by the Archbishop of Dublin in this matter. It is well known that he has long desired that the gift of the Episcopate should be granted to the Spanish Reformers

by the Irish Bishops. Many years ago he persuaded the Spaniards to wait for the decision of the Lambeth Conference of 1888 on the subject. They waited and he waited. The Lambeth Conference left the question to the decision of the Irish Bishops. The Irish Bishops, in their corporate capacity, decided against the wishes of the Archbishop. Instead of angrily resisting his brethren's judgment, or threatening personal action, the Archbishop gave up his cherished desire, accepted the vote of his brother-Bishops, one-half of whom were his own Suffragans, without giving up his resolution to help his Spanish brethren, as they need, in his opinion, to be helped. A man of less even temper—we might say, of less spiritual mind—might easily have been led to wash his hands of the matter and to throw upon his opponents, some of whom have been unreasonable if not discourteous, the responsibility of letting things in the Peninsula run their course, and of seeing the disappointed aspirants to government by Bishops absorbed by Presbyterianism or inorganic Protestantism,] or turning, as the Wesleyans in America did, to those who have not the true Episcopate to give, and receiving from them a shadow in place of the reality. Lord Plunket acted more nobly. He would not trample on the discipline, or open the ranks of the Church in which he presides, but neither would he forget the distress which his humble Spanish friends would suffer from the disappointment of their hopes. He determined, as may be seen by the second Resolution of the Bishops, to go himself to Spain and soothe the wounded feelings of those to whom Anglican scruples must be absolutely unintelligible. He went, and we presume, pointed out to the Spaniards that there were other channels through which they could legitimately seek and obtain that which they had looked for at the hands of the Irish Church. We have ourselves more than once expressed a desire to see the Old Catholic Bishops taking their part with Irish and perhaps American Bishops, whenever the full time shall have come that the gift of the Holy Ghost for the work of a Bishop shall be bestowed on the Spanish body of Reformers. Seldom has it fallen to the lot of an Archbishop in the nineteenth century to make so Apostolic a journey, "passing through" Spain and Portugal and "confirming the Churches." We hope that the result will be, as of old: "And so were the Churches established in the faith and increased in number daily."

ATTITUDE OF THE ORIENTAL CHURCH TOWARDS ROMAN CATHOLICISM.

“AS long as the sun runs its course,⁶ to the end of time, the Eastern Church will never submit to the Papal yoke. There is not a man, not one, throughout the whole East, that sympathizes with Catholicism. On the contrary, an aversion, not to Catholics regarded as persons (for personally we can entertain the warmest friendship for Catholics), but to Popery, lives in the heart of every one of the Orthodox. There are many reasons for this aversion. The Eastern Church, while it has itself never made any aggression on the Papal Church, has for a thousand years been troubled, persecuted, and distressed by Popery. From one end of the East to the other, Catholic missionaries have for ages been occupied in drawing away the Orientals from Orthodoxy and uniting them to Rome. For this end, schools are kept, money is scattered, instruction is given, and every method that is seen to be of use is put into action. By such efforts as these, about 4,000,000 Slavs, who were formerly Orthodox, in Poland, Lithuania, Silesia, Dalmatia, Croatia, and other countries, especially in Austro-Hungary, have become united, and have stooped to the yoke of Rome. Greek-Catholic congregations have been established by the efforts of Catholic missionaries, and are now existing, as is well known, throughout the whole of the East. In the face of these systematic assaults on the Oriental Church, how is it possible that the Orientals can sympathize with Rome? When have we Orientals carried on a scandalous proselytism against the Roman Church in Rome and in Catholic countries? The Oriental Church has always been found on the defensive towards Rome—it has been persecuted, it has not persecuted—it has been oppressed, it has not oppressed. We have always let the Catholic people alone, and the Roman missionaries have always harassed and are harassing us.

“The Orientals have never felt and do not feel any desire to be united with Rome, for they nourish a rooted and unwavering belief that while the Oriental Church has always remained faithful to the ancient Christianity of the first ages, and to this day bases her doctrine and her worship and her government and her constitution on the decrees of the seven Œcumenical Councils, the Roman Church in the Middle Ages, owing to the barbarous character of

⁶ From Professor Cyriacus' Essay on Leo XIII. and Joachim IV. Athens, 1888.

the Northern invaders, who made eruptions into the centre and south and west of Europe, changed and corrupted primitive Christianity in many things, introduced the absolute and unrestrained despotism of the Papacy, created new dogmas of its own devising, such as at last the Immaculate Conception and Infallibility, introduced everywhere the use of Latin in public worship, thus degrading the mysteries into dead mechanical processes, and by its teaching on penance, the *opus operatum*, the treasure of merits of the Lord and the Saints, and other like doctrines, shook the basis of Christian morals. Owing to all which there took place in the 15th century, the Reformation of Luther, Zwingle and Calvin, which tore away half of the people of the West from the Papacy. Catholicism is, according to the unshaken conviction of the Orthodox, a perversion of genuine Primitive Christianity. How can Orientals, therefore, take into consideration the idea of leaving the Church of the Gospel, of the Ancient Fathers and of the Œcumenical Councils, to embrace Catholicism?

“Another reason why Orientals have no sympathy with the Roman Church is that the Roman Church has from the beginning taken a hostile attitude towards civil governments and towards science. Having itself become a worldly power from the days of Pepin (A.D. 754), in spite of the words of Jesus Christ, that His Kingdom is not of this world, it has tried to subject other powers to itself, and to impress its will upon them. And in the Middle Ages, on account of the barbarous character of the times, and the ignorance and superstition of the Western nations, the Papacy did in fact enslave the different powers, and it was the Pope who set up and pulled down emperors. And in later times, since the nations of the West have unfolded and grown up, and become fully conscious of their rights, European governments have by degrees relieved themselves from the Papal control and authority. Yet, even after the worldly power of the Popes was overthrown in 1870 (an act against which Pius IX. and Leo XIII. have vehemently protested, and which they have never recognized), the Papacy claims the same right and the same superiority over governments. The Roman Church does not respect the laws and liberties of the different European powers. Because it will not conform to the legal constitution of the different countries, it is found in all but a state of open warfare with the Governments of Italy, France, Germany, Switzerland, England, Belgium, and elsewhere.

"Science, again, has always been warred upon by the Popes, because it destroys the prejudices and the superstitions on which the Papacy founds its power. Formerly, when it was able to do so, the Roman Church burnt or threw into prison or persecuted the learned men that convicted her—the Wickliffes, the Husses, the Jeromes, the Savonarolas, the Copernicuses, the Galileos; now, owing to its inability to do more, it contents itself with cursing scientific men by Encyclics and Syllabuses. Pius IX. condemned as dangerous errors the principle of liberty of conscience, of worship, of science, of speech, of printing; in short, all those principles which form the basis of all modern governments, and of the whole political and social edifice of modern times. For this reason the governments of Europe and their subjects have risen up everywhere in these latter days against the Papacy. The regeneration of the East has also begun, and Eastern peoples are struggling for their liberty. Having joined the company of free and constitutional nations, they desire to live in freedom under laws favourable to liberty. Though they have liberty of conscience and of speech, they love knowledge, and they wish for its free development. But all these great goods are warred against, as we have seen, by Rome. Here then is another reason why the people of the East have no desire at all for union with Rome. The Eastern Church is almost as much opposed to the Roman as to Islamism. Popery and Islam are powers which have done almost equal injury to Greek Christianity, and have for ages warred against it, and they are at the present moment most hostile to it.

"In saying this, we do not mean that we are in principle opposed to friendly relations between Orientals and Catholics. We wish and pray for this friendliness, but we see that, unfortunately, as matters are, it is impossible, because the very first term of such friendship—mutual recognition and forbearance—is wanting. This condition originally existed, and exists still on the side of the Oriental Church. She has always been ready to recognize in the Pope the privileges of honour, and has risen up against him only when he, not satisfied with these his first honours, attempted to make himself master of the East. Thenceforward she has been compelled to take up a defensive position against the assaults of the Papacy. Yet we do not seek to harm or overthrow Catholicism, nor do we send missionaries into Catholic countries in opposition to it. Has Catholicism ever observed such an equitable attitude towards us? From the

days of Nicholas I., who strove with Photius, down to Leo XIII., who congratulated Joachim IV. on his appointment as Patriarch, but at the same time organized a missionary crusade against the Orthodox Slavs of Austro-Hungary and European Turkey, has Catholicism ever ceased seeking the dissolution of the Oriental Church and her own supremacy over all the East? How, then, can there be friendship between the two Churches, between the oppressor and the oppressed, the persecutor and the persecuted? It would be worthy of our times of enlightenment, progress, and toleration, and a blessing for the Christians of Europe, if the Roman Church would cease to claim the right of making aggression on other Churches, and of annihilating other Churches that they may be exclusively alone on the earth. That very moment all offences between Christians would cease, and peace might reign throughout Christendom. But such a hope as regards Rome is at present an Utopia. The Orientals do not claim to force the Catholics or the Protestants to accept Orthodoxy. We tolerate Catholicism and other Christian Churches with which we differ, though we find in them many things contrary to our convictions, and not right. But we believe that a more or less pure Christianity subsists in all of them, and that good Christians are not wanting in any Church. These are sentiments which Catholics do not entertain respecting Christians of the other Churches. All other Christians the Pope looks upon as schismatics, heretics, not Christians, excommunicated from the Church, and destined to eternal punishment. For these reasons the Popes think it right to wage war by every means against the other Churches, and amongst them our Oriental Church. This is, in fact, Leo XIII.'s ecclesiastical policy. Do not let us be deceived by Rotelli's congratulating Joachim IV. in the name of Leo. These congratulations were merely an example of soft speaking and diplomacy. They are followed up by a war of Catholicism against us. The true relation of the two Churches is unfortunately the relation of enemies who are at war, the Catholic Church assailing and the Oriental defending itself. No one knows when this war, which has now lasted a thousand years, will cease. But as long as the Roman Church attacks us, we shall never give up our defensive attitude to the end of time. Never shall we of the East forsake our Church traditions. We are determined that our Church shall be free and independent of the Papacy as it was from the first ages. We repel, and we will repel, Popery as threatening both the purity of our faith and the advance

of the Easterns in the political liberty and knowledge that we aim at."

"The proselytizing efforts of Catholic missionaries in the East,⁷ which have gone on for ages, have produced no serious results. The only consequence of them has been the establishment of some obscure Greek-Catholic or United congregations. The Orthodox in general have remained in the Greek Church, and will remain in it always. And that reasonably. The Greek Church has kept in its purity Primitive Christianity as it was formulated by the Greek Fathers of the first ages; its government is such as was framed by the Holy Apostles and the ancient ecclesiastical canons; its teaching is the teaching of the Holy Fathers and the ancient Œcumenical Councils; its worship and Orders are in accordance with the manner adopted by Christianity from the beginning. Giving to Cæsar the things of Cæsar, and to God the things of God, it respects the laws of the country and obeys them. Honouring education and knowledge, which it was the chief means of preserving in the Middle Ages and in the times succeeding the Capture, it has never tried to set itself against them, never anathematized their promoters, never restrained their liberty. We have never had the Holy Inquisition, never set up stakes to burn the propagators of new opinions; we have never had an index of forbidden books, never anything like the Western Church's persecution of knowledge and its advocates. This being the character of the Greek Church, the Orthodox would have been senseless to leave it and embrace Catholicism, that is, a Church which has changed Primitive Christianity, which is governed as an absolute despotism by the Papacy that little by little was formed in the Middle Ages, but was unknown to ecclesiastical antiquity, which teaches new doctrines (such as the Immaculate Conception and the Infallibility of the Pope), or alters old ones (such as the Procession from the Son), which has its service in the dead Latin tongue and celebrates the mysteries contrary to ancient models (such as sprinkling, communicating in one kind, &c.), which is possessed by the bitterest spirit of hostility to modern ideas, to the rights of modern civil governments, to the power and liberty of the people, and is therefore found in constant strife with the various European governments, with modern society, with modern knowledge and progress. Leo is clever, kindly, philanthropic, zealous for the greatness of Catholicism, he has increased the

⁷ From Professor Cyriacus' Essay on the Jubilee of 1888. Athens, 1888.

fascination exercised by the Papacy, and history will set him down as one of the ablest of the Popes; but we must not forget that Leo is a true Pope, and that his principles do not differ from those that went before him, that the spirit which inspires him is that of his predecessors. The Papacy, even under Leo. XIII., is the declared enemy of the rights and liberties of the people, an unceasing combatant against every Church that is not Catholic, and so, against our Greek Oriental Church, the Church of our Fathers, most closely bound up with our national history, with our national tongue and desires, to which we will remain ever faithful and loyal. 'If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, may my tongue cleave to the roof of my mouth.'"

PROFESSOR THORDÉN ON THE CHRISTIAN CATHOLICS OF SWITZERLAND, SECOND PART.

A GAIN the theological annual of the University of Upsala has taken for its subject the Christian Catholics of Switzerland, and it is again from the pen of Professor Karl Thordén. In his pamphlet for the year 1888 he gave an account of the origin of the movement, and the principal events connected with the Church's early history; he now traces its progress, and trials, and discouragements, during the first ten years of its existence. The little work naturally divides itself into two parts, answering to two portions of the decade—

A. First five years—1876-81.

B. 1881-86.

Professor Thordén begins by informing, or rather reminding us, that the Swiss Christian Catholic Church, called into existence in 1871 through opposition to the Vatican decree of Papal Infallibility, became, in 1876, a thoroughly organized religious body, recognized by the State. Prior to this, indeed, the Christian Catholics had organized themselves into a Church, their statutes dating from 1874, and by 1873 "they had already made arrangements for the convening of a national synod, for the appointment of a synodal committee, and for the election of a bishop." They had already arranged the programme of their future work, short but comprehensive, namely "resistance to the Church of Rome in its system, its errors, and its abuses, and effort to re-erect the Church on a

national basis, and in its original purity," the choice of their motto giving a further insight into their principles—" *In necessariis unitas, in dubiis libertas, in omnibus caritas.*"

"Already," Herr Thordén goes on to say, "in her two first synodical meetings, the Christian Catholic Church had begun to carry these principles and this programme out into practice. Already four important reforms had become law,—oral confession and the celibacy of the priesthood were no longer obligatory—priestly attire had become simplified, and the mother-tongue was to be used even in the celebration of mass.

"In the synod held in 1876 projects were talked over for union with the Old Catholics of Germany and with the Protestant, Greek, and Anglican Churches. . . ."

"On May the 23rd, 1877, the National Synod, the highest court of the Christian Catholic Church, held its third meeting at Berne a hundred and forty-two persons : eighty-nine priests, and fifty-three laymen, being present. This meeting," we are still quoting Herr Thordén's pamphlet, "was indeed less numerously attended than the one immediately preceding ; but more so than were many of the following, and it was a very important assembly, owing to its being the first held after the organization of the Church had become completely developed. Those attending this meeting were drawn from ten different cantons, Zurich, Berne, Lucerne, Soleure, Basle (city), Basle (district), St. Gall, Aargau, Neuchâtel, and Geneva, the canton most largely represented being Berne."

The offices of the Bishop, and his vicar, arrangements for worship and Church discipline, financial questions, &c., were brought before the notice of those assembled. The chairman of the meeting, Dr. Augustus Keller, the "Landamman," or local magistrate, brought forward a motion for the appointment of a suffragan to assist Bishop Herzog in his large sphere of labour, but it does not appear ever to have been carried out. The receiving of Holy Communion in both kinds was a more important question. This weighty matter was reserved for the decision of the next synod, being meanwhile referred to the liturgical committee.

Closely following upon this was the question of a missal or service-book in the mother-tongue, and a Catechism for the instruction of youth. Both these projects were ultimately carried out. The hymnal used for church service in the Christian Catholic Churches of

German Switzerland is a beautiful collection, abounding in poetry and spirituality ; it contains, however, a hymn not merely in honour of, but addressed directly to the Blessed Virgin, seemingly intended as an invocation, not like Keble's hymn for the Annunciation, the mere homage of a poet.

The synod of 1878 met at Aarau on the 25th of June, and consisted of 141 members. The subject of communion in both kinds was again brought forward, and petitions from various localities were read, advocating it strongly. One from the city of Geneva bore the signatures of as many as 298 ladies. It was finally decided that this primitive and scriptural mode of celebrating the rite should be returned to, but that "the pastor should, on the Thursday preceding every high festival, give out to the congregation that such as preferred communicating according to the mode hitherto usual, would have the opportunity afforded them of attending a special service."

The synod of 1879, held on the 5th of June at Soleure, has an especial interest for English Churchmen on account of the presence of two English clergymen (one as the representative of the Bishop of Winchester), the Gallican Church at Paris also sending a representative.

The subjects chiefly brought under discussion were—a mass-book or liturgy for French Switzerland—the religious instruction of the young, and the best mode of securing a succession of young men fitly trained for their holy calling, to serve as priests in the Christian Catholic Church. Herzog, in an exhaustive speech, spoke of the obligations which his Church lay under, to the Churches of England and America for material help rendered by the Anglo-Continental Society, and for the holding out the right hand of fellowship of the Lambeth Conference, and he spoke of the solidarity existing between all Churches which protested against the pretensions of Rome, and yet clung to the ancient sacred traditions. At this time (1879), indeed, the Christian Catholic Church was especially likely to value help, material and moral, from her sister-churches, for she was about to pass through a severe crisis. The new Pope, Leo XIII., had within the previous year promulgated a decree in the canton of Berne, enjoining upon all Roman Catholics to abide by the ecclesiastical law of 1874, which, among much else, recognized the right of laymen to have a share in matters of Church government, election of pastors, &c. As the Roman Catholic element

was numerically the stronger, the result of this was that on the election day in many places Christian Catholic churches came into Roman Catholic hands, while the Christian Catholic congregations found themselves often without regular public worship.

The following year, 1880, the synod was held on May 20th, at Geneva. Numerically this meeting was the smallest that has ever been held, consisting as it did of but seventy-seven members, the representatives of nine cantons; it had, however, the support of foreign sympathizers, there being present as guests the Archbishop of Dublin (Lord Plunket), P. Hyacinthe Loyson, from Paris, and a Bishop from Mexico. The topics brought forward on this occasion were again liturgical, educational, financial.

The seventh in order of the Christian Catholic national synods was held at Basle on the 9th of June, 1881. A "*Livre de Prières à l'Usage des Catholiques Chrétiens de la Suisse*," was sanctioned by the votes of all present except six, who were in favour of a merely provisional sanction—a Catechism for French Switzerland was brought forward, and the finance question was resumed.

Here, at the close of the first quinquennial, Herr Thordén enters on some general reflections on the then condition of the Christian Catholic Church. He speaks of her prosperous and promising condition,—on the best terms with the civil government, recognized and befriended by the Anglican Church and in full communion with the Old Catholics of Germany, while so cordial was the feeling entertained towards the Christian Catholics by their Protestant fellow-countrymen, that in some places they used by turns the same building, as their place of worship. The number of priests and congregations was on the increase. In 1876 there were sixty-six priests, in 1877, seventy. New parishes and congregations were formed. But in the midst of all this progress, Herr Thordén goes on to say, there were not wanting signs of a less encouraging nature—rocks were ahead, not too far below the surface of the sea to cause alarm; there had been, he thinks, too eager a rush into the ministry of the Christian Catholic Church. Financial difficulties were added; but, says Herr Thordén, the greatest danger menacing the Church was from the side of Roman Catholicism and Ultramontane fanaticism. That the Church should have tided over the difficulties of such a crisis is due, under God, to the wisdom of her admirable Bishop. To his tact and large-heartedness is also due the pleasing intercourse between the Christian Catholics and the

Churches of Europe and America. In 1878, Bishop Herzog attended the first Conference at Farnham Castle in England. In 1879, came an invitation from the Scottish Primus to Bishop Herzog to confirm in his name and with his authority in P. Hyacinthe Loyson's church at Paris. On August 10 in the same year, a united service was celebrated in the Christian Catholic church at Berne, by the Old Catholic Bishop Reinkens, Bishop Cotterill of Edinburgh, Hyacinthe Loyson, and Bishop Herzog. An English hymn was sung, P. Hyacinthe then preached an eloquent sermon, after which Reinkens, assisted by Herzog and Loyson, celebrated Holy Communion; Cotterill, Herzog, and Loyson knelt at the altar and received from the hands of Reinkens the sacred elements, which the Scotch and the Christian Catholic Bishops then administered to the other communicants. But Bishop Herzog's journey to America was, perhaps, the most interesting and gratifying of all these opportunities of intercommunion. He was invited, in the autumn of 1880, to attend the general Convention of the American Episcopal Church, held on October 6, at New York. "At the joint communion there celebrated," writes Herr Thordén, "the President, Bishop Smith of Kentucky, was assisted by Herzog and by Bishop Cotterill of Edinburgh . . . the Christian Catholic communion office, translated into English, was laid before the assembled Bishops, and received there, as everywhere throughout the American Church, entire recognition as being in perfect accordance with Catholic and Apostolic doctrine. During his stay in America the Bishop received many similar proofs of recognition and friendship. On his return to Switzerland he addressed to his flock a pastoral letter, in which he expressed the gratification that he felt at the relations entered into between the two Churches. In 1882 Herzog received an invitation from the Anglo-Continental Society to visit England, which he did in company with Reinkens, being received with the utmost cordiality by the Archbishop of Canterbury, the Bishops of Winchester, Lincoln, Ely, &c. In 1883 he preached, confirmed, and celebrated Holy Communion in the American Church of St. Paul at Rome, as delegate of the Bishop of Long Island. In 1885, again, Herzog acted as delegate for the Bishop of Fond-du-Lac (Wisconsin) by ordaining a priest in the same Church, and in 1888 he attended the second Conference at Farnham. His relations with Count Henry di Campello, and others of the Italian Old Catholic Church, have been most cordial.

But to pass on now to the second quinquennial in Switzerland. The eighth synod took place on the 1st of June, 1882, at Olten, and consisted of ninety-four members. The next at Zurich on the 17th of May, 1883, and consisted of one hundred and five members.

Among other subjects more or less resembling those which had occupied the attention of former synods, there was brought before the notice of this meeting that of the practical preparation for the priesthood. At a former meeting the Bishop had drawn the attention of his audience to the number of difficulties attending the entrance of the younger clergy upon their important duties, and the frequent necessity of allowing them to occupy independent posts immediately after ordination. He represented it as highly desirable that there should be an especial and practical course of study for young priests after ordination. Much was said upon this subject, and the desirability shown of the young pastor gaining some knowledge of his duties in the church and among the congregation, with the poor and at the sick-bed, by acting as curate to an older priest at a small salary, before he entered upon the sole charge of a church. The suggestion was adopted by the synod with no dissentient voice; financial questions were also discussed, and a telegram conveying the good wishes of the Old Catholics was read, in answer to which, two telegrams were sent by the synod, the one thanking the German Catholics for their good wishes, and the other congratulating Reinkens on having reached the tenth year of his episcopate. The synod for 1884 was held at Biel, on the 5th of June. At the close of the meeting the Bishop proposed a congratulatory message being sent to the American Episcopal Church on having reached the hundredth year of its existence. The audience testified their approbation by rising.

In the following year, 1885, the synod was held at Berne on the 28th of May, the number present being ninety-seven. It was determined that the next year's synod should meet on the 17th of June at Rheinfelden, the scene of Bishop Herzog's consecration, in order that with the meeting might be combined a simple festival in honour of his having reached the tenth year of his episcopate. One hundred and sixteen were present at the meeting, including Bishop Reinkens, Herzog's consecrator. A solemn service was held in St. Martin's Church, and Philippi gave an address, in which he expressed deep gratitude for the progress the Church had

made during that decade in which she had been blessed with a chief pastor of such untiring energy and such combined zeal and wisdom. All present testified their accordance with these sentiments, and the unbounded respect, trust and reverential gratitude which they felt towards Bishop Herzog.

Two other subjects were brought under the consideration of this synod, the Christian Catholic faculty of theology at Berne, for which 4000 francs annually had been voted, a sum the financial committee could ill spare, but which was thought highly desirable in a country like Switzerland, which, it has been said, contains a larger number of faculties of theology than any other of the same size; and the difficulty of obtaining a church for the Christian Catholics in Lucerne. The Roman Catholic "Hilf Maria" church had been refused, one or two public rooms that could have been hired did not seem feasible, so the synod had to return a vote of thanks to the Evangelical Reformed Church for the hospitality they had shown in lending *their* place of worship for the purpose.

"The five years between 1881—1886 are," says Herr Thordén in concluding his pamphlet, "a period of calm, steady development for the Christian Catholic Church, during which her progress, if not particularly rapid, has been sure. Difficulties have arisen from the fanaticism of the Ultramontane party; in some places brute force has been brought to bear on congregations and their pastors, but in others pleasing proofs of friendship have been given by Romanists as well as Protestants to the new Church. We may conclude with a few statistics.

Number of Christian Catholic priests during the whole five years, fifty-seven.

Children under religious instruction—in 1881, 260; in 1886, over six hundred.

Charitable Associations got up by Christian Catholic ladies, in aid of the sick, poor, orphans, &c., existing in St. Gall, Basle, Aarau, Berne, Geneva, and Chaux de Fonds, and largely supported by voluntary subscriptions.

The number of students in the faculty of theology at Berne, ranging from eight to ten.

Switzerland has already more than once been the peace-maker of the nations in matters political, is it too visionary a hope that she may act a similar part in matters ecclesiastical, the Christian Catholic Church forming a neutral ground for inter-confessional intercourse

between divided Christians? The interest shown in the welfare of Christian Catholics by the Church of Sweden, as indicated by these papers of Professor Thordén, is most gratifying and hopeful.

JESSIE YOUNG.

COUNT HENRY DI CAMPELLO AT SAN REMO.

THE following letter has been addressed to the Rev. G. L. Fenton by the Rev. J. J. Lias, who was acting as Chaplain at San Remo at the time that Count Henry di Campello held two Conferences in that town in favour of Catholic Reform. Having a personal knowledge of Count Henry di Campello, we endorse every statement of Mr. Lias relating to him.

"I have been requested to make some reply to the statements which have been industriously circulated in some quarters about Count Campello. I am by no means surprised that they should have been made, nor do I impute any *mala fides* to those who make them. The members of the English Church have been so long accustomed to stand aloof from their Christian brethren on the Continent that they have lost all desire to take any interest in the Christianity of other lands, and are disposed to find fault with any one who does so, and by consequence with any one who excites such interest. The Christian Church throughout the world, it seems to me, has the same Lord, and is, in spite of the differences which exist among its members, one body, and therefore I cannot accept the position which a large number of English Churchmen are content to assume. I believe that we ought to feel the liveliest interest in the promotion of sound principles wherever the Christian Church is found. As I hold the principles of the Church of Rome to be unsound principles, I hail every effort at a Reformation in the countries where she is dominant. And this seems to me the only logical and consistent course for any man to take who does not accept the doctrines of the Church of Rome. It is for the information of those who have never had the opportunity of considering the question that these lines are written. I am not altogether ignorant of the subject of which this letter treats. The protest against the decrees of the Vatican Council has been watched by me from its very commencement. I was present at the Conference held at Bonn in 1875, which was attended by eminent ecclesiastics from

all parts of the world. I have seen how the principles of Catholic freedom on the Continent, preserved for about two centuries by the Old Catholic Church of Holland, have been handed on from her to the Old Catholic Churches of Germany, Switzerland, and Austria. I have watched these bodies gradually rooting themselves in their respective countries, and developing a system of doctrine and discipline closely resembling that of our own Church. With regard to the movement in Italy, for which I have lately been endeavouring to arouse the sympathy of my fellow-Churchmen at San Remo, I have observed it from the very first. I saw Count Campello's renunciation of his position as Canon of St. Peter's in the *Times* the next day. And from that time (1882) to the present I have watched his career with interest.

"I may remark at the outset that the statements made against Count Campello are circulated by persons who have prejudged the question. They hold that not even the imposition of such unlawful terms of communion as the doctrine of the Immaculate Conception of the Blessed Virgin, promulgated in 1854, or that of the Infallibility of the Pope, promulgated in 1870, can justify Catholic Christians in the countries where the Church of Rome is to be found in assuming an attitude of resistance. I can myself conceive of no third course open to one who disbelieves those doctrines between a direct refusal to profess a belief in what they do not hold, and a cowardly concealment of their opinions. The first is immediately met by the authorities of Rome by excommunication, a sentence which involves the denial of all religious privileges to those who incur it. The second is impossible to any honest man. But those who hold that nothing can justify open resistance to the unjust censures of those in authority have laid down a principle which would force men to the second course. Such persons are disposed to condemn men like Count Campello unheard. But as their position is not a very strong one, they naturally seek for arguments to support it. And those who seek for arguments rarely fail to find them. They find them in aspersions on Count Campello's character, and misrepresentations of his history, position, and teaching. As regards the first, I would warn those who resort to them that there is a law of libel in Italy as well as in England. I have the authority of Dr. Nevin, no very prejudiced witness in the Count's favour, for applying the word (lies) to these insinuations. And it is not improbable that those who continue to indulge in them may be called upon to make good their

assertions in a court of law. With regard to the second, I will endeavour to meet misrepresentations by a statement of facts. Before I do so, however, I should like to say a word on the authorities who have been quoted against the Count. The Bishop of Gibraltar's authority has been freely cited in the matter. But I would ask those who rely so strongly on it how much weight they would attach to that authority, even on some minor point of ceremonial? If they are not prepared to bow implicitly to the Bishop's judgment on a trifling point of that kind, how can they allege it as decisive on a point of conscience? The Bishop of Gibraltar, in his charge to his Chaplains, has laid down the principle of non-intervention in the affairs of foreign Churches. I have great respect for the Bishop. But in this case I am conscientiously bound to express my opinion that he is maintaining a view which is antagonistic to the first principles of Christianity. Jesus Christ knows nothing of foreign Churches. 'If one member suffers all the members suffer with it,' His Apostle tells us. Our brethren in Italy have suffered and are suffering much from the unrighteous assumptions of the Papacy, and the system which those assumptions have produced. I cannot bring myself to refuse an expression of sympathy with those who are smarting under what the Italian Divine and Philosopher Rosmini, in a work which Roman Catholics are no longer permitted to read, called 'The Five Wounds of the Church.' Nor can I decline to assist those who are struggling to free their country from a tyranny which they feel to be destructive of all its noblest aspirations.

"Dr. Nevin, the American Chaplain at Rome, is another authority on whom Count Campello's opponents rely. He has written to me a letter which I am not at liberty to quote. But he denies utterly that he is opposed to the cause which Count Campello advocates. He declares most decidedly against the policy of non-intervention, and hopes that Count Campello will not be crushed by the overwhelming power arrayed against him. He simply doubts the capacity of Count Campello as a leader. How far his attitude is conditioned by some unfortunate differences on financial and other matters which arose between him and Count Campello some years ago, it is not for me to say. But I know, of my own knowledge, that some of the statements made by him to the prejudice of Count Campello's work are incorrect, and I am informed that as regards a grave imputation against one of the Count's fellow-workers, it was investigated, at the instance of the London Committee, by an Italian advocate, and

found to be entirely without foundation. The advocate's remark was, 'With regard to these calumnies, one wonders who invents them, and at the ignorance of those who believe them.' Dr. Nevin's testimony, therefore, cannot be relied on implicitly. And with regard to Count Campello's fitness to be a leader, I agree with a gentleman well acquainted with the whole history of the movement, who says that if we have sympathy with a cause, we must support the leaders it has, and not wait till it finds such as may commend themselves to a critical judgment. For myself, I will not reserve my sympathies for the ideal leader who is to have no faults. I will give what help I can to the man who has renounced position and prospects for what he believes to be the truth.

"We are told, again, that Count Campello has no settled principles. To this calumny I am enabled, from my own knowledge to give a distinct and emphatic contradiction. As I have intimated, I have watched his career as a Catholic Reformer from the very commencement. He has never swerved one hair's-breadth from the position he took up at first. He has always professed to be a Catholic in the true sense of that much-abused word, as it is found in the Creeds of our Church; one who, while he desired the reform of his Church from Roman abuses, did not intend to sunder himself from the Church of past ages. He made his public renunciation of his position as Canon of St. Peter's in the Wesleyan Chapel at Rome. But this he subsequently explained to have been because no other non-Roman Church was open at the time (the summer of 1882) when the renunciation was made. He never joined the Wesleyan body, but immediately made overtures to the Churches of our communion. As the American Church possesses, what ours does not, a Committee on foreign relations, the Bishop of Long Island, who had the supervision of American congregations on the Continent, was requested⁸ to afford him any help he might need. When the Bishop of Long Island resigned the charge of the American churches on the Continent, his connection with Count Campello of course ceased. The Count then applied to the Archbishop of Canterbury,⁹ who placed him under the provisional superintendence of the Bishop of Salisbury, a relation which has never been formally dissolved. I can hardly acquit those who have charged Count Campello with wandering from one Church to

⁸ By the late Archbishop of Canterbury.—Ed.

⁹ To the present Archbishop.—Ed.

another of something like wilful misrepresentation here. For every one who knows anything of the character and constitution of the Anglican Church knows that the American and English communions are not two distinct Churches, but two closely united branches of the same Church. Such a charge can only have been brought by a person ignorant of the actual condition of our Church, or by one who deliberately desired to create a false impression. I may add that when the venerable Bishop of Minnesota was in Rome last autumn, he gave his blessing to Count Campello, and wished him God speed in his work.

"I come next to the accusation of Socialism. The word is an ugly one, and as people do not generally take the trouble to define it, it is very easily flung at the head of any one whom we wish to discredit. That Count Campello has great sympathy with the working classes, and that his movement is designed to a very great extent to meet their wants, is unquestionably true. But any accusation on this head comes with a very ill grace from the members of a Church which has lost the working classes, and which is now exhausting itself in almost a life and death struggle to regain them. I defy any one, however, to find in either of Count Campello's addresses at San Remo one single word which is either aimed against property, or which displays any desire to despoil the rich for the benefit of the poor. The only phrase which seemed to have a tendency in that direction occurred in the speech of Sig. Janni, a young man, be it remembered, of only twenty-two years of age. Finding that he was reported as speaking with respect of Robespierre and the Convention, I wrote to him for an explanation of his language. He replied that first of all the report in question did not profess to give his exact words, but only a summary of them; and next that his commendation referred to the *principles* enunciated by Robespierre and others, namely Liberty, Equality, and Fraternity (which, he remarked, are also the principles of the Christian Church), and not to their conduct. I am not disposed to attach much importance to a real or supposed slip of the tongue like this on the part of a young man of ability and promise, but of little experience. And it must be remembered that he went on to denounce all violence, and urged that the amelioration of the condition of the poorer classes was to be looked for in the gradual diffusion of the principles of Christian love. Sig. Janni's second address contained nothing approaching to Socialism. And as regards the first I have lately read far stronger words than

Sig. Janni's as explained by himself, from the lips of the Archbishop of York. Well for him that he is Primate of England, instead of being the Evangelist of a poor and struggling Italian Reformed Church!

"Some, however, have imagined they detected Socialism and Republicanism at Count Campello's last Conference. Truth obliges me to say that these discoveries are the combined result of an exuberant fancy and a slender acquaintance with Italian language and history. Thus an allusion to the confiscation of the goods of the Church which has already taken place has been supposed to have been a proposition of Count Campello's that such confiscation should be resorted to. A still more singular instance of misconception has occurred. A reference of the Count's to the election by the Florentines in the fifteenth century of Christ as the Head of the Republic was supposed by some to have been a formal enunciation of Republican principles by the Count, a proceeding which would probably have led to his prompt removal from the theatre in custody of the guardians of the public peace. That any one should conceive it possible that a man who had embarked upon a struggle with the overwhelming power of the Papacy would be likely at the same time to involve himself in a conspiracy to overthrow the civil power, is a remarkable instance of the force of imagination. And it is moreover an admirable illustration of the proverb, 'Throw mud enough; some of it will be sure to stick.' If people had never been told that Count Campello was a Socialist, they would never have built such superstructures upon so slender a foundation.

"I will, in conclusion, express the opinion I have formed of Count Campello after many opportunities of conversation with him I believe him to be a man of sincere Christian principle and deep earnestness. I have had occasion to remark that his judgment on many points is calm and sound. Whether, as is alleged, he is unwise in the choice of subordinates, I cannot say. I can only say that so far he has had but little choice in the matter. He has had to use such instruments as he could find. But this I know, that he has refused the help of men who did not appear to him to possess the primary requisite of religious earnestness.

"However, the matter has to a great extent passed out of our hands. The Italians have taken it up. Two of the San Remo journals have spoken most enthusiastically of the Conferences. After careful discussion and deliberation with leading men in various ranks of society, Count Campello has resolved to start a mission

here in July. One Italian gentleman of culture and position has remarked that reconciliation between the Roman Church and the Italian state was impossible. One must destroy the other. But he added that an Italian National Church was a possibility, and that in his belief Campello was the man to create it. Whether this prophecy will be fulfilled or not, it is impossible to say. If not, I shall never be ashamed of having proffered what help I could to a man who has given up all for what he believes to be the truth. If he succeed, I shall congratulate myself that while others stood aloof and tendered nothing but criticism, I extended sympathy to him at the time when sympathy, humanly speaking, was all in all.

"P.S.—One accusation I have omitted to notice, namely, that Count Campello is 'unsettling' the faith of his countrymen. He is doing nothing of the kind. If he were, I should have no sympathy with him. I have no wish to disturb the religious convictions of any one. But it is patent enough to all who know the feelings of educated Italians that their minds are unsettled already, and that it is the Roman Catholic system which has unsettled them. Count Campello's mission is directed entirely to those who have lost their faith in the Roman Catholic Church. So far from wishing to unsettle any one, it is his earnest desire to impart settled and rational religious convictions to those who at present have none. One other point deserves notice. It is curious that when a society which has its head-quarters in Italy is doing its best to convert Englishmen from the religion of their country, it should be thought quite natural and fair that this should be done, while the slightest help, the slightest expression of sympathy is blamed which is given by Englishmen to an Italian who desires to free his country from a spiritual tyranny which he believes to be injurious to her best interests. I must apologize for the length to which this letter has run. But the question is so important, and so little understood by English people in general, that I have been glad of an opportunity of writing upon it."

DEMETRIUS TZOLAKIDES ON THE ARMENIAN LITURGY.¹

"I N offering to my Orthodox brethren a translation of the services for the Divine Liturgy in the Armenian Church, I call their attention to the likeness between it and the Divine Liturgy in use

¹ The following is the greater part of the Prolegomena prefixed to the translation of the Armenian Liturgy, which we reviewed in our last number.

among us. Indeed, with the exception of some sacred prayers which have been added by the Fathers of the Armenian Church, this Liturgy is altogether like the Liturgy of our Father John Chrysostom, who is with the Saints, or rather that called the Liturgy of the Apostle James, the Lord's brother, which, so far as appears, was the basis of all the Liturgies which were afterwards compiled by the Fathers of the Church.

"The essential difference between the two Christian Churches of the East, the Greek and the Armenian, consists in the use by the latter of unleavened bread and its not mixing the wine with water. In respect to the use of unleavened bread, Dositheus, of Jerusalem, says that it was introduced into the Armenian Church in the sixth century at the Synod held at Tebis under Nerses the Second, but the Armenian Fathers protest that the use of unleavened bread has existed among them from the most ancient times. In my humble opinion the only way of reconciling the assured belief of the Armenians with the practice of the Church Catholic is to take into consideration that in Armenia and part of Asia from the most ancient times, as the Old Testament witnesses, down to the present day it is the custom to eat cakes cooked in frying-pans and generally without leaven; consequently when the Gospel was preached in these countries the bread ordinarily in use was employed in the Holy Communion without any offence being given to churches that used leavened bread, which being far from the spirit of contention and full of guileless Christian love, looked rather to the spirit of the users than the matter used, as no great harm could be done by employing in the Holy Communion the same bread as that which the Armenian Christians lived upon. It was, perhaps, for this reason that the philosopher, Lysias Theorian, who was sent by the Emperor Manuel Comnenus to the Catholicus Nerses, makes no account in his conference of the use of unleavened bread while he enters with great subtlety on the question of some of the habits and practices of the Armenian Church.

"As to the Armenian habit of not mixing water with the wine, let us be assured that they do not do this as symbolising the Monophysite heresy (away with the thought!) but from fear of being like the Ebionites who used water only, and was called Ὑδροπαροῦνται, as is shown by the Conference which took place at Roum-Kale between Theorian and Nerses.

"Often, says Gregory of Heraclius in his able treatise on the Arme-

nian Church, religious divisions between orthodox believers in Christ takes place from a simple misunderstanding. This has happened in the case of the Armenian Church, which, through a misunderstanding, rejects the fourth Œcumenical Council at Chalcedon as Nestorianizing, while the Greeks, seeing its opposition to that Council, suspect it of Eutychianizing; and yet each held exactly the same opinion about the incarnation of the Word of God, anathematizing Nestorius and Eutyches alike, and rejecting all Monophysite, Mixophysite and Theopaschite heretics. Fortunately, since the year 1165 the misunderstanding between the two sister Churches has altogether come to an end, the difference between them having been shown to be apparent and not real, as was shown by the Conference of Theorian and the letters and confession of faith which passed between the Emperor Manuel Comnenus and the Patriarch Michael. There is no doubt of the Armenian Church being perfectly orthodox on the subject of the divine mysteries, for having received its inner constitution from the Catholic Church, it has always kept and still keeps the faith of Christ, in Photius' words, 'pure and sound.' The Orthodox Church of Christ being essentially spiritual, has never paid attention to the material used, but to the spirit of him who uses it. For 'it is not every practice which should divide Churches, but only one which leads to difference of doctrine,' and 'it is not well to quarrel over creeds, but to agree in the spirit of piety. Those who are otherwise minded show themselves haters of peace and lovers of schisms.'

"The Armenian Church, if it uses unleavened bread and does not mix the wine with water, has never condemned the use of leavened bread or of wine mixed with water in other Churches; but judges them equally right. Our Church (the Orthodox) did the like, and so it ought to do; for as most people know, the Western Church introduced unleavened bread in the eighth century, but the schism of the two Churches did not take place till 1050. Consequently the heads of the Eastern Orthodox Church did not break off communion with Rome for two centuries, not till she laid her all-daring hand on the fundamental rule of the faith, despising their brotherly remonstrances.

"There are preserved in the Armenian Church many very old customs representative of Apostolic times, such as the salutation with a holy kiss of the people in the church, the touching confession of the ministering priest to those about him, and his earnest request for

absolution from his sins at the beginning of the Communion Service, &c. Some of which have been dropped by us for reasons unknown, and some have been changed.

"There is but one form of the Armenian Liturgy, compiled out of the Liturgy of S. James and S. Chrysostom, and it is used every Sunday and other appointed days, as with us. But from the beginning of Lent to Easter Eve it is only used on Saturdays and Sundays in a shortened form and in a low tone.

"From the above short considerations, and still more from the manner in which the divine mysteries are performed, it plainly appears that this holy Church does not in the least differ in its doctrine from ours; and yet it is true, most sadly true, that though our Armenian brethren always treat our nation and Church with the greatest reverence, calling us with the most Christian humility and simplicity 'their first-born brethren in the faith,' some of us (I regret to confess it) look upon them, our brethren, not as younger brethren but as strangers, looking with contempt and indifference on the Mysteries of their Church, their Baptism, Marriage, and indeed everything! Thus they cause indignation to our Armenian brethren, who hold the same doctrines as ourselves, and with whom we held friendly relations long before the coming of the Saviour upon earth.

"I pray the Captain and Perfecter of our faith, Jesus Christ, that, if it be His good pleasure, He will hasten that much-desired day when the two sister Christian nations may again grasp hands as brethren, and offer their prayers to the Highest in the same Churches to the glory of His most holy name."

OLD CATHOLIC STATISTICS IN BADEN.²

BADEN-BADEN. This congregation is recognized by the State as a parish for a resident clergyman [Pfarr-Ort-Pfarr-verweser (curate-in-charge) Bommer], with a church assigned for their sole use. Divine Service is held on all Sundays and Holy Days. There is no endowment, The State contributes 1750 M. annually. To this the congregation adds, on the average, 1400 M. every year. M. 340 from the High School for Girls, for religious instruction; paying members, 51. The number of souls is 425.

² Supplied to the *Anglican Church Magazine* by the Rev. T. Archibald S. White.

Eighteen hours of religious instruction are given in the schools by the clergyman every week. Children under religious instruction, 55.

Neighbouring parishes, called 'Filialen':—

1. *Bühl.* Number of souls, 30. Not recognized by the State. Service in the Protestant Church eight or ten times a year. Religious instruction every Saturday. State subscription, 200 M.
2. *Steinbach.* Number of souls, 46. Not recognized by the State. No services, as no church is available. The community proposes to build a chapel. Religious instruction every Saturday. In summer there is religious instruction on Wednesdays and Saturdays, both at Bühl and Steinbach. State subscription, 150 M.

Baltersweil.—Number of souls, 186 ; recognized by the State as a separate parish for a resident clergyman (Pfarrer Römer, Pfarr-coadjutor Soukup). By authority of the State the Old Catholic congregation has been put into possession of the living and the parsonage, and has obtained the joint use of the parish church. The Roman Catholic portion of the parish has built a chapel-of-ease. Endowment, 1394 M. Addition to the endowment by the State yearly, 405 M. State subscription, 100 M. Gifts of the congregation, 100 M. School-children, 56. Four religious lessons weekly. Service every Sunday and Holy Day, and twice in the week.

Neighbouring Parishes, called 'Filialen':—

1. *Bühl bei Waldshut.*—Number of souls, 235 ; recognized by the State. Parish church assigned for their joint use. Roman Catholic chapel-of-ease. The Old Catholic congregation receives about 231 M. from the endowment of the living. State subscription, 300 M. Gifts of the congregation, 50 M. Service every fortnight.
2. *Dettighofen.*—Religious instruction four times each week. 28 children.

Blumberg.—Number of souls, 254. Parish for a resident clergyman (Pfarrer Ultsch), recognized by the State. The living and parsonage are in the possession of the Old Catholic community, with joint use of parish church. Service every Sunday and Holy Day. Revenue from the endowment of the living, 1233 M. Addition to the endowment from the State yearly, 566 M. State subscription, 380 M. Revenue of church property, 105 M.

Neighbouring parishes, called 'Filialen':—

1. *Epfenhofen*. Number of souls, 90 ; recognized by the State. The endowment of the living was at first legally assigned to the Old Catholic community by a Grand-ducal decree, but a trial took place on appeal by the Roman Catholic party, and the former were deprived of it. The joint use of the parish church is, however, granted them. Service every three weeks. Religious instruction weekly. School children, 20. The Roman Catholics have built a chapel-of-ease. State subscription, 400 M. (?)
2. *Futzen*. Number of souls, 215 ; recognized by the State. Joint use of parish church. Service every fortnight. State subscription, 760 M. Income from the local church property, 125 M. Religious instruction weekly. Roman chapel-of-ease.
3. *Kommigen*. Number of souls, 372. The Old Catholics have the majority in the parish, which, with the parsonage, will fall to them at the next vacancy. Service every fortnight in the parish church. Religious instruction weekly. 84 school children. State subscription, 860 M. From the local church property, 92 M.

Neighbouring parishes, called '*Schul-filialen*,' in connection with the leading parish of Blumberg are: i. Nordhalen ; ii. Randendorf ; iii. Uttenhofen. Religious instruction is given regularly in these three parishes by the clergyman of Blumberg, in addition to his other parishes above-named.

Freiburg-im-Breisgau. Number of souls, 500 ; not recognized by the State. Parish for a resident clergyman [Pfarr-verweser (Curate-in-charge) Menn]. The Old Catholics and the Protestants have the joint use of the University church assigned to them. Service regularly every Sunday and Holy Day. State subscription, 1300 M. From the Town Council of Freiburg, 713 M. About 18 religious lessons in the week. School-children, over 80.

Neighbouring parish, called 'Filiale' :—

Kappel on the Rhine. Number of souls, 331 ; recognized by the State. Service regularly every fortnight, held alternately by the clergy of Freiburg and Offenburg. Joint use of parish church. Religious instruction regularly to 46 children. Additional contribution from the State, 600 M. Local church property, 338 M.

Furtwangen.—Number of souls, 466 ; recognized by the State.

Parish for a resident clergyman [Pfarr-verweser (Curate-in-charge) Klotz]. Joint use of parish church. Service regularly. Religious instruction. School children, 69. State subscription, 1200 M. From the local church property, 155 M. Roman chapel-of-ease.

Neighbouring parish, called 'Filiale':—

Gütenbach.—Number of souls, 520; recognized by the State. Joint use of parish church. Service every fortnight. Religious instruction weekly, four hours (?). Number of school children, 82. State subscription, 1100 M. The representative Synod of the German Old Catholic Church has the intention in future to give this community a clergyman to themselves.

Heidelberg.—Number of souls about 1000; recognized by the State. Pfarrort (Stadtpfarrer Stubenvoll). The total income is about 5000 M. annually, and the outgoings are the same. This congregation is in possession of the Sanct Anna benefice (1083 M.); to this must be added a gift from the State of a supplementary nature to the amount of 1416 M. From the local church property 239 M. State subscription, 800 M. Free-will offerings of the congregation annually about 1000 M. To this congregation the choir of the Church of the Holy Spirit has been assigned for their sole use. The Sanct Anna Chapel has also been assigned to them, but it is shared by an Anglican congregation. Service regularly. Religious instruction to 84 children. The congregation, in spite of internal troubles, has stood firm with unanimity, and distinguished itself by its liberal gifts. The "Frauenverein" has 100 members and 1500 M. capital. The Funeral Society "Charitas" was founded last autumn by Dr. Stubenvoll for all Old Catholics of Germany, and already numbers 1500 members. It is a society for mutual assistance in cases of death. Each member pays at the time of the funeral 20 M.

Filiale: Rohrbach.—Number of souls, 50 adults; not recognized by the State. Rohrbach is about three miles from Heidelberg, and the Old Catholics there have a service once a month in the Protestant Church. One hour's religious instruction weekly to five children.

Karlsruhe. Number of souls, 1295. Recognized by the State. Parish for a resident clergyman (Stadtpfarrer, Bodenstein). Up to the present time, the Old Catholic congregation here has enjoyed the joint use of the small Protestant Church, but only at unfavourable

hours (8 a.m. to 9, or 11 a.m. to 12). So the congregation began to collect subscriptions for a church of their own. Up to the 1st of January, 1889, the total sum collected was 41,603 M. 99 Pf. A lottery has also been held, and the net profit has been 10,000 M. This congregation has now purchased a very fine building-plot in the centre of the town, for 56,600 M., and it is intended next spring in any case to commence building the church and parsonage. The immense importance of these building operations is (among others) testified to by Bishop Reinkens, who last year thus expressed himself in the official Old Catholic Church paper :—"The building of an Old Catholic Church in the capital town of Baden is not only an urgent concern for the whole Grand Duchy, but also for the Old Catholics of the whole German Empire." And only a few weeks ago the Bishop wrote :—"I have often said how closely the affair of the church-building lies to my own heart. No one can at the present time do the Old Catholic cause a greater service than to help on this building. I bless in spirit every one who subscribes to it." The Old Catholic clergyman of this congregation writes :—"As soon as we have a church of our own, help could also be rendered to the little English congregation here, which is obliged to use a Protestant chapel at a rather unfavourable time. We would share our church with the English congregation in a brotherly way."

State subscription, 1800 M. From the local church property, 360 M. Income from the Town Council, 700 M. Gifts of the members of the congregation, 2000 M. Service regularly every Sunday and Holy Day. Religious instruction 20 hours weekly, to 97 children.

Filialen :—

1. *Durlach*. Number of souls, 40. The congregation is not recognized by the State. The service is held every three or four weeks in the Protestant church. Religious instruction weekly. Children, 8. State subscription, 500 M. The Durlach congregation retains half of this grant for church expenses, and forwards the remaining 250 M. annually to the Karlsruhe fund.
2. *Rastatt*. Number of souls, 85. Not recognized by the State. Service once a month in the Protestant church. Religious instruction weekly. State subscription, yearly, 440 M. Number of children at school, 12. The Rastatt congregation pays the travelling expenses of the Karlsruhe

clergyman, and retains the remainder of the grant for the maintenance of Divine worship.

The Old Catholic Library for the Grand Duchy of Baden was founded by Mr. Bodenstein at Karlsruhe in the year 1881, and now contains over 1600 volumes and pamphlets of considerable value (some by English authors). The whole is valued at 10,000 M. It is constantly used by clergy and laity, both Roman and Protestant, in the whole of Germany, Austria, Bohemia, Tyrol, and Switzerland.

Konstanz.—Number of souls, 1600. Recognized by the State. Parish for a resident clergyman (town clergymen, Dr. Mosler and Pfarrer Bauer). The Old Catholic congregation of Constance has obtained, under the authority of the State, the parish church and the income of the living, together with the parsonage of the Augustine benefice. Service and religious instruction regularly. Number of school children, 140. Income of the endowment, 3231 M. In addition to this, a stipend for giving the religious instruction and the gifts of the members of the congregation.

Ladenburg.—Number of souls, 210. Recognized by the State. Parish for a resident clergyman (town clergyman, Steinsiepe). Sole use of the church. Regular services and religious instruction to 38 children. Income from the local church property, 1268 M. State subscription, 400 M. Gifts of the congregation, about 320 M.

Filiale :—

Schwetzingen. Number of souls, 60. Not recognized by the State. The service of the Old Catholics here is held regularly every week or fortnight in their own church. Religious instruction weekly to 4 children. Gifts of the congregation, about 110 M.

Mannheim.—Number of souls, 1457. Recognized by the State. Parish for a resident clergyman (town clergyman, Bauer). Service every Sunday and Holy Day in the chapel of the castle, of which the Old Catholic congregation enjoys the sole use. Religious instruction to 168 children. State subscription, 1500 M. From the local church property, 364 M. All remaining outgoings are covered by the offerings of the congregation. Gross income, about 5000 M. annually.

Messkirch.—Number of souls, 1300. Recognized by the State. Parish for a resident clergyman (town clergyman, Wagner). He has been inducted into the "Early Mass" benefice, which, with the parsonage, has been secured to the Old Catholic congregation by the

authority of the State. The joint use of the parish church is also granted. Service regularly. Religious instruction to 130 children. Income from the endowment, 2735 M. 29 Pf.

Mundelfingen.—Number of souls, 245. Recognized by the State. Parish for a resident clergyman (Pfarrer Lefarth). He has been inducted into the "Chaplaincy" benefice, which, with the church and parsonage, have been secured to the Old Catholic community by the authority of the State. Service regularly. Religious instruction to 42 children. Income of the chaplaincy benefice, 1227 M. Addition to the benefice from the State, 572 M. Income from the local church property, 864 M. State subscription, 210 M.

Offenburg.—Number of souls, 367. Recognized by the State. Parish for a resident clergyman (town clergyman, Widmann). The "Gymnasial" church has been assigned by the State for the sole use of the Old Catholic community. Service regularly. Religious instruction to 72 children. State subscription, 800 M. From the local church property, 660 M. The remainder is supplied by the gifts of the congregation.

Filialen :—

1. *Kappel.* See above, under Freiburg.

2. *Gengenbach.* Number of souls, 20. Without service and religious instruction.

Pforzheim.—Number of souls, 394. Recognized by the State. Parish for a resident clergyman (town clergyman, Pyszka). The congregation enjoys the sole use of the church. Regular services. Contribution of the State, 1000 M. The remaining expenses are covered by the free-will offerings of the congregation. Religious instruction to 49 children. No affiliated parish.

Säckingen.—Number of souls, 385. Recognized by the State. Parish for a resident clergyman (town clergyman, Kosar). Own church. Regular services. The congregation has obtained possession of the "Chaplain's" benefice and a parsonage. The income from this endowment is 2115 M. In addition, the congregation receives 240 M. from the local church property, and a contribution from the State of 300 M. annually. Religious instruction to 50 children. No affiliated parish.

[*To be continued.*]

M. BERSIER'S LITURGY FOR FRENCH PROTESTANTS.

ONE of the points on which we English are lamentably ignorant is the ritual and form of worship of the Protestant Churches on the Continent. An idea seems to prevail that the prayers used and passages of Scripture read are as entirely left to the minister to compose and select as among the English Dissenters and Scotch Presbyterians. This, however, is not the case. In the French Protestant Church, as well as among the Lutherans of Germany and Scandinavia, there is a form, or rather the outline of a form, left to be filled up by each pastor according to his own judgment, and what he deems the requirements of the moment demand; a form certainly inferior to our own matchless Liturgy, but also derived, to a considerable extent, from early Christian sources. We hold in our hands at this moment a quaint little book, bound in red morocco, and printed in the year 1729, which contains the metrical psalms (some set to music), used in the Huguenot "temples," possibly Clement's version, also several services for special occasions; "Liturgie de Baptême," "Liturgie de Mariage," "Liturgie de Marot," &c., the commandments, and passages of Scripture for use on ordinary Sundays, and a large body of catechetical instruction for the young, divided into fifty-two chapters, and evidently intended to last for a twelvemonth. This is evidently the service-book of the Huguenot Church, and very excellent and valuable in its way it is, though meagre in comparison with our own. It contains, also, articles of faith, prayers before and after sermon and Holy Communion, and a few "cantiques" (Eucharistic hymns not canticles in our sense). The "Te Deum" is one of these, it having been thrown into verse. The hymns are for the greater festivals, Christmas, Easter, Ascension Day, and Whitsuntide, the Huguenot Church not having, like our Puritans, discarded sacred seasons. The Articles of Religion are much like those of our own Church, only forty in number, instead of thirty-nine. In one of the prayers before the sermon, a kind of Litany in fact, it is touching to read an "intercession for all our poor brethren, who are dispersed through the rage of Antichrist, or deprived of the pasture of life, and of the liberty of publicly calling upon Thy Holy Name, and for those who are left in prison, or otherwise persecuted by the enemies of Thy Gospel." Further on it is asked that these persecuted ones may stand firm, and that they may "be saved from the rage of the wolves."

But more than a century and a half have rolled past since the compilation of this book, and, not uninfluenced, perhaps, by the wave of deep interest on the subject of ritual which has swept over the Continent as well as over England, over nonconformist as well as Anglican, some of the French Protestants decided upon having a liturgy, more adapted to the needs of the times, and suitable to the congregation of Pastor Edmond Bersier. We will translate a letter addressed to the *Signal* paper in September last, as throwing light on the ideas and usages of French Protestants, and the resemblances and differences between their community and our own Church. This letter, which is signed "Caveo," was the third appearing in *Le Signal* on the subject, and relates in great measure to the administration of the Sacraments. "The Sacraments," says the writer, "occupy a large place in all religious controversy; they are the *résumé* of Christianity, divine acts intended for the sustenance of our faith, and the development of our religious life. They are the channels of Divine grace. By means of them God acts upon our hearts. It was a favourite expression in the sixteenth century, 'Everywhere there is a Church where the Word of God is preached and the Sacraments administered.' Our ancient liturgies fixed admirably the sense, the high importance of the Sacraments; the after-touches which have been put, the suppressions which have been made, have really had the effect of making Baptism appear in the light rather of a ceremony than a *Sacrament*. In the eyes of many Protestants, Baptism in nowise confers grace, is nothing, in fact, but an external act, a touching mode of commending our children to the Divine Protection. Our elder liturgies thought differently; according to them, 'In this Sacrament God testifies to us of the remission of our sins; we receive two-fold grace and benefit from God in Baptism, provided that we do not nullify the virtue of this Sacrament by our ingratitude, because we have certain testimony that God will be our gracious Father, not imputing to us our trespasses. Again, He has promised that He will assist us by the Holy Spirit, in order that we may combat the devil, sin, and the concupiscence of the flesh,' and in the prayer, these same Liturgies add, 'We pray Thee that Thou wouldest receive him into Thy holy keeping, revealing Thyself to him as his God and Saviour, by remitting his original sin, the guilt of which is incurred by him through descent from Adam, and afterwards sanctifying him by the Holy Spirit,' &c.

"Baptism is a pledge to us that our sins are remitted, and that

God grants us actually, though under a figure, the gift of the Holy Spirit. I do not pretend to think that without Baptism infants would be lost, but I *do* say that Baptism effaces the guilt of sin and confers the grace of the Holy Spirit ; hence the urgent necessity of marking our children from their birth with this divine seal.

"M. Bersier aims at bringing us back to this view of Baptism. At the same time, I regret to say that if our existing liturgies give, in vague and obscure language, very defective ideas of this sacrament, the one he proposes to substitute does not indicate sufficiently that it confers upon us, together with the remission of our sins, the gift of the Holy Spirit. I regret, also, that he has not retained in the Baptismal prayer the clause, 'To declare Thyself his God and Saviour *by the remission of his original sins.*' A liturgy for the baptism of adults being also requisite, M. Bersier has supplied it, and he deserves our thanks ; yet I cannot but wish that he had not, in deference to the tastes or exigencies of a religious movement which frequently masks the poverty of its theology under pious phrases, added the superfluous words, *by the Grace of God*, to the simple 'Yes' of the Neophyte.³ It stands to reason that an adult who desires baptism would be sufficiently instructed in religious truth to know that the will of man is powerless without the grace of God. I should have been glad, also, if, in this service for Adult Baptism, M. Bersier had inserted a prayer. He might have reproduced that of 'the Discipline,' abridging it a little.

"With regard to the Communion Office, M. Bersier retains as much as possible the forms of our old Liturgy, only requesting permission to insert, before the prayer, the ancient hymn, *Gloria in Excelsis*, so appropriate to say or sing just before celebrating the holy mysteries of the Eucharist. He wishes, also, that, following the liturgies of the second century, this dialogue between the faithful and their minister should be introduced :—

" 'Lift up your hearts.'

" 'We lift them up unto the Lord.'

" 'It is meet and right to do so.'

" 'It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto Thee, O Lord. Almighty, Everlasting God. Therefore with the Universal Church, with the glorified saints, with the angels and all the heavenly host,

³ But how solemn and touching is the reply in our own service for Adult Baptism, "I will, God being my Helper."—[Translator.]

we laud and magnify Thy holy name, evermore praising Thee, and saying, 'Holy, holy, holy, Lord God of Hosts ; heaven and earth are full of Thy glory. Glory be to God on high.'"

A slight difference will be noticed between the wording of this sublime hymn here and in our own Communion Office, for whereas we say, "Therefore with angels and archangels, and all the company of heaven, we laud and magnify, etc.," here it is, "Therefore with the Universal Church, with the glorified saints, with the angels and all the army of heaven." A very slight discrepancy.

But to return to "Caveo's" letter. "It is," he goes on to say, "in such transports as these that the memorial of the great sacrifice which once and for ever reconciled God and man should be celebrated. How can we approach coldly, without a sense of triumphant joy, a banquet so divine ! If ever the Church may venture to assert her union with the saints on earth and those in heaven, surely it is at that moment when she contemplates in a figure that sacrifice which has made, out of all nations, one people in the Communion of Jesus Christ. Each time that we commemorate it, let us measure the infinite value of the sacrifice of Calvary, not fearing to exalt its glory. The Eucharistic banquet places us in the presence of Jesus Christ crucified, that is to say, face to face with pardoned sin, with the abolition of all estrangement between heaven and earth, with that great mystery of redemption, of the salvation which is the same for the living and the dead. Therefore, from henceforth, the heavens and the earth, the Church of yesterday, the Church of to-day, the spirits of the just made perfect, and the Christians who struggle in the bitter trials of this life, are one. Should they not unite in celebrating the loving-kindness of the Lord ?

"M. Bersier has introduced into his Liturgy a special service for administering the Communion to the sick. The Eucharist being a promise of salvation, the certain pledge of our reconciliation with God, becomes to us through that only an additional source of peace. And as it is also a sure means of uniting us with the Saviour, of giving fellowship with His sufferings, it would be well if the sick, who sincerely sigh for the pardon of their sins and the grace of Jesus Christ, were invited to communicate. This is done among the Lutherans, it is done in the Anglican Church, it is done, though more rarely, in our own Church. Should the practice become more general, what consolation for innumerable souls !

"For the reception of catechumens M. Bersier offers a new form.

He finds fault with the old one, which cannot, indeed, boast of a higher antiquity than 1739, that it says not one word of the work of Jesus Christ, or of man's fallen and guilty state by nature, and that it is, in fact, vague and incomplete—mere colourless Christian theism. Despite these animadversions, however, the ancient form does not to me appear bad, and I see no necessity for so entirely remodelling it. The Synods will express their own opinion.

"In the article relating to the consecration of pastors, I could have wished to see, side by side with the beautiful and well-chosen passages there to be found, some intimation of passages of Scripture that might be occasionally substituted for them. At the same time, I see no necessity for the prayers, one drawn up by M. Bersier, the other by M. Damergue. I am aware that the Synod of St. Quentin has given its approval to this prayer. But two prayers are an unnecessary luxury.⁴ Sobriety, above all things in a liturgy, is a virtue.

"To sum up, M. Bersier's book is a very *complete* one. Each ecclesiastical office has been provided for. It is, moreover, a book which does not throw aside any healthy Christian tradition, and which reverences the great doctrines of salvation, and faithfully retains the very expressions in which these dogmas have been handed down. One breathes here an atmosphere of the high inspirations of faith. We feel ourselves in a region of true piety, of a large and yet positive theology. Will our Synods frame the future liturgy of our churches? I have my doubts. Amendments and corrections will be introduced. More will be subtracted than added. We are not as yet altogether ripe for a liturgy which should make devotion preponderate over instruction; which, like a breath of air, elevates the souls present towards the heights of heaven. M. Bersier has felt this. 'The use of responses⁵ is certainly,' he says, 'the most practical method of causing the congregation to bear their part in divine service. The experiment which we have tried at Paris proves that the thing may be done more easily than might have been thought.

"At the same time, we have not introduced them in this plan we have drawn up, as none of our Synods have demanded their introduction, and as we could not go beyond the programme assigned to us. It is, indeed, necessary to accommodate ourselves to the

⁴ We cannot comprehend this sentiment, there are three prayers on one subject in many parts of our own Liturgy, one more appropriate at one time, another at another. Why should it be an unnecessary luxury?—[Translator.]

⁵ Hitherto forming no part of Huguenot worship.—[Translator.]

religious temperament of a race. The French Huguenots made it their boast to go as far as they possibly could from the usages of the Church of Rome. They have always had invincible prejudices. Poetry and lyricism in worship has always appealed to them less than grand simplicity and severe sobriety. With them, the reason has more influence than the feelings. The mystical element was never to their taste. They saw in it something enervating, something effeminate, a sort of petty prettiness. A few bold lines, sharply and stiffly defined, have always been more in accordance with their virile nature, with their masculine characters. The Huguenots do not constitute the whole French nation. One day they will, perhaps, do so, and they will then enter resolutely into liturgical reforms.

"In the meantime, let us thank M. Bersier for the work he has done."

In many ways the Church of England and the Huguenots differ to a degree presenting, certainly at present, an apparently insurmountable barrier to intercommunion. But we can but rejoice to find that there should be so much in common between ourselves and some members or descendants of that heroic Church.

JESSIE YOUNG.

Notices.

The Universal Priesthood of Christian Believers. A Lenten Pastoral for 1889, by Dr. Herzog, Bishop of the Swiss Christian-Catholic Church.

Bishop Herzog is characterized by great intellectual activity and great moral courage, and both are conspicuously manifested in his Pastoral Addresses. A collection of them was published in 1886, along with some sermons preached by him before the Swiss Christian-Catholic Synod; and the very titles of some of them may be said to suggest these qualities; e.g. "The Obligation of Auricular Confession" (1880), "Indifference in Religious Matters" (1883), "The Three Words of Jesus to the Apostle Peter" (1885). Without betraying combativeness, his selection of subjects yet shows that he never flinches from meeting directly the questions of the day which are likely to be most pressing among the members of the Church over which he presides. Last year his subject was "*The Holy Eucharist as an Act of Christian Worship.*" This year it is "*The Universal*

Priesthood of Christian Believers," and it is handled with much vigour and outspoken plainness.

His argument for this Priesthood is based carefully upon Holy Scripture; and he points out that it in no way interferes with the exercise of such legitimate authority as belongs to the ordained priests of the Church. Then he goes on to urge the strong call to personal holiness which a belief in such universal priesthood involves.

The following passage well illustrates his position :—

"The right apprehension of the universal priesthood has an important bearing upon our whole religious life. You will see this at once, if you realize that the priestly dignity essentially consists in the privilege of approaching the altar, where we find mercy, and obtain grace from God (Heb. iv. 16), i.e. come to our heavenly Father, without any other mediation than that of Jesus Christ.

"The Apostle Paul compares believers in Christ to a son who is freed from tutorship, and has entered into full possession of his father's property (Gal. iv. 1 sqq). He understands by 'tutorship' generally the whole Old Testament Dispensation. This kept men in a servile dependence, principally through its priesthood and its priestly service. By Christ this dependence was abolished; for through Him believers receive the spirit of sonship, which consecrates them as free children of God instead of slaves (Gal. iv. 4—6). They can now draw near to the Father with confidence, and can feel assured that no gift of grace will be withheld from them which the Father has reserved for His children (Rom. viii. 16). But if faith in Christ vanishes, faith also in the priestly consecration which we receive by His Holy Spirit vanishes with it; we are again left to ourselves, and the slavish fear again takes possession of us, which keeps us at a distance from the sanctuary, and hinders our happy enjoyment of the Divine gifts of grace. Where this fear exists, a man requires a priest, who shall enter for him into the sanctuary, and represent him before God. The heir has again become a child, differing nothing from a slave; he is under tutorship."

The Bishop goes on to speak of the temptation it is to many to regard this very tutorship as a very convenient arrangement, which frees them from responsibility, and to warn his people against it.

Finally he explains with much fulness what the sacrifices are which the universal priesthood requires should be offered by all Christians.

"As Christ Himself removed the estrangement from God which like an impenetrable curtain shut us off from the throne of grace, not by burnt-offerings, but by His fulfilment of the Divine will (Heb. x. 5 sq), so we, united to Christ by faith, are to offer ourselves as a free-will offering to our heavenly Father (Rom. xii. 1). St. Paul calls this 'our reasonable service.' For he who offers himself dedicates his whole life, all his powers, all he does and leaves undone, to the service of God."

Other sacrifices are praise, acts of mercy, a contrite spirit, a penitent heart.

The Bishop points out the importance of Family Prayer, as conducted under a sense of this self-dedication. And with reference to the special circumstances of the many scattered Christian-Catholic families, in places where there are no Christian-Catholic Churches, he recommends the reading of the Morning and Evening Service on Sundays in private houses. It is altogether a Pastoral of great practical value for the Christian-Catholics of Switzerland.

Sunday and Recreation. A Symposium, edited by the Rev. R. Linklater, D.D. London, Griffith and Farran, 1889, pp.

220.

This is a book which blows hot and cold. Neither the Editor nor the contributors know exactly what they do want, except that they desire to nibble at the strictness of the observance of the Lord's Day, and to make it, in one way or another, more enjoyable. The Editor begins with a paper headed "Sunday not Sabbath." Of course the Sunday is not the Jewish Sabbath, but that in no way prevents it from being the Christian Sabbath. The writer allows himself in the fallacy of depicting the wretched state of morals in the East End of London, and leaving it to be understood that if Sunday was less religiously observed, things would be better.

Archdeacon Hessey deals with the subject of "Sunday in relation to the State." His essay is for the most part a defence of existing practice, and he resolutely refrains from laying down principles on the subject.

Mr. Edgar Smith entitles his paper, which comes next, 'Principles of Lord's Day Observance.' It contains some valuable warnings against confounding recreation and pleasure-seeking. He has also some good advice to give upon the religious exercises which are becoming to Sunday, and bravely acknowledges "a change of conviction on his own part in the direction of much greater strictness in the observance of the Lord's Day."

In the next paper Mr. Serjeant proposes to teach us the way to observe Sunday. He denies the pre-Mosaic observance of the Sabbath, and explains away the word "Remember" in the Fourth Commandment. He refers at some length to the patristic view of the Lord's Day. The idea of the Sabbath he considers to be Rest—that of the Lord's Day, Worship; and he says a word in favour of the much-abused Declaration of Sports.

The Rev. Harry Wilson throws his essay on Sunday in the East End into the form of a reply made by a poor woman to the question,

"How do I keep Sunday?" She describes a very ungodly state of things, but neither she nor he are able to point out the remedy.

The last essay, by Mr. W. B. Trevelyan, is on the nature of the recreation which he considers to be allowable on Sunday. He quotes Mr. Barnes' pretty lines descriptive of Sunday in a quiet country village, and argues that to allow people merely to amuse themselves would not elevate but depress them. In respect to the worship which he recommends we differ from him *toto cælo*. It is in fact nothing more than a proposal to restore the old system of hearing Mass, which was the bane of the Mediæval Church, nor is he content with this travesty of our Lord's institution for adults, but proposes it for children also. In respect to amusements he would allow of games on Sundays, and novel-reading under particular circumstances, but speaks with hesitation, introducing arguments on the other side from that which he, on the whole, takes. For example: "A young clergyman was preaching some years ago on the Sunday question, and taking what we may call a liberal and broad view of the matter. After the service, an elderly priest came to him in the vestry, and said, 'By the time you are as old as I am, you will have learnt that there are two things that English people reverence, the Bible and Sunday, and you will be careful how you destroy their respect for either.' No words could be truer. The fact is constantly brought plainly before one in work amongst the very poor, that one of the very first points on which they develop conscientious scruples, as soon as they begin to be in earnest in their wish to do right, is the matter of Sunday observance" (p. 199).

The second edition of Mr. Mason's *Faith and the Gospel* (Rivingtons, 1889, pp. 424) is revised and improved, but it is still quite unfitted to be a "Manual of Christian Doctrine." "Mystical and Devout Exhortations" would be a better name for the book. We are still told that we are constituted eating and drinking animals "with a view to the great spiritual purpose" of Holy Communion (p. 305). Then no doubt lions and tigers, sheep and oxen, birds and reptiles are so constituted with the same "device." We are informed *ex cathedra* that "the Church," i.e. Mr. Mason, "is dissatisfied with the doctrine of the purely Spiritual Presence as taught by the Calvinists, and propagated in England, for example, by Jeremy Taylor" (p. 308). The idea of Jeremy Taylor's view on the Holy Communion being repudiated by "the Church" as Puritanical

and Calvinist ! Of course the doctrine of Laud and of all the Caroline divines must also be rejected as not "satisfying" the section of the modern Church whose views Mr. Mason advocates. At p. 311 we are told that St. Thomas "could fall down and worship" the "body" of our Lord "without fear of idolatry." This is in direct contradiction of the teaching of the Council of Ephesus, and opens the way to the worship of the Sacred Heart and the other S. Mary Alacoque superstitions far more than to the adoration which Mr. Mason seeks to justify by it. At p. 312 Bishop Guest's letter to Cecil is quoted without a word to show that from other writings of Guest we know him to have been a strong opponent of the so-called Objective Presence. At p. 313 we are told that "perhaps no better ground line can be taken" than that of the Eastern Church, which has "accepted (at a late date) the word Transubstantiation," but "has never imported into it the scholastic metaphysics." We are still taught (p. 314) that the bread after consecration has been taken into just the same relation to Christ's Person as our flesh was in the womb of the Blessed Virgin, which is an Eutychianizing heresy. And we are to reject the orthodox doctrine because "the language sounds distant and cold." At p. 315 Mr. Mason denies the authority of the Black Rubric on his own authority ; and declares that it contains "two mischievous fallacies," for the proof of which he launches himself into the insoluble question of time and space, and denies that the Body of the Lord is locally separated from earth by being in heaven. Of course he can say that if he likes, and he can say that neither time nor space exist. But that is merely taking the matter wholly out of our comprehension, as time and space are conditions of our thinking ; and moreover, if they are denied in one point they must be denied in all. On Mr. Mason's principle, the Descent of Christ on earth and His Ascension into Heaven have no meaning. At p. 317 Mr. Mason tells us that the tenet "that the entire Body of Christ and all the fulness of His Person is in each fragment of the Sacrament," no doubt means "that Christ is as wholly and entirely communicated to each soul as if none besides were to share the benefit." It means nothing of the sort, though a mystical gloss of that nature may be applied to cover its grossness. In the same page Mr. Mason still denies that the Greek of 1 Cor. x. 16 will bear the interpretation "that the bread is a medium for the communication of Christ's Body," a criticism which rests on no

sound foundation. He again repeats in the same page that St. John denies that our Lord's Body was broken, which is not true, for, while denying that His *bones* were broken, he states that He was "crucified," and that "His side was pierced with a spear." At p. 320 we are glad to see that he has altered the statement that St. Paul's words "eating the bread or drinking the cup" "imply that the one might possibly be received without the other," into "*has been held* to imply that the one might occasionally be received without the other;" and that the word "alone" has been omitted in p. 326 from the sentence which says that it is the partaking of the Holy Communion "which (alone) makes the Church to be Christ's Body." The words "Propitiatory Sacrifice" are retained in p. 331. Our Lord's words, "Ye ought to wash one another's feet," are still quoted as "the Institution of the Sacrament of Penance" (p. 335), and Mr. Mason still identifies the Office for the Visitation of the Sick with the Sacrament of Unction (p. 339). We began by saying that the revision which the book had undergone had improved it. We wish that the revision had been more complete.

Miss Phillimore's *Selections from the Sermons of Padre Agostino da Montefeltro* (Church Printing Company, pp. 174) have reached a third edition. They are well worthy of publication. Padre Agostino holds at present a position in Italy similar to that which Père Hyacinthe held in France before the latter broke with the Papacy. He is the most eloquent man in Italy, perhaps in the whole of the Roman Catholic Church, and he deals with questions worthy of the Christian preacher. His subjects are "God," "The Soul," "The Spirituality of the Soul," "The Immortality of the Soul," "The Purpose of Life," "The Claims of God upon our Lives," "Family Life," "Pain," "Hope," "The Observance of Sunday," "Liberty," "The Working Classes." Miss Phillimore has dedicated the volume to the Council and Members of the Church of England Working Men's Society. As an example of the Padre's style, we may take his illustration of Hope drawn from the record of Ignatius' martyrdom.

"St. Ignatius walks down to the arena: the peace of God sits radiant on his brow. There is a smile on his lips as he speaks thus to his disciples: 'Do not pray that the wild beasts may be gentle with me. I know what I desire; I desire to reach Heaven quickly, and that I may do so, I desire to be torn in pieces by these wild beasts.' And when he heard the animals roar, he exclaimed, 'Come, I do not fear you.' The

wild beasts rushed into the arena, and in an instant, torn by them, he fell to the ground. As he lay there in a pool of blood, while the film of death gathered over his eyes, he looks up, sees the vast concourse of of people who, in their savage joy, are rejoicing over his fall; but he does not curse their heartless cruelty. There is no despair in his heart. Looking up steadfastly to Heaven, he calls to mind the saints and angels, and the great cloud of witnesses, and prays to God that his blood may return in blessings upon that city. It is hope that sustains him in death; in hope he breathes his last blessing; in hope utters his last prayer."

Mr. Gore's *Roman Catholic Claims* (Rivingtons, 1889, pp. 175) contains some good matter, but it is written rather from a Gallican than from an Anglican standpoint. That is, Mr. Gore's quarrel with Rome is rather on discipline than on doctrine. Mr. Gore interprets the Rock in Matt. xvi. to mean St. Peter's person, although an enormous majority of the Fathers held it to be our Lord as confessed by St. Peter, and he denies that Article XXXI. is directed against recognized Roman doctrine. His concessions on the subject of Anglican Orthodoxy are not such as loyal English Churchmen will indorse. To say that the Church of England is "not heretical" because "her formulas do not commit us to" (i.e. fail in presenting us with) "any definite view as to the nature of Christ's presence in the Sacrament" must be regarded as faint praise when we remember that Andrewes chose that characteristic for especial commendation. That "the Church of England has unduly obscured and thrown into the background the doctrine of the Eucharistic Sacrifice" will not be allowed by those who witness the effects of making it "prominent" in some of our churches at the present time. Nor shall we grant that the absence "for a time" from our formularies of prayer for the blessed departed, reservation, and unction of the sick are grave defects. Still less shall we assent to the statement that the Church of England "is to us only an authority so far as, and because, she echoes the voice of what is greater than herself, the Universal Church." For who is to be judge as to what is, or is not, the voice of the Universal Church? Practically each individual becomes the judge, and he exercises his judgment with a calm consciousness that he is passing sentence on a Church which "has sinned deeply," "has great defects even in her authoritative formulas," and should "reform" herself or be reformed by him. It is his Mother Church which he is thus to regard.

Mr. Kaufmann has presented us with another of his excellent treatises on the subject of Socialism. It forms one of the series of "Present Day Tracts" published by the Religious Tract Society,

and is called **Socialism and Christianity** (15, Paternoster Row, pp. 64). It is written with the calmness which characterizes Mr. Kaufmann's writings, and is successful in showing what a superior agency Christianity is to Socialism, even for effecting the best objects of Socialism. Mr. Kaufmann has taken hold of perhaps the most important and pressing question of the nineteenth century, and he is doing good work by patiently tracing out and disentangling the confused threads which go to form the fabric called Socialism. He recognizes—and what thoughtful man will not recognize?—high aspirations and noble thoughts in Utopian theories on the construction of society, and while he is ready to grant that the world may learn something true from Socialists, proves also that Socialists may learn much from religion, and specially from the Christian Religion. The following passage is illustrative of the character of the present pamphlet :—

“ Here Socialism and Christianity are at issue. The theory of human perfection is not in accordance with the teaching of Christ, and is contradicted by the facts of universal human experience. The Gospel of Christ puts the reformation of the individual through the regeneration of the heart first, and from it in the next place it anticipates the reformation of society. It believes in the educative power through the divinely appointed means of governors and tutors during the early dispensation of the law, as the schoolmaster, leading to Christ, and the ministry of the Holy Ghost during the present dispensation. From it it expects the ripening of those fruits of the Spirit, ‘love, joy, peace, long-suffering,’ and such like, which would go far to restore peace in society, in preventing human beings from following their unsocial tendencies. Christianity in the past has proved its power thus to ‘raise man organically.’ In the same way, since the salt has not lost its savour, it is destined as an organizing force to re-collect the members of our ‘atomized’ or ‘pulverized’ society by the Divine influence of Him who said, ‘And I, if I be lifted up, will draw all men unto Me.’ In such passages as 1 Cor. xii. 12, et seq., we have a type of social union which cannot be surpassed in any ideal picture of human association, where ‘all the members of the body, being many, are one body’; . . . and this is the ground, that ‘ye are the body of Christ, and severally members thereof.’ And this spiritual organism lives and grows in its organic union with the head, the source of Divine life in each and all : ‘even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.’

“A higher ideal of a perfect society than that of Christian fellowship where all the members are kept together by common aims, common activities, and common interests, controlled by one common rule of faith and love, cannot be conceived. We make bold to say that consciously or unconsciously it has been the ideal before the mind of all world-improvers and framers of social Utopias since the Christian era ” (p. 49).

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IN MEMORIAM—CANON COOK.

FEW men did more solid work than Canon Cook before he was laid aside by the infirmities of age. While still inspector of schools, his influence was useful in restraining the proclivities of Mr. Lowe and Mr. Lingen, and, at the same time, he wrote some valuable articles for Smith's Dictionary of the Bible. But it was after he had resigned his inspectorship and become Canon of Exeter that the chief work of his life was accomplished. The character of the editor of the Speaker's Commentary was a matter of the highest importance to the Church of England. How far would the Commentary, which practically represented the learning of the Church of England, go in the direction of the new lights kindled into a blaze by Colenso and the Essayists? As editor, Cook proved himself the right man in the right place. Learned both in ancient and modern theology, he clung to no untenable positions because they had once been occupied, but neither would he allow himself or his contributors to adopt the views of any German or Dutch critics who happened at the moment to be most talked about, offering in this respect a happy contrast to two, at least, of the Oxford theological professors who have lately expounded their views at Church Congresses. The Speaker's Commentary is a possession of permanent interest and value to the Church of England, and, with Smith's Dictionary of the Bible, supplies ordinary students with all that they require for the understanding and elucidation of Holy Scripture.

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When the Commentary was finished, Canon Cook took an active part in other controversies. If Dean Burgon's was the cavalry charge which first threw the maintainers of the revised version of the New Testament into confusion, it was Canon Cook who brought up the heavy infantry which supported the impetuous onset. It was his "Revised Version of the four Gospels" which proved to the Church that she could not accept the Greek text adopted by the revisers, nor, therefore, the alterations introduced into the English text in consequence of the adoption of a faulty Greek text. His "Origins of Religions and Languages" (1884), his "Letters to the Bishop of London on 'Deliver us from evil'" (1882), and his Lincoln's Inn Sermons, entitled "Church Doctrine and Spiritual Life" (1879), are permanent additions to English theological literature. He was a member of the Committee of the Anglo-Continental Society, and took great interest in its work.

BISHOP RAWLE.

Bishop Rawle was one of the able men of the last generation whom the Church of England sent out to build up her Colonial Church, worthy to be reckoned with the Selwyns, Grays, and Fields, though his pursuits were, in some respects, different from theirs. They began the active life of the missionary bishop as soon as they left England. Bishop Rawle became Principal of Codrington College, Barbados, and there gave himself to the work of educating young men for the ministry of the Church, both for Barbados, where the Church is established, and for Africa, where missionaries had to go with their lives in their hands. When his health broke down, he returned to England and took charge of a parish; but by-and-by the See of Trinidad was founded, and he went out again to the West Indies to fill the laborious post of the first Bishop of that island. When the infirmities of age would no longer allow him to perform the duties of the See, he returned to Barbados, and took up the work of theological professor in Codrington College once more. Here death overtook him. The following description of his funeral is taken from a private letter written from Barbados on May 29:—

"The funeral of Bishop Rawle was a most imposing and, at the same time, picturesque one. The funeral procession moved away from the college at half-past five in the evening, just as it was

getting cool and pleasant. No hearse was used, but black men brought the coffin from the college up the long winding hill, so that we who were awaiting its arrival at the top of the hill could hear the college bell tolling, and every now and then catch a glimpse of the procession winding up the steep hill. The procession was formed by the students of the college in surplices, walking two and two in front of the coffin, headed by one of their number bearing a tall wooden cross, and behind the coffin followed a good many clergymen in surplices walking in order. When the procession got to the churchyard, the surpliced clergymen took the place of the black bearers, and carried the coffin into the church. The service was choral, the lesson was read by the Archdeacon, and the grave service by the Bishop. At the end a hymn was sung, 'Now the labourer's task is o'er,' and this brought the service to a close. The college has lost a good friend in Bishop Rawle."

The Bishop was a patron and vice-president of the Anglo-Continental Society.

THE FUTURE CANONIZATION OF POPE PIUS IX.

THERE can be no surprise excited in the mind of any observant person at the fact that a call should already be made for the canonization of Pope Pius IX., notwithstanding the short time that has elapsed since his death. However widely opinions may differ as to his abilities as a man, and his learning as a theologian, there can be no doubt that his occupancy of the See of Rome will be marked in all history, secular as well as religious. In the first, as the period of the downfall of the Papal temporal power, and of that realization of the dream of centuries, the union of all the states of Italy under one government. Nor will it be less strongly marked in the history of Theology; first, by the proclamation of the Dogma of the Immaculate Conception in 1854, and secondly, by that of the Infallibility of the Pope in 1870. It is then hardly to be wondered at that the Pope by whose influence, or under whose rule, such great events took place, and such vast changes were inaugurated, should seem to those of his communion to be worthy of the highest honours which have ever been given to any of his predecessors.

Such a feeling, such a wish to render such homage to such a Pope cannot be wondered at. The expression of it is to be expected; and it is not without interest to observe the forms of expression

which such a desire may assume in the different classes, so to say, the different strata, of the Roman Catholic Church : a Church the expression of whose religious ideal differs so widely among the different classes and people that give utterance to it.

We lay one of such utterances before our readers.

In a "*Letter from Rome*" which appears almost weekly in the official organ of a French Diocese, dated "Rome, December 24, 1888," we read :—

"Will the great Pope Pius IX. some day receive the honours of public worship (d'un culte public)? Will the most glorious of all titles crown his blessed memory? It seems that God has given us a presage of it in the following cure, obtained by the intercession of the immortal Pontiff. In the *Giorno* of Florence, of November 20, we read :—

"The Sisters of Charity at Rome possess in the Trastevere, at *Santa Maria in Cappella*, a night-refuge, founded by the club of St. Peter, where a hundred indigent persons may find a bed every night. One of these sisters was suffering from acute peritonitis, which from the first left no hope. This was the opinion of all the physicians who were called in, and also of all who saw her. It was necessary to administer to her the holy viaticum and extreme unction. Nevertheless her companions, who could not resign themselves to her loss, resolved to begin a *Triduum* to demand of God, through the intercession of some saint, a cure which man deemed impossible. But—what saint to choose? Each proposed her own. . . . They wrote the names of some on square pieces of paper, and added to them the name of Pius IX. They put them all in a bag, shook it, and drew one out. The name of Pius IX. came out.

"Delighted as they were, the sisters still felt a scruple : Pius IX., after all, is not canonized, and the other saints are. . . .

"The name of Pius IX. was put back again into the bag, and the trial recommenced. Again Pius IX.

"The good sisters were not yet satisfied, for in fact chance may bring about such extraordinary things ! . . . The dear name was again returned to the bag, which was briskly shaken, and they drew for the third time : always Pius IX.

"No more hesitation was possible, and Pius IX. was charged to demand of the good God the cure of the patient. The *Triduum* closed at noon on November 11, 1888. It was passed in the most fervent prayer : not the least amelioration. A member of the club

of St. Peter came to ask news at about eleven o'clock on the Sunday : nothing ! At noon, nothing yet !

“ At one o'clock, all of a sudden, the patient felt no more pain ; she will get up ; she gets up and goes to the chapel to thank God and Pius IX. ; all her companions hastened to join her, mingling their thanksgivings and their tears with hers.

“ When the service of thanksgiving was over, she, who had been almost raised from the dead, went to the refectory, and ate as if she had never been ill, and she felt as strong as if she had always continued in good health.”

THE REFORMATION OF TO-DAY IN ITS CONNEXION WITH THE CHURCH OF HOLLAND AND PORT ROYAL.

(Continued.)

IT now only remains to mention the reforms that the Old Catholic body introduced, in order to show that the reproach so often brought against them, that they are Romanists in everything except belief in Papal Infallibility, is untrue. These reforms were not hastily arranged, but underwent the discussion of three deliberative assemblies ; i.e. at Munich in 1871, and at Cologne in the two following years. At that in Cologne, in 1872, the Bishops of Winchester (then Ely), and Lincoln, were present, as well as the Bishop of Maryland.

1. A purified prayer-book was compiled in the national tongue, wherein the offices for Baptism, Confirmation, Marriage, Burial, &c. were cleansed from the superstitious usages enjoined by the Church of Rome. The number of saints' days were reduced, and only the keeping of those festivals rendered obligatory which are observed by all Christians. Some of the names of these were altered ; thus the 6th of January is called the Feast of the Epiphany, not of the Three Kings ; and the 2nd of February, the Presentation of Christ in the Temple, not the Candlemas of Mary,—the idea being to bring Christ forward in their worship, instead of the Virgin and saints.

2. Confession is no longer compulsory, a relaxation of inestimable blessing, securing the peace of many families.

3. The reading of the Bible is no longer forbidden.

The mention of the following points will also show how much the Old Catholic teaching differs from the Roman :—

Salvation cannot be merited by good works.

The doctrine of works of supererogation, and that of the treasury of saints' merits on which we may rely, are untenable.

Baptism and the Eucharist are the two chief Sacraments ; to call the other five " Sacraments " is not an article of faith, but a theological speculation.

Commemoration of the faithful departed is more in accordance with primitive teaching than prayers for the dead. Not more than one anniversary Mass is allowed for the departed. This strikes at the root of the doctrine of purgatory.

Invocation of saints is not compulsory.

The Mass may not be " applied " for any person, living or dead. This is called " denial of intention " in the Mass, and is considered one of the most important reforms.

Mass endowments are done away with altogether, inasmuch as no payments may be made for saying Masses.

The Eucharistic Sacrifice is not a repetition or renewal, but a memorial and representation on earth of Christ's one oblation.

It would be unreasonable to expect that the Old Catholic body should be identical in its teaching with the Church of England. As in physical, so in spiritual things, convalescence is gradual ; the change from Romanism to Catholicity cannot be made in a day, but it would be uncharitable and narrow-minded on this ground to withhold our brotherly love and sympathy from those who are carrying on the same struggle as that through which England passed three hundred years ago. Such, at any rate, was the opinion of the committee appointed by the Lambeth Conference of 1878 to consider " what should be the position which the Anglican Church should assume towards the Old Catholics and towards other persons on the Continent of Europe, who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connexion with the Anglican Church, either English or American," inasmuch as the letter which the hundred Anglican Bishops of the said Conference sent to the Old Catholics contained the following remarkable passage :—

" We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity ; we deprecate needless divisions ; but to those who are drawn to us, in

the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies."

A similar declaration was made by the American Episcopate, New York, 1880.

We will now take a summary view of Old Catholicism in the different countries in which it exists.

FRANCE.

When the Papal Infallibility was proclaimed, Father Hyacinthe—well-known as the bare-footed Carmelite whose eloquence had awoke the echoes in Notre Dame, well-nigh silent since the days of Lacordaire—having broken with Rome, ranged himself with the supporters of Dr. Döllinger, and gathered round him in Paris a congregation of Old Catholics. Encouraged by the Lambeth letter, he appealed to the Archbishop of Canterbury for episcopal supervision for his flock. His petition was granted; the Primus of the Scottish Episcopal Church, together with the Bishop of Edinburgh, undertaking the superintendence of his congregation, for the needs of which a church was opened, February 9, 1879, in the Rue Rochecouart, Paris. Circumstances obliged them to transfer it, two years after, to the Rue d'Arras, where the services are now held. Divine service is celebrated with a French liturgy, in which English and American clergy do not hesitate to join, and of which an *édition définitive* was published in 1883. Several bishops, both English and American, belong to the committee for the support of this effort to recall Frenchmen to the Gallican platform, and more than £3000 has been contributed through the Anglo-Continental Society. Some have thought that a movement requiring the help of English gold cannot be worth much; but did St. Gregory argue thus when St. Augustine and his forty monks were equipped for their missionary journey to our isle? We cannot neglect a brother, robbed and wounded in the way, without running the risk of the reproach incurred by priest and Levite. "The Gallican Church in Paris"—to quote the report of the English committee—"as its name implies, is neither a sect nor a schism, but a keeping of the old faith—a work of gathering in of souls who have, for the most part, wandered away from all Christian belief. It is a truly evangelical work within the Latin Church, and which, in God's own time—and

it may not be far distant—may prove a solid basis on which multitudes may stand. It is a return to the old faith adapted to the times in which we live. The movement is not of to-day, but had its beginning in the true and noble spirit of Port Royal which gave birth to Pascal and Arnauld, a considerable number of which school exists to-day in France. One of the descendants of a Port Royalist bequeathed a valuable library of that period to Father Hyacinthe, as the best representative of its principles. . . . A lady of ripe age, cultivated, and possessing rare Scriptural knowledge, was recently formally excommunicated for attending the services at the *Eglise Catholique Gallicane*. Like a true daughter of Mère Angélique, she contested face to face the injustice of her Bishop, with the Scriptures in one hand, and the Ecclesiastical History in the other.”

A halo of romance seems thrown around Port Royal; the golden age of talent, wit and beauty in which it flourished; its vicinity to, and connexion with, one of the most brilliant courts ever held in Europe, the learning of its men, the devotion of its women, the piety of all—resembling that which marked the early days of the Christian Church;—its struggles and its sufferings, and then the tragic nature of its fall, and the final, though vain, attempt to plough out its “footprints on the sands of time”—all combine to lend an interest passing that of these prosaic days. But the sacredness, the grandeur of the cause for which we fight is just the same. We contend for freedom, not that of waywardness, but for the “liberty with which Christ has made us free,” for the power to look straight to truth as our highest aim and good, honestly believing in her might, and desiring to be governed by scientific, not by externally imposed principles. “I am the Truth,” saith Christ: has not the light from Calvary’s cross beamed ever since athwart the ages?

ITALY.

Padre Curci has suffered much persecution for the Cross, having been not only turned out of the Jesuit order (to which he had belonged for fifty years), but also forbidden to officiate, except at mass in his own house. A reformer within the Papal Church, he was at length crushed under the iron heel of Rome, and a retraction forced from him (September, 1884). How many before him have broken their hearts in the endeavour to reconcile liberty in religion and politics with Roman servitude? His *Moderno Dissidio* was the cause of his expulsion from the Society, but it escaped

the condemnation of the Index. That was reserved for *La Nuova Italia ed i Vecchi Zelanti*, *Il Vaticano Regio*, and *Lo Scandalo del Vaticano*, which three works expose the evils of the system now pursued at the Papal Court with an acumen and power which marks their author as a leader of thought in and beyond the Italy of to-day. Although he has been silenced, a press free in spite of Rome has given voice to his works, and it is well known that in formally retracting whatever is "contrary to the faith, morals, discipline and rights of the Church," he says that he has retracted nothing, since he has never attacked Christ's Body, the Church, but only the pernicious Vatican system which he calls her cankerworm. But the gratitude and honour of his Christian countrymen will be won for the translations he has given them of the New Testament and Psalms, rather than for his polemical writings, inasmuch as by putting a great portion of the Scriptures into their hands he seeks to bring them back to Christ. To the need of this he traces the many evils, in the matter of religion and morals, under which Italy labours to-day. His works are said to have the ring of an Italian Luther, as he demands that less shall be heard about the Madonna and saints, less about purgatory and indulgences, and more about Christ. His conscience has not compelled him to leave the Church of Rome, like Count Campello. The latter was one of the chapter of St. Peter's at Rome, and by his secession in the autumn of 1881 he lost six hundred a year, which was almost all his living. Having definitely placed himself under the Archbishop of Canterbury, who delegated the supervision of his work to the prelate in charge of the American Church in Italy, (the Bishop of Long Island), he opened a hall in the Via Genova, Rome, where service was at first held. He has now transferred his activity to Arrone, in Umbria, where a church is in course of erection.

"The reformers in Italy," said Canon Thornton,¹ "have to fight against a foe infinitely better trained than it was at the time of the Reformation. The men who have come out of the Romish Church in Rome must be for some time dependent on outside help for their very life. This is but the beginning of things, and the prospect, thank God, is as good and as wide as man could hope to view. The only question is, 'Will these people be able to hold

¹ Speech at an Old Catholic meeting at Bournemouth, presided over by the Archbishop of Dublin, January, 1884. See *Foreign Church Chronicle*, March, 1884, p. 53.

on for that short time of trial which must be before that great change comes?' To enable them to do so I appeal for help, and I assure you that the way in which the reformation is being carried out must commend itself to your sympathies. Those in charge of affairs earnestly desire not to start a new religion, but simply to reform the old one; and as this is exactly what we are receiving the blessings of at present, I feel that the movement should have all our sympathies." Canon Thornton stated, in reply to a question, that he was fully persuaded that in no very long time they would see a glorious reformation being carried out in Italy.

GERMANY.

Germany, as the first country possessing complete Church organization, must be regarded as the pioneer in the movement. Besides her Missionary Bishop, she has about fifty priests and some 40,000 adherents. The following is a list of Old Catholic services in the towns most likely to be visited by English travellers:—

In Prussia: Berlin, Bonn, Breslau, Coblenz, Cologne, Crefeld, Dortmund, Düsseldorf, Königsberg, Wiesbaden.

In the Duchy of Baden: Baden-Baden, Freiburg, Heidelberg, Karlsruhe, Constance, Mannheim.

In the Duchy of Hesse: Mainz (Mayence), Offenbach.

In Bavaria: Munich, Würzburg.

In Wurtemberg: Stuttgart.

The great extent of the movement in the German Empire will thus be seen, as it extends from the Rhine on the west, to Königsberg on the north-east; from Munich in the south, to Berlin in the north. Among the chief centres of life may be mentioned Bonn, as the headquarters of the Bishop, and as the seat of the University which owns the Theological school, from whence students have been ordained to serve in the Old Catholic ministry. The importance of having a ministry trained in a national university can hardly be over-estimated; they thus receive an education fitting them to keep pace with the progress of the day, instead of their being brought up as a separate class, after the manner of the Roman Catholic priesthood. It is, indeed, matter for thankfulness that some men of light and leading in this Alma Mater of German youth should have espoused the cause of Old Catholicism. At Bonn is also held the annual Whitsuntide Synod, the clerical and lay Convocation which guides the progress of the movement. Here, in 1878, that most

important change in internal discipline was decided upon, the removal, namely, of the prohibition to the marriage of the clergy. There is no doubt that this step at first caused division and consequent weakness in the camp, several priests thereupon giving up the care of souls. The greater number of the younger clergy have availed themselves of the permission to marry, thus taking advantage of the first legitimate attempt of the Catholic Church on the Continent to throw off the restraint which Gregory VII., above all others, laboured to impose on the natural affections and common reason of man. The fact that compulsory confession—that great engine for obtaining dominion over the human conscience—is supposed to depend on an unmarried priesthood, supplies the motive for the exertions of the Papacy to maintain clerical celibacy.

Cologne can show a congregation of 2000 adherents, which had the aged Dr. Tangermann as its first priest. It was in this city that the election of Dr. Reinkens as Bishop took place.

Following the course of the Rhine on the other side from Bonn, we come to Coblenz, which, on the 25th of March, 1884, celebrated the tenth year of the establishment of its Old Catholic community. It is not always that English chaplains testify sympathy in the movement, so it gives pleasure to record that Dr. Barber was present on this occasion in surplice, hood, and stole, by express invitation. The liturgy was said in German. It was a priest of this town who, at the Whitsuntide Synod at Bonn, 1883,² proposed that the cup should be administered to members of the Anglican communion who desired it, which proposal was agreed to. Unfortunately, the same privilege was not given to Germans; in this the Old Catholics of Germany differ from their Swiss brethren, who give the chalice³ to their communicants. It is well known that Pope Gelasius I., in the fifth century, declared it to be sacrilege to receive the Eucharist only under the form of bread, which is now the universal custom of Roman Christendom⁴—an illustration of the truth of Papal Infallibility.

Munich, the home of Drs. Döllinger and Friedrich, has a congregation of two thousand, and here a church has been built, with assistance from England, which was opened for divine service in October, 1883, the Bishop coming from Bonn to attend the ceremony.

² *Foreign Church Chronicle*, September, 1883, p. 159.

³ *Ibid.*, March, 1884, p. 54.

⁴ The refusal of the chalice was one of the chief causes of the Bohemian insurrection of 1534. In the compact which concluded the war, the Bohemians gave up almost all their claims except this, which was conceded to them.

Dr. Döllinger is nearly a year older than the century, having been born February 28, 1799. Dr. Friedrich, his intimate friend, will be remembered as the theological counsellor to the most liberal of German Cardinals (Hohenlohe), at the Vatican Council, as well as the author of a history of the acts of that assembly.

The city of Breslau, being at such an immense distance from the other centres of reforming activity, it is the more interesting to note that it has a congregation of over 3000.

Dr. Nippold, Protestant Professor of Ecclesiastical History at Jena, who looks on from a standpoint as different from our own as that of a Roman Catholic is from either, has come forward as a warm advocate of Old Catholicism. In his appreciative view of it he is in full accord with Dr. Beyschlag, whose remarkable pamphlet on the subject, published in 1883, made a great sensation throughout Germany, and ran through three editions in as many months. A copy was accepted by the then Crown Prince, who, in thanking the author, said he had read it with deep interest, and agreed that "Old Catholicism was a fact of very great importance to Evangelical Christians, and worthy of impartial study by all educated people."⁶ The pamphlet is entitled *Old Catholicism : a Memorial and Apology to Protestant Germany*, and it first saw the light in the pages of the *Deutsche Evangelischen Blätter*, of which paper its author is the editor. Like Pressensé in France, Dr. Beyschlag in Germany confesses the impossibility of Continental Protestantism overcoming Romanism in old Roman Catholic lands, and both record their conviction that the only prospect of reform in the latter is a movement in her own borders. "For myself," says Beyschlag, "I am Protestant in heart and soul, and am able thankfully to appreciate as my own life-element the reformed organization of Christianity, a spiritual power for my personal faith and salvation, and for universal culture and science ; but that it may still lack some Church *charismata* in a lower sense, which an evangelically purified Catholicism is in a position to unfold, has been expressly acknowledged by better men before me."

"If the Old Catholics," he goes on, "succeed in purifying the Roman Catholic celebration of the Supper from Romish superstition, at the same time preserving all that is essential to it, then they will have solved a problem at which our recent liturgical efforts have been labouring, as yet without very much success."

⁶ *Foreign Church Chronicle*, June, 1883, p. 83. Princess Alice always preferred the liturgy of the Church of England to the Protestant worship. (See appendix to her Memoirs, by the Princess Christian.)

M. de Pressensé, the Protestant pastor, deputy and writer, with an amount of self-abnegation worthy of the cause for which he went, crossed the fields of battle between France and Germany, in 1872, in order to attend the Congress of Cologne, and judge for himself whether the German movement presented a basis for the reform of contemporary Catholicism. He says it is impossible French Protestants can produce any reform internally in the Roman Church of France, and he looks for a return of moral power to religion only on condition of the Catholic Church seriously consenting to reform herself. Professor Beyschlag is very cheering when he applies to the Old Catholics our Saviour's words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." A translation of his work has appeared in the *Foreign Church Chronicle*.

SWITZERLAND.

Three years after, Switzerland followed in the wake of Germany, and completed the Church organization of the Christian Catholics (as they prefer to call themselves), by the consecration of Dr. Herzog as chief pastor, by the hands of Bishop Reinkens. There are here fifty-seven priests upon the roll—rather more than Germany can show—and about the same number of adherents, roughly speaking, forty thousand. Here there is also a centre of life in one of the national universities, that of Berne, of which Bishop Herzog is Rector, and where the faculty of Theology is in the hands of the Old Catholics. The liturgy is translated both into German and French.⁶

Switzerland, being smaller than Germany, and the Swiss more accustomed than the Germans to the action of independent political life, the movement has there told with greater force. The Government, from the first proclamation of Papal Infallibility, steadily opposed its promulgation. The Bishops consequently who insisted on teaching it were expelled. Bishop Herzog has, ever since his consecration, been recognized by the Council of State as the National Bishop of Switzerland, a long procession of deputies attending, on that occasion, to give official countenance to the act.

Among other centres of life may be mentioned Zurich, which boasts a congregation larger than that of any other city, either in Germany or Switzerland,—here the annual synod is sometimes held ;

⁶ A review of the Prayer-book of the Christian Catholic Church of Switzerland appeared in the *Foreign Church Chronicle*, March, 1884. It somewhat resembles the First Book of King Edward VI.

Geneva, which for four years and a half had the benefit of Père Hyacinthe's eloquence,—here the service is held in three different churches (Notre Dame, St. Germain, and St. Joseph); Basle, which has a congregation of 4000; St. Gall, which derives its name from the Irish "Apostle of Switzerland," and so has a special interest for the English; Soleure, and Olten, in both of which places the synod is sometimes held; and Thun, where the Protestants welcome the Old Catholics in their church.⁷

It is a remarkable fact that the number of communicants exceeds the whole number of Church members in both Germany and Switzerland. This may be accounted for by the preference of many Roman Catholics for a service in the vernacular. In Switzerland the whole of the offices are so said, there being but one liturgy for the national use, as in the Church of England. This is, unfortunately, not the case in Germany, where different prayer-books are used in different places, as e.g. in Baden, that published by Löffler; at Mannheim, in which most of the hymns are composed by the Stadtpfarrer, Friedrich Bauer; in Prussia, that (in Latin) by Professor Reusch (published in Bonn by Neusser); in Munich, that by Pfarrer Gatenmeier; in Austria, that by Pfarrer Milas (published by Czah, in Vienna). It is the tendency and the endeavour of the reformers to have the service in German, but a few of the Old Catholic priests, who are too old, and cannot make up their minds to break away from their Latin habit, still read the whole mass in Latin. This is done, or was done till lately, at Waldshut, Bonn, Cologne, Crefeld, Essen, and Munich.

Regarding the first of these prayer-books, i.e. that in use in the Duchy of Baden, the Introit, Gloria, Collects, Epistle, Gospel, Preface, Lord's Prayer, Thanksgiving before the Communion, and the Blessing are in German, as well as the sermon, whilst the prayers of the offertory, the whole canon, as also the prayers of the Communion of the priests, are in Latin, as prescribed by the Synod. These are said in a low voice, as the people do not understand Latin. During these Latin prayers the congregation sing German hymns. The text of these liturgies proves that the reformers regard the Holy Communion as a worship in common, both for priest and people (instead of the priest massing for the people, as in the Roman

⁷ Of all the English supporters of the movement, none is more indefatigable than the Rev. J. J. Lias, Vicar of St. Edward's, Cambridge. To his valuable papers in the *Foreign Church Chronicle*, March, 1883, and in the *Church Quarterly*, October, 1884, we are indebted for much information. Mr. Lias was abroad in August, 1882, and attended O.C. services both at Berne and Thun. Last year he gave help to the Italian movement at San Remo.

Church), although the custom of frequent communion by the congregation has not yet become general. The Old Catholics communicate at Easter, and also, though not in such large numbers, at Christmas, Whitsuntide, and on the Festival of All Saints.

The provisional *Liturgia* of the Italian Old Catholics is a translation of the Roman missal, with the fewest possible changes, so that the congregation might have, as nearly as possible, that to which they are accustomed. If this missal is studied reverently, and without prejudice, it will be found to bear witness for itself against the corruptions which have overlaid it, and which have been suffered to obscure its true meaning. This translation is noteworthy as being the first endeavour to give to Italy the Roman service-book in the vernacular. The chief, if not the only addition to the Roman use, is the giving of the cup to the laity. This book is a stepping-stone to a revision, now in preparation, which will take into consideration the special spiritual requirements of the nineteenth century and the Italian people.

It may here be remarked that in their struggles after Truth, the Old Catholics do not forget to practise works of charity. They have excellent organizations for the relief of the aged, the poor, and the sick, besides paying special attention to the education of the young. Among their contributions to literature^{*} may be mentioned Friedrich's *History of the Vatican Council*; Langen's *History of the Church to the Time of Leo I.*; Michaud's *History of the Papacy of Innocent XI.* (including the Jansenist and Molinist controversies); Reusch's *History of the Syllabus*, and his *Appeal to the Roman Catholic Bishops on the spread of Superstition in Germany*; Bishop Reinkens' *Monograph on Cyprian*, and Döllinger and Reusch's late exposure of Roman Catholic moral theology, *Geschichte der Moralstreitigkeiten in der Römisch.-Katholischen Kirche seit dem sechzehnten Jahrhundert, mit Beiträgen zur Geschichte und Charakteristik des Jesuitenordens*.

SPAIN AND PORTUGAL.

In Spain and Portugal there are about 10,000 natives Protestant, of whom nearly one-third, i.e. nearly 2000 in the former, and nearly 1000 in the latter, have resolved to base their Church on an Episcopal foundation. Lord Plunket, Archbishop of Dublin, has taken particular interest in this branch of the movement, having thrice visited the

^{*} See article on the Old Catholic Movement, *Church Quarterly*, October, 1884, and *Foreign Church Chronicle*, December, 1888.

Peninsula for the express purpose of forwarding it. Considering the difference of race and language, it is considered better that the Churches should be distinct, each with its own prayer-book, chiefly compiled from the ancient "Uses" of the respective countries.⁹ The question of the consecration of a Bishop is in abeyance.

BOHEMIA.

Bohemia, the home of John Huss, and Jerome of Prague, would seem to offer soil ready prepared for the Old Catholic seed. Early in the fifteenth century the former obtained great celebrity by his eloquent sermons, delivered, as is especially noted, in the vulgar tongue, in which he frequently inveighed against the abuses of Rome. To-day the Old Catholic movement has made itself felt in this country, more particularly in Vienna, Ried, Offenburg, Tanuswald, Gablonz, and Warnsdorf. Unfortunately the great drawback to the progress of reform in the Empire of Austria is the policy, forced, perhaps, by Europe on Austria, of playing the rôle of champion of Roman Catholicism in the East, as opposed to the Oriental Church, which her neighbour Russia represents. She thus discourages all religious activity except such as receives approval from the Vatican, and has done all in her power, short of actual persecution, to crush the Old Catholic movement. This is the only country in which the Government has been actively hostile. Bishop Reinkens has been forbidden to confirm without a licence, on the plea that he is not an Austrian subject, and for the same reason no German Old Catholic priest is allowed to officiate. As good often comes out of evil, these difficulties may incite the reforming party in Austria to obtain a Bishop for themselves. Those Bohemian Old Catholics who have migrated to the near Russian province of Volhynia have been very well received, and allowed liberty to exercise their religion, the authorities thus hoping to prevent their absorption into the body of the Polish Roman Catholics, who are among the most bigoted of all Ultramontanes.

Thus scattered throughout Germany, Austria, Switzerland, Italy, France, Spain, Portugal, and one province in South Russia, we see a band of men numbering more than 100,000, gallantly striving for the same principles for which our forefathers 300 years ago were

⁹ A translation into English of the Books of Common Prayer of both Churches, has been published, entitled, "The Divine Offices and other Formularies of the Reformed Episcopal Churches of Spain and Portugal" (Partridge and Co., 1882), with an introduction by the Archbishop of Dublin. A revised edition of the Spanish Prayer-book has been issued in 1889, which is reviewed in the present *Foreign Church Chronicle*.

content to die. English chivalry, as Mr. Lias remarks, may well be excited at the spectacle of a pigmy struggling with a giant.¹ Sympathy may be evinced by supporting the Anglo-Continental Society in England, and attending the Old Catholic churches abroad, and it has been shown that there is scarcely any town of importance in Protestant Switzerland, or on the Rhine, where an Old Catholic church may not be found. It would be a new experience for Englishmen, so long isolated from the religious life of the Continent, to join in worship with "men of other lips," in a rite not their own. Dr. Döllinger has called the Church of England a "mighty bulwark of religion, and a stronghold of Christianity all over the world." May his words be even truer of the future than they are of the past !

A. M. E. CENTENARI.

THE ITALIAN ECCLESIASTIC'S LIBERTY OF THOUGHT AND SPEECH.

WE have had two more recantations. Curci and Tosti have found companions resembling themselves in talent, in imprudence, and alas ! in moral weakness.

Monsignor Bonomelli, Bishop of Cremona, published an anonymous article in the *Rassegna Nazionale* of Florence, and afterwards republished it as a pamphlet with the title "*Roma e Italia, e la Realtà delle Cose.*" The Bishop of Brescia, a fierce zealot, conjecturing perhaps whence it came, wrote immediately to the Pope, who replied by controverting and reproving the unknown writer, whilst the sacred congregation at once put the book in the Index. The Bishop thereupon thought it his duty to reveal himself, and alarmed at the tumult that he had excited, on the solemn festival of Easter he stood forth before the clergy and people and read a humble and timid formal retraction. He is greatly beloved by his flock, and after a pastoral that he wrote on the occasion of the unhappy slaughter of Dogale, he had found himself on the height of popularity, applauded on every side. Perhaps he thought by an ardent appeal to the Curia and to the faithful to raise them from earthly politics to a higher sphere. He counselled the entire abandonment of the temporal power as the occasion of weakness and sin to the Roman Church. It was an ill-chosen moment ; in France, in Spain, in Austria, in England, assemblies of hot-headed

¹ See his article on this subject, *Church Quarterly Review*, October, 1884.

zealots are clamouring for the restoration of that power, in obedience to an order from that very Curia which he addressed. Great rejoicings have been made at the return of the wandering sheep, who will undoubtedly keep silence in the future.

The other recantation was less stormy and more rapid, that of the celebrated preacher, Padre Agostino da Montefeltro, who fills every church where he preaches to suffocation. This Lent he preached in Rome itself. At first he gave satisfaction to his superiors, who were watching him suspiciously (for Rome always suspects lofty intellects). He never touched on dangerous subjects, such as the relations of Church and State, which had caused so much excitement at Florence, nor did he speak of certain things especially appropriate to Rome, such as the mendacity of the curialists, the greediness of the clergy for power and gold, the dissensions that tear Italy in pieces, the religious indifference, the invasion of materialism. Prudence did not forsake the renowned preacher till in his last sermon, he invoked the blessing of Heaven on the King and on the army. The next day, surrounded and pressed on every side, he published a letter explaining away his words with improbable distortions, and the Curia contented itself with this though not without grumbling.

I say nothing about the inauguration of the statue of Giordano Bruno, in the Campo dei Fiori, close to the Vatican, at Rome. It was purely a political demonstration, though it was seen with pleasure by many who regard it as a token of a new victory over Vaticanism. At every reception of pilgrims, French, Spaniards, Italians from every province, Mexicans, Brazilians, Africans, the zealots are urged onwards by the constant repetition of the same tale, of the necessity of a change in the material conditions of the papacy. I do not know what impression may be produced on the less ignorant of the pilgrims, by the sight of the riches in the Vatican, and of the liberty and good order without it ; but in general these pilgrims have more good will and more money than judgment, and many return home to preach the new crusade for the temporal power, and to make new enemies for Italy. On these things the papacy expends its forces, instead of paying heed to the re-establishment of the faith shaken by unbelieving science, and attacked by an ignorant democracy thirsting for gain and for material enjoyments.

A late papal encyclic begins with the words : "*Libertas præstantissimum naturæ bonum,*" surprising words from a Pope, but words

which the rest of the encyclic quickly explains away. For instance, as to freedom of worship, justice and reason (of which the Pope is the only infallible depository) forbid society to fulfil its duties towards God in different ways. In politics the toleration is wider, all governments are equally good, provided the Roman Catholic doctrine is preserved, even the wretched little republics of South America, because the monks are in power there. Guarantee the rights of the Roman Church, and the rest signifies little, nay, even those rights may be parted with cheaply, in places where "*ob singularium rerum temporumque conditionem, aliter caveatur*," which may be translated: "Let us tolerate everything in France, for we can't help it, and we may derive benefit from the favour of France." Instead of mixing up politics with religion, the Roman Church ought to give its attention to the decay of religion, to the superstitions that disfigure it, to the host of idlers and parasites who plunder and dishonour it, to the great ignorance of the country priests, and to the unspeakable corruption of certain provinces which are most fanatical for the Roman superstitions. But this neglect is perhaps opening a way to a better and truer reformation, and a new life will arise from this corruption.

G. T.

THE REFORMED CHURCH OF SPAIN.

NOTES BY A TRAVELLER.

SIR,—I was spending some part of the early summer in Spain and was anxious to see what I could of the Reformed movement in the Peninsula. I made my own inquiries at Barcelona, Seville, Madrid and Cadiz, but I need not say that the work of the Reformed Church extends to many other places. Madrid was especially interesting to me, as I wanted to see something of the Rev. Juan Cabrera's work, which is very much upon Anglican lines; a work which has so greatly interested the Archbishop of Dublin and many other Bishops, although at present they have not seen their way to give him the episcopal ordination which is desired. I had the advantage of a personal introduction to Señor Cabrera, whom I found most interesting and most courteous; one instinctively felt that he would make a very good Bishop, if there were not such difficulties in the way. He appeared to me, however, to be more a

man of thought than of action ; his sermon, so far as I could judge of it, seemed scholarly, vigorous and earnest. He himself is a sacred poet of no mean order, many of his hymns being found in the hymnal used at his church, some of them being adaptations of the best English hymns. He had a curate to read for him, and the whole service was strikingly quiet and devout.

I must say that I was decidedly disappointed at the attendance at the Church of the Redeemer. It was an audience that might be described as fit but few. There was none of the crowded enthusiastic congregations that are to be found in what we should call the Nonconformist congregations of the large towns. But a movement of this kind is not to be judged by the test of numbers. The morning congregation was hardly more than fifty. There is generally a better attendance in the evening than in the morning, but as I was informed, the evening attendance could not be described as good. Perhaps from some reason or other I was not fortunate in my day. Lord Plunket finds very good congregations. I have not seen any estimate that gives higher than 150. There are, however, 400 members on the roll, with a list of 250 communicants. I heard that there was a Reformed Church in Cadiz, but we were unable to find any trace of it ; I believe it was closed some years ago. The general feeling of the country seems, on the whole, either indifferent or hostile to Reform. Spain is supposed to have a liberal constitution, and to give perfect freedom to divine worship. In reality, however, under the pretext that the religious movement disturbs the public peace, the hand of the Government is, at times, laid heavily on Church Reformers. I believe that they fail to distinguish clearly between Catholic Reform and the sporadic forms of extreme Protestantism that are found. The Plymouth Brethren, who are very active, must also seem very antagonistic to Catholicism.

Seville has an honourable place in the Reformed movement. There are two churches here, and the work of the Rev. F. Palomaras, both priest and physician, is most remarkable. It was here that Mr. Tugwell laboured for years, who has done more than any man, except perhaps Lord Plunket, in making the movement known to his countrymen at home. He went to Seville for his health, and was chaplain there for years, and his residence there caused him deeply to meditate on the religious condition of Spain. I have nowhere seen Mariolatry so constant and so gross as in Spain. It must be said, however, for the credit of the Seville people, that

they are making every effort for the costly restoration of their beautiful cathedral, for which they will have to appeal to the country at large and probably also to the Government. I found that the English church in Seville was closed in May, and when I was visiting Granada and the Alhambra, I found traces of the English chaplain there. It was rather a pity that the English services were closed, as various tourists were passing through Seville. One of these clerical tourists had the church opened, and performed Divine service. I found that the Acting American Consul, Mr. Caldwell, took a great interest in Cabrera's teaching and work, and was most obliging in giving every information to travellers. Wherever we have an Anglican service there is a lesson to such Spaniards who attend—I am afraid they are very few—of what a purified Catholicism is. I was sorry to observe among some friends of the Reformed movement a very bitter tone towards the Spanish Roman Catholics. This is a great mistake. We must speak the truth indeed, but we ought to speak it in love. So far as may be lawfully done, we should minimize our differences; should follow a system of eirenics rather than polemics. I noticed nothing of the sort in Señor Cabrera himself, but I thought that the tone of some of his friends was not likely to conciliate much sympathy among their Spanish neighbours.

At present the application for Cabrera's consecration to the episcopate is before the bishops of the American Church. The point will, I believe, be settled at their Convention in the month October. Any territorial designation will be carefully avoided, in order to avoid the appearance of any intrusion on the Spanish episcopate. He will simply be designated, if consecrated at all, a bishop of the Reformed Church of Spain. But even so it is to be feared that this may cause some political trouble, and that the Spanish Government may resent any apparent interference with the national episcopate.

Two interesting events have just occurred in the current history of the Reformed Church. One of them is the purchase of a site for the erection of a church. The conveyance is made out to Lord Plunket as trustee. Hitherto a large sum, some £160 a year, has been paid for the room which is used as a church. At first the new edifice will only consist of a building that may be used also as a school. In due time there will be, we trust, a structure of real beauty and true ecclesiastical design, that will not take an unworthy place among the churches of Madrid.

The other interesting circumstance is the promulgation of the new revised edition of the Prayer-book as lately settled by the Convention of the Spanish Reformed Church. Señor Cabrera has kindly sent me a copy, and an English translation is now passing through the press. The study of it will be found extremely interesting. The Anglican Prayer-book, the Irish Prayer-book, and the American Prayer-book have all been utilized. There is also abundant evidence of the use of ancient liturgies. But the most interesting feature is the study that has been made of the ancient Mozarabic ritual. Those who know the marvellous cathedral of Toledo will remember the chapel set apart for the Mozarabic service, and will probably find it difficult to distinguish it from the Roman Catholic service. The reason is that in course of time the Latin Church has made large corrections and interpolations in the Mozarabic ritual. A king of Spain could once threaten the Pope that he would revert to the simpler Mozarabic service. In the declension that has taken place such language would be unmeaning now; but Señor Cabrera's labours are very interesting as exhibiting the converse course, by endeavouring to lead back his countrymen into those more primitive forms of worship from which they have erred. Roman Catholicism in Spain is an intrusion dating from the eleventh century, and Cabrera's work is the attempt to revive the true, national, and independent Church of Spain.

F. ARNOLD.

IMAGE-VESTING IN PORTUGAL.²

“LAST Wednesday the ceremony of washing and dressing the image of the ‘Senhor dos Passos’ took place in the Graca Church, Lisbon, with all the usual formalities.

“At four o'clock the Cardinal Patriarch arrived with his attendants, and was received by the guild of the ‘Senhor dos Passos,’ and by his reverence the rector of the Graca Parish. The image had been previously brought out of its usual place, and put in an adjoining room, enveloped in a most handsome vestment. Having offered up prayer to the consecrated wafer, the Cardinal Patriarch proceeded to the Chapel where the image was, and where only those who belonged to the guild of the ‘Senhor dos Passos’ were permitted to

² Translated from *O Commercio do Porto*, the principal newspaper of Oporto, and quoted in “Progress in Portugal.”

enter. Then followed the ceremony of washing and dressing the image. The brethren made a sort of canopy out of a sheet, and the Cardinal Patriarch proceeded to undress the image. This image of the 'Senhor dos Passos' wears not only a tunic, but under that various other articles of clothing. First, another tunic; then a coat and knee breeches of purple velvet embroidered with gold, and with gold buttons; then a linen shirt with a great deal of embroidered work, and gold studs in the cuffs and front, &c., &c.

"As soon as the image was undressed, his Eminence proceeded to wash it, using brushes with silver handles, steeped in Eau de Cologne, which is afterwards eagerly sought for by the devotees of the 'Senhor dos Passos,' and put into small phials to be divided among them. When the ceremony of washing was over, the image was kept in this state awaiting the arrival of the Marchioness of Fronteira, who performs the duties of nurse and protectress of the image.

"As soon as her Excellency reached the place she sewed on the tunic to the arms and legs of the image, and then put on it the new tunic, which for so many years has been the gift of the family of Fronteira.

"The 'Senhor dos Passos' belonging to the Graca Church is presented every year with a new tunic, and the one taken off is sent by the Marchioness to dress other images belonging to poorer brotherhoods, who cannot afford to spend much.

"The '*toilette*' of the 'Senhor dos Passos' being now completed, the wig, a crown of thorns and a halo were placed on the head by the Marchioness of Fronteira. The halo is made of massive gold, and is of great value. Then the cross was placed on the shoulder of the image, and the Cardinal Patriarch knelt down before it and said the usual prayers, the responses being chanted; after which the image was put upon a stand and carried processionaly by the brethren to the lower Chapel, from which it goes out to-day in a closed cabinet to the Church of San Roque."

OLD CATHOLIC STATISTICS IN BADEN AND RHINE PROVINCE.³

(Continued.)

SUALDORF.—Number of souls, 235. Recognized by the State. Parish for a resident clergyman (Pfarrer Oberle). The endowment of the living, the parsonage, and the joint use of the parish

Supplied to the *Anglican Church Magazine* by the Rev. T. Archibald S. White.

church have been assigned to this congregation. Regular services. Income of endowment, 2648 M. Religious instruction to 38 school-children. Three weekday services, in addition to the Sunday and Holy Day services.

Singen.—Number of souls, 130. Recognized by the State. Parish for a resident clergyman (Pfarrer Leuthner). The congregation uses the Protestant church. Regular services. The chaplaincy endowment has been assigned to the Old Catholics. Income of the same, 2600 M. Subscription of the State, 500 M. The clergyman's house-rent is paid by the State. Religious instruction to 23 children.

Filiale :—

Lottstetten.—Number of souls, 250. Recognized by the State. The congregation uses the parish church. Service every fortnight. Income of the local church property, 640 M. Subscription from the State, 420 M. Religious instruction to 41 children. Attached to Lottstetten is the little hamlet, *Jestetten*. Number of souls, 25. Without service and religious instruction.

Stühlingen.—Number of souls, 263. Recognized by the State. Parish for a resident clergyman (Stadtpfarrer Rieg). The Old Catholic congregation is in possession of the Loretto chaplaincy benefice, and also of the Loretto church. Services regularly. Income of the living, 1343 M. An additional annual gift from the State, 456 M. Besides this, a State subscription, through the Bishop, of 320. A free lodging is given to the clergyman. Religious instruction to 46 children.

Filiale :—

Schwaningen.—Number of souls, 170. Recognized by the State. Service in the parish church regularly. Two services each Sunday; one in Stühlingen, the other in Schwaningen. No endowment for this living. Income from local church property, 202 M. Subscription from the State, 850 M. Religious instruction to 23 children. Roman Catholic chapel-of-ease (*Noth-Kirche*).

Phingen.—Number of souls, 223. Recognized by the State. Parish for a resident clergyman (Stadtpfarrer Kaminski). This Old Catholic community is in possession of the chaplaincy benefice, a parsonage and a church, for their own sole use. Services regularly, also extra weekday services. Income of the benefice, 1177 M.

Additional gift from the State, 422 M. 35 Pf. State subscription, 150 M. Religious instruction to 32 children.

Filiale :—

Hohenthengen.—Number of souls, 280. Recognized by the State. Service for this congregation once a fortnight in the parish church. Income from the local church property, 232 M. State subscription, 600 M. Religious instruction to 65 children. Roman Catholic *Noth-Kirche*.

Waldshut.—Number of souls, 346. Recognized by the State. Parish for a resident clergyman—Pfarrort—(Stadtpfarrer Stapf). The Old Catholic congregation possesses the chaplaincy benefice “ad omnes sanctos.” Own church, with regular services. Income of the endowment, 2497 M. Income from the local church property, 104 M. Subscription from the State, 300 M. Religious instruction to 64 children.

Zell im Wiesenthal.—Number of souls, 560. Not recognized by the State. Pfarrort (Stadtpfarrer Kundt). The Old Catholic congregation has no church, but only a large room, which is not sufficiently large for their accommodation. The community has therefore determined to build a church later on. Services regularly. State subscription, 1400 M. The remaining requirements are supplied by the free-will offerings of the members. Religious instruction to 56 children. Besides his teaching in the schools at Zell, the pastor gives religious instruction in Atzenbach, Schopfheim, Wisleth, and Lörrach. These parishes are called “Schulfilialen,” i.e. affiliated school parishes without services.

N.B.—In the above account, wherever it is stated that the services are held regularly, it is implied that they take place on Sundays and Holy Days. Wherever the Old Catholics have joint use of a church with the Roman Catholics under State authority, the latter have withdrawn, and usually built themselves a “Noth-Kirche” or chapel-of-ease. It should be added that a clergyman in Baden who is head of a town parish is styled “Stadtpfarrer,” a village clergyman “Pfarrer.” A parish where a clergyman resides is called “Pfarrort.” In some cases, the Old Catholics have had joint use of the Protestant church assigned them by the State, and this arrangement has been found to work harmoniously.

1. *Rhine-Province* :—

Bonn.—Number of souls, 890. Recognized by the State as a parish. Bonn is the seat of the Old Catholic Bishop for the whole of Germany, Dr. Joseph Hubert Reinkens.

At this University we find the sole Old Catholic Theological Faculty in Germany. The Professors are, Prof. Dr. Heinrich Reusch, for Old Testament Exegesis and Practical Theology; Prof. Dr. Joseph Langen, for New Testament Exegesis and Church History. General-Vicar Prof. Dr. Peter Knoodt, until his recent lamented death, held the professorship of Systematic Theology. The students live together in the seminary, which was opened on the 1st of December, 1887, for students of theology. The proposal of the Prussian Government to assign annually the sum of £300 as a State subscription to the seminary was rejected, for the time being, by the Centre, with the assistance of the German freethinkers and a portion of the Conservative party. The number of students is on the average eight to ten. Meanwhile the continuance of the institution is entirely assured, because the costs of maintenance are covered by voluntary subscriptions, and a short time ago the sum of 50,000 marks was bequeathed to the seminary.

Another establishment at Bonn is the boys' school, in which the sons of poor Old Catholic officials and clergy are educated, if possible with the view of their studying theology later. For the present Protestant boys are also accepted. The number of students is limited so far to six or eight.

Bonn is a parish for a resident clergyman (Pfarrort), Pfarrer Demmel. The congregation possesses a parish church, called formerly the 'Gymnasial,' or Jesuits' Church, and has also the use of the Cemetery Chapel. Service on Sundays and Holy Days, &c. Special services to children twice in the week. Religious instruction for 90 children. No contribution is received from the State, but all expenses are covered by voluntary contributions. The clergyman's income is M. 3600. A fund for a permanent endowment has been commenced, and already amounts to a considerable sum.

Coblentz.—Number of souls, 260; not recognized by the State. Pfarrort (Pfarrer F. Bergmann). The congregation has regular service in the Protestant town church. Religious instruction to 24 children. State subscription, M. 1500.

Filialen :

1. *Boppard*.—Recognized by the State. Number of souls, 165. The congregation has had the Carmelite church assigned for their use by the State. Regular services. Religious instruction to 36 children. State subscription, M. 1200.
2. *Caub*.—Number of souls, 25; not recognized by the State.

The congregation has service once a month in the Protestant church, also religious instruction for the children. State subscription, M. 350.

3. *Neuweid*, where some Old Catholic families live, whose children are taught by Pfarrer Bergmann.

Cologne.—Number of souls nearly 2000; recognized by the State as a parish. Pfarrort (Pfarrer Dr. Hochstein). The congregation has had the joint use of the St. Géréons Church and the Rath Haus Kapelle assigned to them. Regular services in both churches. Religious instruction to the children. The expenses of the congregation are covered by free-will offerings. Besides the religious instruction in Cologne, five children are taught in Nippes, and four in Lindenthal. From other places, such as Ehrenfeld, Deutz, and Bayenthal, the children come to Cologne. An endowment fund has been set on foot.

Crefeld.—Number of souls, 750; recognized by the State as a parish. Pfarrort (Pfarrer Rabbertz). The application of the congregation for the joint use of one of the Roman Catholic churches was, after a long trial, and many difficulties, at length decided in this way, that only (derjenigen Mitgliedern der Altkath. Parochie zu Crefeld, welche in dem Bezirke der Katholischen Stephanspfarrei wohnen, der Mitgebrauch der Stephanskirche und deren Zubehör) to those members of the Old Catholic parish at Crefeld, who live in the district of the Roman Catholic parish of St. Stephen, the joint use of the Church of St. Stephen and its adjoining is granted, at fixed hours. As, however, this concession prevented all those members of the Old Catholic body who live in other parishes than that of St. Stephen from attending their own services, the Old Catholic congregation declined the joint use of the Church of St. Stephen, and holds its services in the magnificent Protestant church. The church building fund which has been started already amounts to so large a sum that the congregation may soon hope to build their own church. Services are held regularly, and religious instruction is given to 130 children. The clergyman imparts religious instruction also to a few children in Urdingen and Düren. The congregation receives no subscription from the State, but defrays all costs by voluntary gifts; nevertheless they have acquired a parsonage for themselves, in the lower floor of which school-rooms for giving religious instruction are arranged.

Düsseldorf.—Number of souls, 392; recognized by the State as a parish. Pfarrort (Pfarrer Schirmer). The congregation makes use

of a Protestant church, has regular services, and religious instruction is given to 68 school-children. The State sends no contribution, and everything is defrayed by the free-will offerings of the Old Catholics.

Filiale :—

Duisburg.—Number of souls in Duisburg and the neighbourhood over 100; not recognized by the State. There is a service once or twice a month in a Protestant church, and religious instruction to five or six children. State subscription, M. 600.

Essen.—Number of souls, 350; recognized by the State as a parish. Pfarrort (Pfarrer Hoffmann). The congregation has the sole use of the newly-restored St. John's Church. Service regularly. Religious instruction to 54 children. All expenses are defrayed by free-will offerings.

Filialen :—

1. *Bochum*.—Number of souls, 175; recognized by the State as a parish. There are Sunday and Holy Day services in a Protestant church. Religious instruction to 25 school-children.

2. *Lippstadt*.—Number of souls, 90; not recognized by the State. Services eight times a year in a Protestant church. Religious instruction. Contribution of the State, M. 500.

3. *Neuss*.—The clergyman gives religious instruction to the children of a few families here.

St. Johann Saarbrücken.—Number of souls, 681; recognized by the State as a parish (parochie). The clergyman, Mr. Jaskowski, was ordained priest by Bishop Reinkens, and takes pastoral charge besides of the congregation at Zweibrücken. In St. Johann Saarbrücken the number of independent men is 251, of independent women, 72. There are 49 children under religious instruction. On the average there are 15 baptisms annually, 5 marriages, and 5 burials. The services are conducted in a Protestant church. The clergyman's income is M. 3600.

CONCORDATS AND THE POPE.

IN *Le Manuel des Questions Actuelles* (a monthly religious magazine published at Tulle, Corrèze) for February 28, 1889, are reproduced two articles treating of a subject which seems to the

present writer to be of great interest. They show how wide is the divergence on points of the very highest morality between opposite schools in the Church of Rome. The Editor of *Le Manuel des Questions Actuelles* in admitting both articles to his pages does not make the least comment upon either, or give the least sign which of the two conclusions he supports. This silence under such conditions is also a significant fact.

The first of the two articles is a Review by R. P. Desjacques (originally published in the *Études Religieuses*, November 9, 1888) of a work written by Mgr. F. Satolli: *Prima principia juris publici ecclesiastici. De Concordatis*. (Romæ: A. Befani. 1888.)

R. P. Desjacques begins his review by telling his readers who Mgr. Satolli is.

“Mgr. François Satolli, titular Archbishop of Lepanto, is Rector of the Pontifical Academy of noble ecclesiastics, the higher diplomatic school in which future nuncios are trained. He is also Professor of Theology in the Propaganda, Consultor of the Index, of the Inquisition, and of Studies: he holds besides the Chair of Public Ecclesiastical Law in the Academy of Lectures on Historic Jurisprudence. This is enough to show the learning and the energy of this prelate, and what confidence the Sovereign Pontiff reposes in his prudence and in his teaching.”

The question of Concordats is opened in the eighth chapter of the work under review. A Concordat is thus defined:—

“The Pope concludes a Concordat when, for the common good of the Christian people, he regulates with the government of a State certain public rights of the Church, promising to restrict the exercise of them with regard to that State, which, on its side, engages itself to observe certain conditions.”

The subject-matter of Concordats is gathered from an analysis of the fifty Concordats made up to this date. “All,” we are told, “relate to religion and to its ministers, to bishops and to episcopal administration, to religious Orders, to ecclesiastical immunities, to pious foundations, to the property of the Church.”

“What is the efficient cause of Concordats? Whose office is it to make them? This belongs to the supreme authority of the Church and of the State. It is for the regulation of questions of great importance for both civil and religious society. But we shall not form a just idea of these conventions, if we lose sight of the fact that, as far as relates to spiritual interests, the Christian State is sub-

ordinated to the Church. The relation of the two intervening powers in a Concordat determines its character and its juridical meaning ; the effect cannot be greater than its cause. We must not think that the civil power by lending itself to a concordat does a favour to the Pope, or cedes to the Church a portion of its rights, nor that by this act it places itself on a footing of equality, nor that there results therefrom an equal and similar obligation for the two powers ; for, if it were so, the convention would agree with the nature neither of the one or of the other society, it would be injurious to the Church, it would aggravate the evils which it ought to remedy."

"Let there be no equivocation. The State which makes a convention as to its religious interests, has only the right of a protection which it ought to offer with the deference of a subject rather than with the arrogance of a master. But the Church has not to submit. The Sovereign Pontiff has received from God Himself the power of regulating everything which the common good of the Christian religion demands. Everything that he claims from the State, everything which he permits or which he grants it, he possesses from the inviolable plenitude of his power, as Vicar of Jesus Christ. The rights of a temporal prince may be irrevocably diminished by a concordat ; those of the Roman Pontiff cannot be lessened : he always retains the power of revoking the concessions which he has made, if grave reasons require it for the good of the faithful and for the honour of religion."

"There remains the formal cause of Concordats, the special obligation which they impose. The Holy See and the State which has signed a convention of this class, are bound to be faithful to it, but the obligation is not equal and of the same nature for both parties ; it is adapted to the inequality of the persons. In Divine operations, a thing may be due to God or to the creature ; in the two cases, God owes nothing but to Himself : He owes to Himself the manifestation of His attributes, and that which is due to the creature is due by virtue of the order established by God : this order, God is under the obligation of it only to Himself. Now, the Church here below holds the place of God in spiritual things. If she accords to a State that which is just, it is to herself or to God that she owes it, because things temporal relate to the final end which is her special end, and are subordinated to the spiritual good with which she is charged."

"When then the two powers make a concordat, the Pope is a superior

who, in what he grants or promises, is obliged to have always in view the good of religion and cannot bind himself, except in reserving the grave interests of the Church. On the contrary, the State, which in spiritual things is an inferior, contracts a strict obligation to conform itself to the concordat as long as the observation of it is not impossible. The Pope, although superior to the law, is bound to observe it, since he has made it for the benefit of the faithful which required it; but no one on earth has the right to constrain him thereto. The State is bound thereto since it is subject to the law; it can be constrained to obedience by penalties, and if the authority fail, that is an accidental circumstance which does not affect the rights."

"Thus Concordats, in their essential form and juridical nature, are by no means bilateral or synallagmatic contracts; they never have been, and they cannot be so. For synallagmatic contracts can be made only between persons on an equality. at least relatively, with regard to the object of the contract: it is necessary for that purpose that this object should depend indifferently on both of the contracting parties; it passes from one to the other, and that without power of revocation, unless a new contract intervene. Now, these conditions are not verified either as to the matter or as to the makers of a concordat."

"It is essential not to confound the substance of Concordats with their accidental form, that is to say, with the terms in which they are expressed. A thing very different from another in its nature, but which has some resemblance with it, may be designated by the same word taken in a higher or analogous, but not identical meaning (*pris dans un sens éminent ou analogue, mais non identique*): this is what happens when we speak of God or of the supernatural. Allowing this distinction, the words *pact*, *contract*, *mutual obligation*, *international treaty*, cannot be, and are not in fact, applied to Concordats."

The author then proceeds to cite authorities for his view. First, he says "the P. Baldi⁴ has shown that the ancient canonists did not consider them as true synallagmatic contracts which impose an equal obligation on the two contracting parties, and render them dependent the one on the other until there be a declaration of an alteration in the matter. Moreover, the obligation to observe a concordat, although of a different character for the ecclesiastical and

⁴ *De nativa et peculiari indole concordatorum apud scolasticos interpretes.* 4to. pp. 128. Romæ, 1883, G. Spellani.

for the civil power, is on both sides more serious than if it dealt with a contract or with an international treaty; it might then be said with reason to have the force of a contract or a treaty which binds both sides. If the Holy See retains the right of derogating from it by its own authority, this is in virtue of its absolute and not of its ordinary power;—in spite of this it has always scrupulously observed them. The State cannot derogate from them without the consent of the Holy See.”

The next citation is from Cardinal Albizzi in his *Réponse à Sarpi* :—

“In matters purely ecclesiastical that which the Pope concedes or permits must be regarded as a pure grace and not as a contract. If sometimes these privileges have been called concordats granted by the Sovereign Pontiff to such or such a province of Christendom in order to avoid a greater evil, they nevertheless continue to depend for their authority as simple favours and privileges revocable at will. Spiritual things cannot be made matters of commerce, but, if the Pope makes concessions on such points, it is always by manner of favour; the name of concordat or of contract is not proper to them: if it has been made use of, this has been only to show that the Pope would be reluctant to derogate from them. But when the Pope wills expressly to derogate from them, it is beyond doubt that he can do so, especially when the service of God, religion, or public policy (*la chose publique*) requires it.” Such is the ancient doctrine.

Among modern authorities he brings forward Cardinal Tarquini, Pdre. Palmieri, and especially Pdre. Liberatore. He also quotes a passage from the work of Pdre. Lombardo on *The Separation of Church and State*, approved by P. Poelon :—

“It cannot be doubted that concordats, as far as concerns religious matters or matters allied to (*connexes à*) religion are *entirely different from synallagmatic or bilateral contracts*. They are and can only be concessions, indulgences and privileges which the ecclesiastical power accords to the political power in favour of its Catholic subjects. In fact, how could sacred things without simony be matters of contracts properly so-called? The Roman Pontiffs give to these concessions the form of pacts because in many passages Holy Scripture calls thus the gifts given by God to man, without its being possible to infer that there are bilateral contracts between the Creator and the creature. This is an accidental form which does not change the nature of the thing. It is clear that the Vicar of Jesus Christ cannot

alienate, bind, diminish, or alter his primacy and his authority of which he is the depository, and which he receives immediately from the Divine Founder of the Church."

This passage is from a commentary on the Encyclical *Immortale Dei*, and is dedicated to Pope Leo XIII.

Thus far what may be called the Ultramontane view. In reply to it, Mgr. C. F. Turinaz, Bishop of Nancy and Toul, sent the following letter to R. P. Desjacques, who is editor of *Les Études Religieuses*. It was refused insertion by the proprietor of that publication, R. P. de Scoraille; but was printed in the *Annales de Philosophie Chrétienne*, for February, 1889. The Bishop dates his letter: Nancy, 20 December, 1888. We translate, as before, the principal passages. After stating his surprise that a work by him, *Les Concordats et l'obligation réciproque qu'ils imposent à l'Eglise et à l'État*, is not once mentioned nor alluded to in the review, the Bishop proceeds:—

"But in a question of this importance the matter does not lie between you and me; it concerns the accuracy of a doctrine, which would have,—I have proved it before, and shall repeat it again—the most frightful consequences as regards the relations of the Church with all nations, and especially with France."

"You lay down in these terms the nature and obligations of concordats." The Bishop then quotes the paragraph above on pp. 158, 159, beginning "When then," down to "affect the rights."

"You affirm besides, with Cardinal Albizzi, that concordats depend on the authority of the Sovereign Pontiffs, 'as mere favours and privileges revokable at will,' and with P. Lombardo 'that they are and can be only concessions which the ecclesiastical power grants to the political power in favour of its Catholic subjects.' Whence you conclude with P. Palmieri in his treatise *De Romano Pontifice*: 'It may happen that in violating this obligation the Roman Pontiff does wrong and commits a sin, for he is bound by divine and natural law to govern the faithful with *strict* justice (avec droiture RECTE (sic)); but he has to give account of this violation to God, and to no man."

'I must here remark that they who assume a fearful responsibility in this matter, are not they who, like myself, repeat this thesis in order to refute it; but they who, in the midst of the difficulties and sufferings of the present time, have opened this discussion by promulgating such a doctrine by every means and under all forms; it is they who expose us to the spectacle of this doctrine being carried

to the tribune of our (Legislative) Assemblies, as it already has been some years since, in demand of the denunciation of the Concordat of 1801, and who would create in France a situation, the deplorable consequences of which, from a religious point of view, may be manifest for several centuries.

"I maintain, with the Popes, and in the same terms as they do, that concordats are treaties, contracts which impose a reciprocal obligation of justice, and which, with the exception of the cases where the treaties and the contracts themselves are not binding, cannot be abrogated by one party without the consent of the other."

After other considerations, the Bishop proceeds:—

"A synallagmatic contract is a convention which binds in justice and reciprocally both contracting parties, in such a way that one cannot break this convention without the consent of the other. Now the Popes, in the very text of the concordats and in the official commentaries which they have given of them, affirm that concordats impose this obligation; they affirm it in such a sort that we defy our opponents to express it in clearer or more precise terms, and our adversaries have never been able to cite a text of the concordats or of their official commentaries which indicates another meaning."

Then follow citations in proof selected from twenty-four concordats from Nicolas V., 1447, down to Pius IX., 1860. Then he resumes:—

"And what do you, after Mgr. Satolli, oppose to these texts so clear and so decisive?

"'It is essential,' you say, 'not to confound, &c., to concordats' (paragraph quoted above on p. 159).

"I reply:

"(1) This distinction between the substance of a convention, whatever it be, and its accidental form, that is to say, the terms which express it, is in manifest opposition with the very nature of things, for nothing is less accidental in a convention than the terms which express the obligation which it imposes. It is in manifest opposition with the traditions of all legislation, of all jurisprudence, of all tribunals, of all nations, of all men, and of all times.

"(2) It is absolutely inadmissible that the Popes have not employed in these treaties of highest importance, terms which correspond perfectly to the substance of these treaties. The lowest man of business who should act thus would be very severely judged. We shall see moreover, that, after your opinion, the Popes would have

employed terms in absolute opposition with the substance of the concordat and with their own intentions.

"(3) The Popes do not employ only, as you suppose, the terms *pact, contract, mutual obligation, international treaty*; but they employ, as we have shown, terms which express with the greatest possible clearness a reciprocal and rigorous obligation of justice for both parties.

"(4) What you say about words taken in a *higher and analogous* sense comes back in reality to the pretended rule of interpretation of P. Tarquini, according to which the expressions of the Popes in the concordats must be understood according to *the nature of things*, in a *large* and *improper* sense, whence it results that these expressions are only *accidental forms* and *pure objections*.

"I have demonstrated (cf. *Les Concordats*, p. 43 seq.) that this large and improper higher and analogous signification, is in reality a meaning absolutely contrary to the natural and literal meaning of the expressions employed by the Popes, that it is simply an affirmation in the place of a negation.

"I have demonstrated (*ibid*, p. 81 seq.) that this pretended rule of interpretation is an injury addressed to the Sovereign Pontiffs, a *petitio principii*, which ends in the negation of the authority of the decrees of Councils, and of the Popes, and of the authority of every law and of every document.

"(5) One of two things: either we must understand the expressions and the texts which we have cited in their literal and natural sense, as have been everywhere and always understood the essential, or even the important expressions of every convention and of every treaty; in this case the debate is ended, and your opinion absolutely rejected; or else, we must understand these expressions, as you assert, in a large, improper, higher and analogous sense; we must distinguish between the substance of the concordats and the terms which express them; and in this case of necessity you accuse the Popes, in these treaties of highest importance, of having disregarded the universal rules of human conventions, rules necessary for the honour and security of the contracting parties, for the security of social relations and of social order itself. Again, in this case we must conclude that the Popes in employing these expressions, in neglecting these rules, without ever using one word in the concordats which implies the large and improper sense, &c., must have fatally deceived the governments and the people with whom they have

treated ; we must conclude that they have deceived them and are deceiving them still. I defy you to get out of this dilemma."

Speaking of these rules of interpretation of Mgr. Satolli, the Bishop asks :—

"Why should we not apply them to every text, to every doctrinal decision, to every document whatsoever? . . . It is true we should end thus in absolutely destroying the meaning of words and in a confusion of languages in comparison of which the confusion of Babel would not be worth remembering."

On the authorities quoted by R. P. Desjacques, the Bishop remarks :—

"As to modern canonists we can oppose to those invoked by you other canonists in greater numbers ; to mention only the Romans, Cardinal Soglia, de Camillis, de Angelis, and the constant and unanimous teaching of the Pontifical University of Apollinairius."

Of P. Lombardo and his work on the Encyclical *Immortale Dei*, he says :—

"It is evident that the mere fact of the dedication of this commentary to Louis XIII. adds no authority to the passage in it which concerns the concordats."

P. Tarquin, he asserts, contradicts himself. P. Palmieri has since allowed "the possibility of an obligation of *justice* on the part of the Sovereign Pontiff, and consequently of a synallagmatic compact."

The authority of P. Liberatore is great in philosophy, but not in canon law.

On the parallel between the power of God and of the Church in this special relation, the Bishop observes, "The argument of Mgr. Satolli and of yourself is grounded on this thesis, that God cannot bind Himself in justice with regard to men. If God cannot bind Himself in justice with regard to men, does it follow from that, that the Popes cannot bind themselves in justice with regard to civil governments? The argument of Mgr. Satolli does not prove it. But, on the contrary, if God can bind Himself in justice, the Church and the Popes can certainly impose upon themselves this obligation with regard to civil governments. Now, there again, on this question of the obligation which God may impose upon Himself with regard to men, and which is here the real question, you have not the advantage.

"On this question, in fact, theologians are divided into two opinions." The Bishop names the chief on either side. He concludes with again citing the words of Pius IX.

"These ecclesiastical conventions," says the august Pontiff, "ought to be maintained as sacred and inviolable ; for, if their force and their right were once disregarded, the obligation of all other public and private compacts would vanish also." And elsewhere, "We must loudly complain that a solemn convention is thus abrogated, *contrary to all rules of justice*, by one party without the consent of the other."

Such words ought to be sufficient to close the discussion.⁶

The question above debated has even a larger and more pressing issue than that indicated even by these writers. Pope Leo XIII. is now reviving the holding of national councils in Spain, Austria, and the United States ; a practice than which nothing can be more useful to the Church. But what question is put in the forefront of the councils to be first debated on as of the very highest importance, wherever Governments will allow it to be discussed at all? It is that of the restitution of the temporal power of the Pope. We hear from nearly all parts of the Roman Catholic world complaints of the grievous wrongs and injustice of the Government of Italy towards the Pope, and of the impossibility of accepting any guarantees from Italy on account of the utter uncertainty of their being executed, or rather of the overwhelming probability of their non-execution. But what can we say in face of the arguments of Mgr. Satolli, and of his school, as to the certainty of any compact whatever entered into by the Pope being faithfully kept, if he cannot even make a synallagmatic contract at all, and that the expressions which may imply and state this in the body of the act are to be construed in a large and improper sense? This is to be borne in mind, I think, when we read the querulous or indignant protests of the Papal authorities against their present position with regard to the kingdom of Italy, and other governments. Does not the discussion show too that the difficulty of finding a fitting tribunal for judgment of questions between Church and State is by no means confined to the Church of England?

W. W.

OLD CATHOLICISM IN AUSTRIA.

THE Rev. R. S. Oldham, M.A., rector of Little Chart, Kent, has written the seventh of the "Modern Church History Papers" on the Reform Movements on the Continent (Berkeley,

It is to be borne in mind that, as this is a question of morals, the Pope has only to declare himself speaking *ex cathedra*, and his decision must be accepted, though he pronounces that he is not bound at all.—ED.

29, Paternoster Row). It is an account of *Old Catholicism in Austria*, and is written with great spirit. The following is a sketch of the origin of the movement in Austria :—

“Before and during the Vatican Council, in the years 1869 and 1870, the Austrian Cardinals Rauscher, Archbishop of Vienna, and Schwarzenberg, Archbishop of Prague, and Bishop Strossmayer (of Diakovar), had distinguished themselves by the earnestness with which, in speech and writing, they had opposed the dogma of the Pope's personal Infallibility. The Bishops of Königgrätz (Haul), of Leitmeritz (Wahalla), and of Budweis (Jirsik), were also in opposition.

“Even after the promulgation of the dogma, by the Papal Bull of the 18th July, 1870, it seemed for a time as though the three first named would have remained firm in their rejection of it. The State, too, showed great reluctance to accept it. Large numbers of the middle classes viewed it with undisguised dislike. The hope seemed to dawn upon Austria of a National Church, independent of Rome, such as the Emperor Joseph II. had so much desired. It would have been a happy day for the Empire, if its statesmen, at that crisis, had been patriotic and energetic enough to accomplish a work so full of blessing and benefit to all its people, by the establishment of such a Church.

“But this hope was doomed to disappointment. The bishops all submitted to the Romish yoke. Political exigencies and Jesuit intrigues combined to silence all aspirations after religious freedom. The temporary fervour of enthusiasm subsided, and the great opportunity was lost.

“There was, however, a remnant that remained constant. Even though they had been abandoned by the very bishops who had assured them of the unscriptural and uncatholic character of the Papal assumptions, they could not violate their conscience. They could not accept as true what they had been convinced was false. And they therefore resolved at all costs to refuse the acceptance of the Vatican decrees.

“A few faithful priests and prominent laymen took the lead. Meetings were held, and a committee was appointed, which proceeded to organize a congregation in Vienna—the first Old Catholic congregation in Europe; for in Germany they were still debating whether this ulterior step of forming congregations should be taken. The Rev. Alois Anton, a priest of great gifts and energy, was

appointed pastor (Pfarrer), and was most ably supported by earnest laymen, among whom Dr. Linder, a journalist of great eloquence, was the most prominent. By their exertions, and after a memorable speech by one of them (Herr Huber), the municipal council of Vienna granted the use of the Salvator Church, in which the congregation worships to this day. The first service there was held on the 15th October, 1871, and the crowd was so great that several of the neighbouring streets were blocked. No fewer than 2000 men had already become members of the congregation, amongst them some high officials in the Civil Service of the State.

"But this outward prosperity did not last long. The Court frowned upon the movement. Worldly and timid members withdrew. Ultramontane influences prevailed. In 1874, marriages (more than 100) performed by Old Catholic priests were declared invalid. Even the emperor withheld his assent to a Bill which had been passed in Parliament, giving State recognition to the Old Catholics as a religious body. . . .

"At one time, Pfarrer Nittel's life even was in danger. In some cases Old Catholic families migrated to escape persecution. At Reichenau all Old Catholics were named by the Romish priest from the pulpit, excommunicated, and commended to the contempt of all true Catholics. In 1886 a member of the Austrian Parliament (Herr Strache) called attention to an Old Catholic priest who was forbidden to reside among his people at Dessendorf; and the prohibition has only lately been withdrawn."

Still, however, the work was and is carried on in Vienna, Warnsdorf, Ried, Arnsdorf, Krüma, Tetschen-Bodenbach, Meistersdorf, Bruch, Rapertsch, Uitwa, and other places.

Mr. Oldham continues :—

"Such is the present state of things in North Bohemia. It would be difficult to imagine a case where the claim could be stronger for brotherly sympathy and help among those who have it in their power to assist them. And for the honour of the Church of England it is to be hoped that some may be stirred up to send them help.

"Members of all branches of the Anglican Church may well feel great sympathy with the Old Catholics of Austria. For they have shown themselves singularly in earnest. They are loyal to the true Catholic faith, while they are prompt and fearless in necessary reforms. They reverence the Bible and promote its study. They

use the Apostles' and Nicene Creeds and accept the Athanasian, although they do not use it in their services. They reject the dogma of the Immaculate conception of the Blessed Virgin Mary, as well as all image worship. They do not hold Transubstantiation.

"As regards reforms, they were the first to introduce German instead of Latin in their Mass or Communion office. They administer Holy Communion in both kinds. They have abolished incense. They allow their clergy to marry. They have made private confession voluntary.

"Far from being favoured or encouraged by the State, they have often to bear much injustice. Difficulties are thrown in the way of their forming new congregations. Their greatest desire is to elect a Bishop, but the condition is imposed upon them of providing a capital sum that will secure a stipend for him, which is beyond their means. At the suggestion of Bishop Wilkinson—the Coadjutor Bishop of the Bishop of London for Central and Northern Europe—a Fund was opened by the Anglo-Continental Society to aid them in the efforts they are making to meet this most pressing of all their needs. To this Fund £137 has been subscribed, and any of our readers would be most truly '*doing good to those who are of the household of faith*' (Gal. vi. 10), if they sent contributions to it to either of the Hon. Secretaries, the Rev. Canon Meyrick, Blickling Rectory, Aylsham, Norfolk; and the Rev. R. S. Oldham, Little Chart Rectory, Ashford, Kent.

"It is plain that nothing would do so much to consolidate the good work already done and to utilize the very remarkable opportunities of further extension of it, which are so providentially offering themselves just now, as the appointment of a true-hearted Bishop. They enjoy at present the advantage of having the wise and fatherly counsel of Bishop Reinkens (the German Old Catholic Bishop at Bonn), whom they greatly revere. But the Austrian Government will not allow him to perform any Episcopal functions within the borders of the Austrian Empire; and, meanwhile, their candidates for confirmation multiply. May God grant them their hearts' desire in His own good time! And may all, in all lands, who value Evangelical Truth and Apostolic Order, be drawn ever closer together, to the glory of our Divine Redeemer!"

We warmly commend to our readers the purchase of this pamphlet, the cost of which is only 2d.

RUSSIAN VIEW OF RELIGIOUS TENDENCIES IN ENGLAND.⁶

(Continued.)

REVERENCE for the Orthodox Eastern Church is daily on the increase among the more enlightened members of English Society, and the recognition which she receives is put forward to rebut the claims of Catholicism (*sic*), offering that historically unfailing test which must be applied in all questions that regard Christian faith and practice. This is shown by the very title which English Theologians attach to the Eastern Church, when they emphatically call her "the Holy Orthodox Eastern Church." When some Latin Theologian took upon himself once in an English periodical to describe the Orthodox Church as nothing but a schismatical community which could not at the best be called a Church, the English Theologians hastened to express their deep indignation, and proved the Orthodox Eastern Church to have stronger historical claims than the Roman to the title of a Catholic Church.

One of them (Legge), quoting extracts from the Orthodox Catechism of the Russian Church to define the essence of the Orthodox Church, says among other things: "When the West was still in a state of barbarism, and its population insignificant, when Popes, having no critical judgment, accepted as genuine forged epistles, and permitted immoral emperors to insert the new clause in the symbol of the Faith; when the princes of Normandy and fanatical bishops endeavoured to set up Latin Patriarchates in the East; when (as the Latins themselves at the Synod of Florence confessed) the Christians of the West were occupied with forgeries, and based their views of ecclesiastical government upon them, at that time the Eastern Church with her four patriarchs and her countless members was civilized, and enlightened, preserved the Faith unchanged and was conscious of being thus its special guardian."

Another English theologian expresses himself still more forcibly and decidedly, particularly with regard to the relation of the Anglican Church to the Orthodox Eastern.

"If we desire reunion (and almost all sincere Christians ought to desire it, and actually do), the best means is to return to that ancient way from which we are gone aside. The most eminent living witness of apostolical traditions is the Greek Church. In

⁶ Translated from the Greek 'Εκκλησιαστικῇ Ἀληθείᾳ, 15 April, 1887.

Britain we have testimony to its antiquity in this fact, that our oldest ecclesiastical customs bear an eastern character. The first Bishops of Rome wrote in Greek. The Roman Church is in reality daughter of the Greek Church, as was also the Britanno-Celtic Church in these islands. The ancient usages of apostolical Christianity were maintained in the conservative East. Accordingly, if we aim at union, we ought to turn not to Rome, but to Constantinople and Jerusalem."

This inclination of Anglican theologians towards the Orthodox Eastern Church, renders intelligible their wish to establish relations and intercommunion with the Orthodox Church. And this desire is so warm that some of them, taking no account of historical or dogmatic objections, zealously proclaim and declare that there exists no essential difference between the Anglican and the Orthodox Church; that their separation is based upon mere misunderstanding, which has been actually removed by many representatives of both Churches for the benefit of mutual intercourse, and at this time they cite in public papers several cases of official representatives of the Orthodox Church manifesting this view both by word and by deed. But at the same time the instances brought forward show that personal feeling rather than a real study of the subject has been the motive for such communications.

To prove that the Eastern Church acknowledges the orthodoxy of the Anglican Church, they adduce the circumstance that the Patriarch of Antioch, when he visited England in 1874, delivered an address in London, and that he pronounced the blessing on the congregation at Chichester from the chancel. This action, even on the supposition that it took place, is in no way extraordinary, as it was often repeated by the well-known Archbishop Alexander Lycurgus during his stay in England. So the correspondent, who mentions the Patriarch of Antioch's visit to England, wishing to learn how close were the relations of the Patriarch with the Anglican Church, asks through the journal that any one possessing more exact information about the Patriarch's sojourn in England will communicate it, and that especially he will say whether the Patriarch received "blessed bread" "*ἡύλογημένον ἄρτον*" (*θείαν εὐχαριστίαν*) from the hands of any English priest. This question was asked in the *Church Review* of 21st April, but up to this time no answer has been returned, nor probably will any answer be given, for the simple reason that the thing is impossible. Another instance of the kind

was published in the above periodical ; it was stated that some months ago, at the opening of the American Episcopal Church at Dresden, the Russian priest was not only present at the Holy Communion, but even received consecrated bread. We know not what actually occurred, or what parts the Russian priest took in the Liturgy of the Episcopalians, but we think ourselves justified in doubting the truth of the story. A third fact, moreover, imagined with the same view, still further exceeds the bounds of probability.

"Some years ago, thanks to the persistence of the Anglican priest in Petersburg who, at a semi-official meeting, presided over by the Grand Duke Constantine, clearly proved that the Anglican Church does not reject the Sacrament of Orders, the Russian Church admitted the truth that Anglicans are orthodox and constitute a real Church. It was decided, in consequence, that any Anglican resident in Russia, and not finding an Anglican priest on occasion of need, should resort, if he so desired, to the Russian priest, who should be bound to communicate him even without requiring him to confess before communion. This regulation is still in force in Russia."

We are sorry that the Anglican theologian adduces this fact so positively, and moreover with a polemical object, namely, to show to a Latin priest that the idea, which he derided, of an approaching fraternization of the Eastern and Anglican Churches was already, so to speak, an accomplished fact. However, so far as we know, the Orthodox Russian Church never expressed itself so positively on this subject ; but, on the contrary, we know of an occasion on which the Holy Synod gave a different utterance. This took place when the well-known English theologian Palmer, one of the leaders of the official (*ἐπισήμου*) Oxford movement, sought admission into Orthodoxy. The Holy Synod answered him thus : "Whereas the British Church has by no synodical act expressed a desire to restore lost inter-communion with our Church by rejecting all doctrines contrary to our confession, therefore the Holy Synod cannot allow to Palmer union with the Orthodox Church, except in conformity with the regulation concerning the reconciliation of the alodox, i.e. on condition of his utterly renouncing the errors of Anglicanism and fully accepting the truths and forms of Orthodoxy."

Thus, if we do not admit such arguments in proof of a spiritual approximation of the two Churches, we deeply sympathize, nevertheless, with those internal movements which show that the Anglicans

really desire to conform their religious life to the spirit and the traditions of the true Catholic Church. There has been remarked among them already a more powerful tendency than formerly to set forth clearly the spirit of those ordinances of the ancient Church, which were lost or forgotten during the Protectorate, τῆς προστακτικῆς (sic) ἀρχῆς, (? προστατικῆς) and at the same time to find the way to restore them. Thus they endeavour to explain the meaning of the cultus of sacred icons in the Orthodox Church, show a greater regard for fasting, contemplate the restoration of certain liturgical forms, make serious efforts to revive monastic life, and so forth. Much has been said of late about monasticism, and its revival has been looked upon as a pressing necessity of religious and ecclesiastical life. In one of the letters written upon this subject it is remarked that the parochial clergy of the present day, burdened with many cares about their parishes and their families, are unable to exert sufficient religious and moral influence over the people, so that there is need of freer religious agents such as celibates are. Questions are raised, serious views are put forth on some special matters that are traced immediately to tradition. Such, for example, is that about fasting before Holy Communion. In the Anglican Church such a fast is not kept, because, not being grounded upon Holy Scripture, it was rejected at the Reformation as a Roman invention. But, at the present day, grave doubts have risen among Anglican divines as to the correctness of such a conclusion, and, the more, that a reaction has shown itself among the Presbyterian divines of Scotland. One of the latter, in a pamphlet issued not long ago, maintained that the rule of fasting Communion is nearly as old as Christianity itself, and that in some parts of Scotland it was customary in the last generation. (D. Sprott, "The Worship and Offices of the Church of Scotland," p. 104.)

Some have taken occasion, herefrom, to inquire about the judgment of the Eastern Church on this point. An Anglican divine, engaged in seeking the solution of this question, asks in which direction the Anglican Church should especially turn when questions of this sort are to be considered. Not attributing much significance to the Canon law of the West, this divine says, "For our ordinary needs in ecclesiastical life and for discipline, the Canon law ought still to be our first and natural guide, but when some important question is to be settled, especially if serious practical difficulties enter into this question, it is undoubtedly useful to direct our view

beyond the limits of the West, and to ask what the East has to say on this matter. Why perpetuate a mistake made at the Reformation, which, though pardonable then, has produced results so disastrous? Why should we consider, pronounce, and enjoin, as if the Holy Orthodox Eastern Church were not in existence? How many excellent and orthodox rites and customs were suppressed at the Reformation simply because they were regarded as 'Papal,' while the East, if consulted by inquirers, would, by her testimony, have shown their true character." Acting on this general principle, the Anglican divine did in fact apply for the solution of the question, which interested him, to the Orthodox East, and, in truth, to Orthodox Russia. But something occurred which showed how many things, apparently superficial, have in reality presented themselves as serious obstacles in the way of reconciling theological ideas of Anglicans and Orthodox, and how difficult it was for the Anglican to obtain from the Orthodox East a reply to what was apparently the most simple question. The divine afore-mentioned, in order to cover the subject under consideration more effectually and completely, presented it in a series of questions, to each of which he asked for a special answer. Here the difficulties begin. At first he applied to a Greek priest; the latter confined himself to assuring him that the Orthodox Church requires fasting before Holy Communion, but gave no reply to the nine other questions. Not satisfied with so insufficient an answer, the Anglican divine addressed one of the Russian clergy in London, and sent with his questions what he called a "very humble letter," but he remarks with pain that he was not favoured with any answer at all. So, in despair, he knew not to whom he could apply; but, fortunately, an American divine freed him from his difficulty, for, as he was on his way to Russia, he consented to take these unsettled questions with him, and to seek detailed replies to them in the East itself; and this he actually succeeded in doing, though by no means easily, thanks to the courtesy of an eminent ecclesiastic in Petersburg. So, after the unsettled questions had been carried about from place to place, replies to them were received at last, more or less satisfactory, from an Orthodox person. These questions are in themselves so characteristic that they show in what light Anglican divines regard the subject generally. We think it, therefore, not superfluous to add them here. Starting from the general principle that, according to the Canons of the Russian as of the whole Orthodox Eastern Church, not only the celebrant, but

those who intend to approach the Sacrament of the Holy Communion ought to come to the altar fasting, the Anglican divine more particularly asks :—

1. Does the Orthodox Church require the fast to be an absolute natural fast, so that neither the priests nor the communicants ought to taste food or liquid of any kind or in any quantity, beginning from midnight before the Holy Communion ?

2. Or does not the observance of only an ecclesiastical and moral fast suffice ? Would not the requirement of the Church as to fasting be fully satisfied if the priest or the participants took very little food or liquid a considerable time before communicating ?

3. If the priest is obliged to celebrate at a late hour in the day or is of weak health, if the weather is very cold, if it should so chance that the priest must perform many duties before the celebration, would the Orthodox Church allow him in such circumstances to take something, say a little tea or coffee, to keep up his strength, before the celebration of the Holy Communion ?

4. If one of the communicants be unable to leave his house without injury to his health unless he take a little refreshment of that sort, in that case would the Orthodox Church permit such a person to take such slight refreshment before communicating ?

5. If one of the communicants is sick, and the physician should order him to take some medicine on first awaking, would the Orthodox Church regard such a draught of medicine as a bar to his communicating that day ?

6. A physician once told a patient that he might die suddenly of heart disease if he did not take something on first rising ; would the Orthodox Church allow a person so circumstanced to communicate after tasting food ?

7. In the Orthodox Church can the Bishop relax the rule binding a priest to celebrate fasting ? Can a confessor do this for any of his flock ?

8. If a priest or lay person communicates without fasting, would the Orthodox Church judge him as guilty of a sin that would make him liable to eternal condemnation ?

9. Is there any difference between the Canons of the Russian Church and the Canons of the other branches of the Orthodox Eastern Church in regard to the celebrating and partaking of the mysteries while fasting is observed ?

The above were the questions which presented such difficulties to

the mind of the Anglican divine; their character shows once for all the certain truth that the theological spirit, when once it has turned aside out of the way of the Universal Church, is forced, if it would turn into it again, to begin once more the study of its most elementary principles. The replies which the Anglican divine received from the Petersburg ecclesiastic took a categorical form—"yes" or "no," and, in fact, he could expect no other kind of replies to questions put in such a way.

PASTORAL LETTER OF THE OLD CATHOLIC BISHOPS OF HOLLAND.

IN the month of April last the Archbishop of Utrecht and the Bishops of Haarlem and Deventer addressed the following Pastoral Letter to the Old Catholics of Holland on the subject of the Sacrament of marriage:—

"Many members of the Catholic Church have an incorrect idea of marriage. They regard marriage and the Sacrament of marriage as one and the same thing. That is an error. The teaching of the Catholic Church on the subject is clear.

"Marriage was instituted by God. It is the matrimonial union of a man and woman for life. No one may put asunder what God has joined together. Only death dissolves the bond of marriage. (Mark x. 9; 1 Cor. vii. 39.)

"From this original institution men had gradually declined, by giving way to their passions. A man allied himself with more than one woman. Divorce also was allowed, and the bond of marriage was regarded as dissolved by it. These were abuses which were opposed to the original Divine institution.

"Christ our Redeemer condemned and abrogated these abuses, and thereby restored marriage to its original institution. But in that original Divine institution itself He altered nothing. '*I am not come*' (He said) '*to destroy the Law or the Prophets,*' which meant: 'I am not come to abolish anything that God has appointed through the Law or the Prophets.'

"What was it then that Christ did in regard of marriage? He who came to provide for all the wants of mankind, has cared also for those who wish to enter the married state. He who came to win for us the grace without which we can do nothing for our own

happiness in any state or condition of life, has made provision that married people also shall not go without the necessary grace. Therefore Christ appointed a means of grace or sacrament, in order to hallow and bless the marriage bond between man and wife, and in order to convey to them the grace which is indispensably necessary to enable them to lead a Christian life in the married state and to discharge its duties faithfully. This means of grace is called in the Catholic Church the Sacrament of marriage.

"Marriage and the Sacrament of marriage are thus two quite different things. Marriage has existed from the beginning. The Sacrament of marriage, as a means of grace, was instituted later by Christ; for '*grace came by Jesus Christ*' (John i. 17).

"Marriage—the bond between man and wife—belongs to the obligations of civil life and falls accordingly within the domain of civil law. It is for this reason that everything relating to marriage has always been regulated by the civil government. At all times, before and since the Christian era, reigning princes have issued decrees about marriage which settled the requirements for the validity of marriages, and in many cases allowed a dispensation from these requirements. And the Church of Christ has not only never opposed these laws, but on the contrary has always taught that all were bound to obey the laws of the civil government.

"The Sacrament of marriage is entirely a spiritual matter and therefore belongs exclusively to the domain of the Church. It is only the Church, to which Christ committed His sacraments, that can, and must, decide who may receive this sacrament, who must be refused it and what the requirements are for its worthy reception.

"Since then on the one hand reigning princes at all times have established laws about marriage and so have exercised control over it, and since on the other hand the Church has always commanded obedience to those laws, it follows beyond all contradiction that marriage and the Sacrament of marriage are two quite different things, and are to be kept entirely apart. No worldly prince has ever issued laws about the sacraments. The Church would never have allowed this, much less have submitted to it.

"But if the teaching of the Catholic Church respecting marriage is clear, how comes it that many people have a wrong conception of it and regard marriage and the Sacrament of marriage as one and the same thing?

“The cause of it is this. In former centuries reigning princes, who themselves belonged to the Catholic Church, surrendered some of their rights about marriage to the Church, i.e. they gave up to the ecclesiastical authorities the right of settling what things were hindrances to marriage or of dispensing from such hindrances, and authorized and appointed the servants of the Church to do that which before had been done by the civil power. In this way the servants of the Church were appointed as state officials, so far as marriage was concerned. Persons who wanted to marry were required to address themselves to the parish clergyman, and have themselves publicly proclaimed, and afterwards married, by him. At the same time, if they appeared worthy, the Sacrament of marriage was administered to them, so that both the performance of the marriage ceremonial and the administration of the sacrament took place by one and the same act of the clergyman. And hence it was that for both, viz. for the performance of the marriage and for the administration of the Sacrament of marriage, only one formulary was supplied, i.e. only one form of words.

“In later times princes in many countries have again taken back what their predecessors had surrendered to the Church. The promulgation of marriage laws, the definition of requirements for the validity of marriages, and the dispensation from them, the performance of the marriage ceremony—all these things they have resumed, i.e. have brought them again within the domain of the civil government. There has remained to the Church what belongs to it, viz. the exclusive right of administering the Sacrament of marriage. This is the case in our own country (Holland).

“The formulary which up to the present day has been in use in our Church, at the administration of the Sacrament of marriage, dates from that earlier time when in our own country also the servant of the Church performed the marriage as a state official also. But, since according to this formulary the question is put even to those who have been already married before the civil authority, whether they will take each other for man and wife, the formulary has no longer any sound sense in our country.

“It is true that for the members of our Church who are sufficiently instructed in the matter, no drawback can arise; for which reason this formulary has continued in use in our Church. As we said at the beginning, many persons in the Catholic Church have erroneous notions about marriage. They look upon marriage and the Sacrament

of marriage as the same thing. The present Pope Leo XIII. has taught this in a formal document addressed to the whole Catholic Church. The Pope declares that a marriage union which is entered into without the sacrament is no real marriage, that what takes place before the civil magistrate is a mere formality, i.e. a custom which is prescribed by the civil law, but has no value or force; and that persons who have been united only by a civil marriage, without the reception of the sacrament, are living in an unlawful union. This teaching, which is opposed to the ancient and continuous teaching of the Catholic Church, is now universally spread among Catholics. They therefore not only declare that they attach no value to the civil marriage, and only submit to the law under compulsion, but they often publicly express their contempt for it.

"It is our duty as far as possible to contend against this error of theirs, and to exhibit the ancient teaching of the Church on the subject of marriage.

"On these grounds, we have thought it desirable to replace the formulary which has hitherto been in use in our Church at the administration of the Sacrament of marriage, by a new one. The old one had a somewhat ambiguous sound, and might with simple people have an appearance of favouring the erroneous teaching which is now so common. We felt it incumbent upon us to avoid this by the introduction of a formulary which clearly agreed with the true doctrine.

"But nothing new is thus introduced into our Church. Both in earlier and later times we find in various churches and dioceses of other countries several forms in use at the administration of the Sacrament of marriage, which in different words distinguish clearly between marriage and the Sacrament of marriage, and make it plain that the marriage contract that has been already entered into before the civil authority is sanctified and blessed by the sacrament in church.

"The formulary we have now introduced is the clear expression of the faith and teaching of our Church—i.e. of the faith and teaching of the Catholic Church—on the subject of marriage. As, in the happy sentence of the holy Pope Cœlestin, 'our prayer must be the expression of our faith,' so must the faith of the Church express itself also in the formularies which are in use in its worship.

"It is upon this ground that we introduce this altered formulary, in the framing of which we have had the assistance of the whole of

our clergy, for use in the administration of the SACRAMENT OF MARRIAGE.

"We add also another formulary for the Blessing of women after childbirth. This formulary had already been introduced by the Bishop of Haarlem for his diocese, and is in universal use there. It is more suited than the present one to the circumstances under which it is used, and therefore more fitted to promote edification."

"In now introducing both these formularies, we order all the clergy subject to our jurisdiction, from this time forth to use no other Forms in the administration of the Sacrament of marriage and the Benediction of women after childbirth, than those we now appoint.

"It is our express wish, that this our order should be read from the pulpit in every church on Sunday next.

"Given at Utrecht, 10th April, 1889.

† JOHN, Archbishop of Utrecht.

† CASPAR JOHN, Bishop of Haarlem.

† CORNELIS, Bishop of Deventer."

The appearance of this Pastoral is a hopeful sign as indicative of alertness on the part of the Dutch Old Catholic Episcopate. It is marked by a characteristic clearness of definition and is a reassertion of the old Gallican view of marriage, as opposed to the doctrine of the Church of Rome. Whether Anglicans can accept the dogmatic assertion that Christ instituted a Sacrament of marriage as a means of grace, is another matter. At least, however, the reference to Divine grace as needed for the faithful discharge of the duties of married life, as of all other duties, is what we can all appreciate.

R. S. OLDHAM.

THE BISHOP OF SOUTHWELL ON THE ROMAN, OLD CATHOLIC, AND EASTERN CHURCHES.⁷

IT is grievous to think that the Church with which ours was most nearly connected for centuries, and which is the closest round about us of all foreign Churches, is the Church at this time most irreconcilably parted from communion with us, not only by the divergence of teaching established by the Roman Council of Trent

⁷ The question in the altered formulary for the Benediction of marriage runs thus: "Will you live in peace and love, according to the laws of God and of His holy Church, with N—, who is here present, and with whom you have contracted a legally valid marriage?" The formulary for the Benediction of women after childbirth corresponds to that in use among the German Old Catholics.

⁸ From the Address to his Diocesan Synod, June 27th, 1889.

and in our own time, but by the claim of Rome that the terms of communion must be absolute submission by our Church to absolute government by theirs. And yet it must be clear that the impossibility of regarding any rectification of such claims at present as within the range of practical politics justified the Lambeth Conference in not devoting their attention to our relations to the Roman Church.

Such reformed national Churches as have their beginnings more or less established, not only in the Teutonic nations of Holland, Germany, and Switzerland, but in the Latin nations of Italy, France, Spain, and Portugal, and the composite empire of Austria, may form, possibly at no distant time, links of a chain which may re-establish the independence of National Churches, and so revive the possibility of that confederate reunion under conciliar action which is the primitive system represented on the modern scale. This may be a distant dream. The disintegration of National Churches in the northern nations may hinder its main chance in one direction while it helps it on the other. But it is the most hopeful line, and it is the line which concerns us most. Their leaders look to our example in following the early Churches by rejecting the universal bishopric of Rome. The position of our National Church is their greatest leader's ideal. Some of the national movements look to us for their actual organic development, some for material aid for training teachers, some as a centre of sympathy.

In regard to the Orthodox Eastern Church, the Lambeth Conference speaks more hopefully of mutual understanding and recognition. Circumstances rather than differences have prevented this. Their sense of their supreme antiquity and their want of acquaintance with the history of our Church keeps them still in unwillingness to regard us as equals. There is nothing to prevent better acquaintance from removing this. Each nearer approach to acquaintance has shown more possibility of it. Technically, rather than doctrinally, the clause "*filioque*" in the Nicene Creed stands between us. Practically it is not that, but *prestige* and uncertainty. If it came simply to be a question of the *filioque* clause, or rather of the right to insert in the Creed (which is the only issue), the removal of that clause would not be the first revision of that creed from later to more ancient form, which the history of our Prayer-book has known, and most English authorities agree, as the Lambeth Committee expressly recognized, that long established as the clause is now, and

involving no fundamental difference of faith, it was not rightly inserted. Were there ever a conference for unity, and were the question only between us and the Eastern Church and on this point, I do not suppose that our Church would hesitate to acknowledge and amend so old an encroachment and return to the older creed. But really it is not this clause which separates them from us, nor are we really separated from them by their few remains of what seems to us to be superstition ; but the ancient places of Christendom still regard us as young barbarians.

While Russia is fortifying a political and even a material position for itself in enormous religious buildings at Jerusalem, and making politic if premature attempts to embrace Abyssinia ; and while she calculates the material strength to be derived by an Orthodox protectorate out of ignorant fanaticism ; and while Latin races are widening their partisan relations in the Levant by Jesuit and other Missions and institutions to be an influence and support in secular interests too, we adopt the policy of religious liberty and equality which, under our direction, becomes one of privileges to every one but ourselves. I believe this liberty and equality to be the wisest Government policy, though I regret the tendency to discourage Christian activity for fear of seeming partial to it. Liberty to be left alone seems all that Christians in Egypt, to take that example, want. With this liberty they expand at once. But the Lambeth Conference speaks of our position there as imposing obligations on our Church, and the Bishops mark out true lines for help and sympathy. Long depression has hindered the advance of learning in those ancient chief seats of Christian learning. Nevertheless, those depressed Churches have maintained Christianity in their countries with wonderful tenacity, and they are still the only instruments which can keep it real and national now. To strengthen them is the truest course. It is a delicate matter to offer aid to sensitive members of an ancient Church, still more to offer direction and criticism. The rising generation of lay Copts are alive to the weaknesses and needs of their condition and system, and there is capacity and earnestness among them, to which it must be left to work out for themselves such reforms as they need. If we present ourselves as simply another aggressor on their Church, such as they feel surrounding them in Russians, Latins, and Americans, we could but intensify the jealousy which has been caused by recent mistakes, and which has broken the cordial relations not long ago existing.

But we may well and acceptably promote efforts of their own to develop their education, and especially to supply materials for better teaching of their clergy, and it is in this direction that the Bishops wisely counsel that we should give our help in such ways and to such measures as the people themselves present to us. The Bishops deprecate aggressive proselytism, and point to our using all possible opportunities of improving the mental, moral, and religious condition of such communities where they may have fallen into error, or show lack of moral and spiritual life, but not to inducing their members to leave their own communion.

Notices.

Roma e l'Italia e la Realtà delle Cose. Pensieri di un Prelato Italiano. Quarta Edizione. (Firenze: Ufficio della Rassegna Nazionale, 1889.)⁹

This is the book referred to in our Italian letter. It appears marvellous that such a book should have incurred the censure of the Pope, and needed retractation. But a falling combatant strikes wildly at foes and friends, and knows not one from the other. The author is devoted to the Pope personally, and to the papacy as such. His offence is that he sees things as they are, and tries to make the best of them.

The temporal power, he says, is gone, as the empire of Charlemagne is gone, and as the state of Europe before the French Revolution is gone, and none of the three can be reconstituted. Far from justifying its abolition, he thinks it unjust, but permitted by Providence.

"The deed of September 20, 1879," he says, "was deplorable; but hardly has there been any phase in the history of humanity that has not been ushered in by some culpable fact. The conquests of Alexander the Great, and of the Romans, the barbarian invasions of the fifth and sixth centuries, what were they substantially but immense injustice? Many monarchies and many dynasties have begun in falsehood, fraud, violence, and crime. What then? The authors and the helpers in those crimes have answered for them to GOD, the only Infallible Supreme Judge, but the new order of things continues. A philosophical historian at the end of the twelfth century, would have foreseen the fall of the feeble kingdom of Jerusalem, surrounded by Mussulmen; in the fourteenth that of the Byzantine Empire; at the end of the last century that of the worn-out and corrupt Republic of Venice. It does not follow that he would approve of

⁹ *Rome and Italy: Facts as they are.* By an Italian Prelate.

the usurpations of the Caliphs and of Bonaparte. It is the same with us when we say that the temporal sovereignty of the Pope was doomed by its nature to fall. It was doomed because no human institution how vigorous soever, is exempt from the law of death. The Republics of Venice and Florence, the empires of Charles V. and Frederick II., as they were in their own day, could not now exist; they must be transformed or perish. It is the same with the temporal sovereignty of the Popes; the marvel, and it is a great one, is that it lasted so long" (pp. 15, 16).

To guard himself against all suspicion of desiring changes injurious to the Pope, the writer says :—

"The inspired writers relate facts as they are. They tell of sins and evil deeds without a word of blame. No one dreams that they approved of them. They leave all reasonable readers to judge, and this is what I intend to do" (p. 5).

He goes on to show that everywhere in secular governments, the power of authority is diminished, and new and liberal ideas have spread. The temporal power of the Popes can be no exception but by a miracle, and God has promised miracles for what is essential for preservation, not for what is non-essential, as the temporal dominion (p. 17).

Very rarely in history have governments and dynasties that had been cast from power regained it after a score of years, and such years as ours where all is transformed with dizzy rapidity. It is true that the third Bonaparte mounted on the throne of the first after thirty-four years, but this was in France, a country of exceptions, where all is possible, and where the name of Napoleon was still enormously great with the whole nation, and especially with the army, and the wonderful triumphs of that extraordinary man had intoxicated a nation always mad for military glory. Fifty years after, the name of Napoleon still exerted a magical influence. There is nothing of this sort in the Papal dominions, a small state, connected not with a dynasty but with an institution, and entirely devoid of military habits.

"An oak, shattered by the tempest, has almost always some roots fixed in the soil, and may sprout again. But when? Immediately, or next spring. If there are no signs of life the first or second year, the tree is dead" (p. 20).

In the later chapters he proceeds to show that the restoration of the temporal power cannot be expected from Italy itself, when all the educated classes are opposed to it, and the uneducated have no leaders. Nor from external powers. What power would interest

itself in the cause? What would be the result in Italy itself of an attack from without? Italy, resisting the invader, would be embittered against the Pope, his ally—conquered, it would detest him. The hold that he now has on its people would be lost. And suppose that by the help of the foreigner he triumphed, how is he to keep his position? By foreign bayonets? Then he will be in bondage to the foreigner.

There appears to be but one way out of the difficulty, to resign the temporal power and cleave to the spiritual. The Pope no longer claims Avignon and Romagna. He can, therefore, cease to claim the Papal States.

To save the independence of the Pontiff, the writer suggests a compromise. It is impossible that the Government can give Rome to the Pope. It is impossible for the Pope to leave Rome without utter ruin to his adherents and dependents, whose material interests are rooted there, and without loss of influence throughout Italy; but the Government might give him a small territory attached to the Vatican and a strip of land extending along the right bank of the Tiber, a small territory, in fact, like that of Monaco, which could give no umbrage to the larger nations, and therefore be a kind of Goshen, a land of peace and free from wars and rumours of wars.

Throughout the book the writer carefully guards himself against being supposed to desire the abolition of the temporal power, he speaks of it as a fact to deal with. He speaks with the highest respect and admiration of the present Pope and of his predecessor. But the acknowledgment of the impossibility of regaining the temporal power is unpardonable, and therefore retractation has been required.

Lives of the Fathers. Sketches of Church History in Biography. By FREDERIC W. FARRAR, D.D., Archdeacon of Westminster. (Edinburgh, Adam and C. Black, 1889. Vol. I. pp. 781; vol. II. pp. 721.)

We believe that this is the most valuable work that has proceeded from the prolific pen of Archdeacon Farrar. It is written in a genuine spirit of sympathy with the men whose lives he recounts, and has the attractiveness of style for which the Archdeacon's other works are well known. The special Farrar peculiarities emerge, as was to be expected, here and there, but it is plain that the author has put a restraint upon himself and passed by opportunities of

airing his favourite fancies, with only an indication of a wistful longing to expatiate upon them. Origen could not be passed over without calling out one of Archdeacon Farrar's favourite theories, nor Cyprian without encouraging him in the indulgence of a gird or two at orthodoxy. But on the whole the Archdeacon has avoided fads, and we are able to thank him for a book wholesome in tone and qualified to create a new interest in Church history. The first volume, after an introductory chapter, contains the lives of S. Ignatius, S. Polycarp, S. Irenæus, S. Justin the Martyr, Tertullian, S. Cyprian, Clement of Alexandria, Origen, S. Athanasius, S. Hilary of Poitiers, S. Martin of Tours, S. Gregory of Nazianzus. Some useful chronological tables, containing the lists of the Roman Emperors and the Bishops of Rome, and of the leading facts of ecclesiastical history for the first 500 years, are prefixed.

In dealing with S. Ignatius Archdeacon Farrar acknowledges the debt which the Church owes to Bishop Lightfoot. Of Ignatius and Polycarp there is nothing new to say, but their stories are told reverently and in a way to interest a reader. The Archdeacon recognizes the importance of the service rendered to the Church by Irenæus' book against the gnostics and by his blameless life.

"Gnosticism had great attractions for the minds of recently-converted heathens who had been familiar with philosophy, and whose grasp of the essential truths of Christianity was as yet necessarily imperfect. Irenæus emphasized the peril which was involved by these hybrid novelties of doctrine which tended to destroy alike the belief in one supreme God, and in that common brotherhood towards whom he shows no respect of persons but an impartial tenderness. The Church was happy in possessing a disputant so able and thoughtful, who could put these doctrines in their true light. Irenæus is a writer of supreme importance, because he is the earliest in whom we meet with a complete outline of Christian theology. Personally in his meekness, his tolerance, his learning, his activity, his courage and self-denial, he exhibits a beautiful specimen of that type of character which Christianity first made common in the world. We see in him the lineaments of an innocent and holy man, of a man who walked not after the flesh but after the spirit" (p. 117).

Of Justin Martyr we read:—

"The reverence felt by the early Church for Justin was well deserved. He was not a deep thinker, nor an eloquent writer, nor even a very powerful reasoner; but he was a man of wide reading, of beautiful candour, of childlike simplicity. Nothing is more observable in his character than his transparent truthfulness. He was a brave Christian, full of faith and holiness and glowing zeal" (p. 147).

Of Tertullian:—

"Few will deny that he deserves the eulogy of Vincent of Lerins, who speaks of his unrivalled learning, his overwhelming force of reason-

ing, his penetrating intellect, his pregnant and victorious style, and who places him first among the Latins of that day, as he places Origen first among the Greeks" (p. 246).

In dealing with Cyprian our author rises above Gibbon's misleading conception of him, but not far above it. He writes :—

"In Cyprian's pages the great, inspiring, formative ideas of Christianity are dwarfed and dwindled into an ecclesiastical system which would fain bind down with the withes of formalism the free influence of the Spirit. Christ is exclusively identified with the outward Church, and the Church with the episcopate" (p. 331).

Clement of Alexandria "is great in his firm grasp of the doctrine of the Word and of the glorious truths respecting the nature and the destiny of man, which result from the incarnation of the Son of God" (p. 386). "He worthily inaugurates the great work of the school of Alexandria" (p. 390).

Origen proved himself "the first writer, the profoundest thinker, the greatest educator, the most laborious critic, the most honoured preacher, the holiest confessor of his age" (p. 426).

Of S. Athanasius the following summary is given :—

"Firm amid incessant opposition, dauntless amid innumerable dangers, cheerful in spite of long-continued afflictions, uncowed by storms of calumny, of which any single outburst would have been sufficient to crush a smaller man, peaceful amid the enmities of hostile parties, affectionate though he breathed the atmosphere of hatred, many-sided, conciliatory, prudent, never suffering his enthusiasm to be quenched by disappointments, never losing his faith in humanity though he was daily confronted with the aspect of its meanest failings, never losing his faith in God, though again and again the cause which he regarded as sacred seemed to be hopelessly lost, Athanasius presents an example as pure and noble as any which the Church of God has ever seen since Paul was led forth from his Roman dungeon to his martyr-death" (p. 571).

Of Hilary of Poitiers :—

"He was in the best sense what he calls himself 'a disciple of truth.' He was a man of clear intellect, of transparent sincerity, of noble bearing, of stainless character. He will ever rank with Athanasius as one of the best and ablest defenders of the Catholic faith" (p. 626).

Of S. Martin of Tours :—

"His goodness surrounds his name with purer glory than any which he could have gained by intellectual qualities" (p. 657).

Of Gregory of Nazianzus :—

"There was something clinging and feminine in his nature. He lacked the strong moral fibre of men like Basil and Athanasius. He yielded too easily. He had little practical knowledge of the world, and became the ready dupe of impostors. But there was nothing ignoble even in his faults. Full of deep love for God and fiery zeal for truth, he was yet

charitable and tolerant. If he was quick to take offence, he was also most ready to forgive. His devotion to Basil survived even the deep wrong of the Bishopric of Sasima. He devoted his life to the highest ends of study, of self-denial, of usefulness, and desired to lay all that he had and all that he was at the feet of Christ. He was one of those few of whom the grace of God had taken early hold, so that they live lives of virginal purity, and their days from boyhood upwards are 'bound each to each by natural piety.' It was no small blessing to the Eastern Church in the fourth century that, even during the reigns of Pagan or Arian emperors, and amid the deep corruption and glaring worldliness of many of its clergy, it could rely on the dauntless vigour of Basil, the theological science of Gregory of Nyssa, and the eloquent orthodoxy and holy life of Gregory of Nazianzus" (p. 733).

These passages show that the biographer is in sympathy with those whose lives he is writing, with the exception of S. Cyprian, whom he regards as the man who introduced Sacerdotalism into the Church.

The second volume contains the lives of S. Basil, S. Gregory of Nyssa, S. Jerome, S. Augustine, S. Chrysostom, with notices of the early Bishops of Rome and the early heretics.

The Divine Offices, and Administration of the Sacraments and other Ordinances, in the Reformed Spanish Church. (Dublin: Thom and Co., 1889; pp. 352.)

This is the English version of the revised edition of the Prayer-book, the first edition of which was issued in the year 1881, and was then reviewed by us at length. It is issued by the authority of the Synod of the Reformed Spanish Church, held in Madrid, and is ordered to be received and used in all congregations of the Church. The first edition has been the subject of violent attacks made upon it in England. These attacks, all coming from the same quarter, have charged it with heterodoxy of teaching and violence of language. We propose to examine into the truth of these charges.

1. It is not easy for an Anglican Churchman to charge with heterodoxy a book which maintains the supremacy and sufficiency of Holy Scripture, and the authority of the Three Creeds, and accepts the XXXIX. Articles, and a Prayer-book only slightly varied from our own. It is in these variations from their own Prayer-book that English Churchmen must find heterodoxy, if they find it anywhere. The sources from which these variations emanate are—the old Mosarabic or Gothic liturgy, which was the national Spanish liturgy down to the eleventh century, the Roman liturgy, which succeeded it, the American Prayer-book; the Irish Prayer-book, the

Swiss Old Catholic Prayer-book; and a few prayers are culled from the writings of Anglican divines, such as Archbishop Laud, or compiled by Señor Cabrera, Bishop-elect of the Reformed Spanish Church. So far as the daily and evening Offices are concerned, we have seen no objection on the ground of doctrine brought against the Prayer-book, nor can we lay our finger on any charge against the Order for the Administration of the Holy Communion, though this is the point where the assailants would have been most willing to make an attack if they could do so consistently, and without at the same time condemning the Church of England.

The special point of attack has been the office of Holy Baptism. It has been said that the Prayer-book of the English Church distinctly teaches the doctrine of Regeneration in Baptism, and the Spanish Prayer-book does not. Let us see, then, what the Spanish Prayer-book does teach in her Baptismal Office. The first thing that we notice is that Baptism is to be administered in the presence of the congregation, on Sundays or Holy days, and every child must have at least one godfather and one godmother. There is to be a baptismal font in the church, filled when needed with pure water. The service begins with the verse, "Suffer little children, and forbid them not to come unto Me, for of such is the kingdom of heaven," which is to be said or sung as an anthem. Passages having been read from the Gospels, prayer is made to God to "visit the child now at this present time and evermore, with Thine abundant favour, and so fill up according to his wants the needful measure of Thy grace that he may lack no one of those manifold gifts which in Thy mercy Thou hast promised to all that are born anew of water and the Spirit, and grafted into Thy Holy Church." These words appear to imply that the subject of baptism is born anew, and grafted into Christ's Church. Now, born anew is another word for regenerate. The Baptismal Questions and Answers are retained, the only difference being that the godparents are asked, "Do ye acknowledge in the name of this child that he is bound to renounce," &c., instead of "Dost thou in the name of this child renounce"—a change not for the better. Prayer is then offered "that this child now about to be baptized in this water, which we hereby set apart in Thy name for this holy use, may evermore enjoy the benediction of Thy heavenly washing." At the actual baptism the minister is desired either to "pour water upon the child," or "to place him in the water" at the desire of the godparents, and his forehead is signed

with the sign of the cross. Immediately after the baptism, "praise and hearty thanks" are given to God, "because of this our beloved one, who through Thy grace has been admitted to the Sacrament of Regeneration, and of the Remission of Sins, and is now numbered among the congregation of Christ's flock." A prayer from the Mosarabic Office is added, beseeching God "to give His grace to the regenerate, and to grant to those whom He hath yet to regenerate that they may attain to the complete mysteries of the faith." The next prayer declares "Holy Baptism to be the Sign and Seal and Sacrament of Spiritual Regeneration, of the remission of sins, and of adoption into the family of God." In like manner, in the Office for adult baptism, it is said that baptism is a Sign and Seal and Sacrament of Spiritual Regeneration, and of adoption into the family of God, and by it worthily received we are made partakers in an abundant measure of His grace; and, as before, supplication is made that the baptized person "may lack no one of those manifold gifts which in Thy mercy Thou hast promised to all that are born anew of water and the Spirit and grafted into Thy holy Church." There is certainly no denial of Baptismal Regeneration here, and though it is not affirmed as distinctly as in the office of the English Church, it appears to be indirectly taught by the words that we have quoted, which are not qualified by any words of an opposite tendency, and this is further signified by a subsequent allusion to "the washing of Regeneration" in the Confirmation Service. Of course, as English Churchmen, we prefer our own Office; but that is not the question.

It is further objected that the Confirmation Office represents Confirmation to be only a confirming of the Baptismal vows. But this is not the case. It dwells with emphasis on that side of the rite, but it represents it also as a means by which young Christians are confirmed by the Holy Ghost.

It is further objected that the form of Absolution in the Visitation of the Sick is different from that in the Anglican Prayer-book. That is true, but as the form in the Anglican Prayer-book is not such as was used till a late date in the Church, there is no reason why the Spanish Reformed Church should not use its discretion in recurring to a more primitive form.

It is further objected that the words "whosoever sins," &c., in the Ordination of Priests, are omitted. That is true, and we regret it, but they are not necessary for valid ordination.

It is further objected that the Athanasian Creed is not recited. That is true, and we regret it, but it is a defect shared by the Irish and American Prayer-books ; and the authority of the document is specifically recognized.

2. With regard to violence of anti-Roman language—whatever may have been the case with the first edition, in the revised form we find none. There is, indeed, at page 29, a prayer (which may or may not be used after the sermon) that “the mystery of iniquity may cease to work,” but there is no identification of this mystery with any system—past, present, or future. There is also a prayer in the Litany—“That it may please Thee to banish from our land all error, superstition, and unbelief, and to silence every vain tongue,” in which it is hard to discern anything to find fault with. And there is a thanksgiving on Whit-Sunday, after the sermon, “That even in these last times Thou dost by the same Spirit reform and purify Thy Church from the errors and traditions whereby Thy commandments hath been made void,” which may be compared with the prayer used at the opening of Convocation in England. There is nothing anywhere to equal or to come near to the clause in our Litany, in both the Edwardian Prayer-books, “From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord, deliver us.”

On the whole, we must say that the charges levelled against this Prayer-book, on the ground of heterodoxy and violence of language are untenable, and that it may be fairly recognized as not unworthy to stand by the side of the Prayer-book of the English Church.

The Ministry of the Christian Church. By CHARLES GORE, M.A., Principal of the Pusey House. (Rivingtons, 1889; pp. 424.)

This book is not well arranged. Like Robert Wilberforce in his “Principles of Church Authority,” Mr. Gore begins with the latter half of the second century, and, having formed his theory there, goes back to Scripture and earlier times to justify it, which does not show the same confidence in his theory as if he had proceeded with it chronologically from the beginning. But the chief mechanical fault of the book is not its arrangement, but dulness. It is very dull. The chief purpose of it seems to be to maintain the view, which however is nowhere directly stated, that our Lord instituted two Churches, an *Ecclesia docens* and an *Ecclesia discens*, and that the *Ecclesia docens* propagates itself from age to age by ordination. What the form of

the ministry constituting the *Ecclesia docens* may be, is with Mr. Gore a minor question. He will not say that the threefold ministry is a necessity, probably, lest he should come in conflict with the Roman theory which confounds the Episcopate with the Presbyterate in order to give free scope to the Papacy. He will only say that there must be an order of ministers with power to transmit the Apostolic Succession. We doubt if there is anything valuable in Mr. Gore's work which has not already appeared in Haddan's "Apostolic Succession," to which, strange to say, we see no reference made. When Mr. Gore professes to represent the opinion of the Ancient Church on the Holy Eucharist, he uniformly strains and exaggerates the force of the words of the Fathers which he quotes. His view of the "Teaching of the Apostles" is coloured by the fact that it will not lend itself to his sentiments. The writer "seems to have no grasp at all of the (i.e. Mr. Gore's) sacramental principle. The meagreness and inadequacy of the whole conception of the Eucharist strikes every one at once" (p. 414). The ingenuity which finds Fasting Celebration in the rule that a prophet who "orders a table in the spirit" is "not to eat of it," is great but not convincing, seeing that "the table" in question has nothing to do with the Holy Communion.

The Second Part of an abridged edition of Crakanthorp's "Defence of the English Church" is published in Latin by Canon Meyrick, entitled *Excerpta e Defensione Ecclesiæ Anglicanæ* (Rivingtons, 1889; pp. 101.) The First Part, published last year, dealt with the Constitution of the Church. The Second Part is on the Eucharist and the Worship of Saints. A Third Part, we are told, will complete the work. Crakanthorp is not known as well as he ought to be, and for this there are three reasons:—1. That his work has never been translated into English. 2. That it has never been carefully edited. 3. That it is in the form of an Answer to Antonio de Dominis, and therefore unsystematically arranged. But he was a most learned man, and was capable of using his learning with sledge-hammer weight and force, and with a welcome freedom from mawkishness and mysticism which is refreshing. His historical review of the Eucharistic controversy is most masterly. The section in which he proves Transubstantiation to be condemned by the Fathers and Councils shows a vast amount of research and a great power of wielding his knowledge with effect. The same may be said of the sections which deal with the primitive doctrines of Intercession and Invocation.

Conferens af Biskopper af det Anglikanske Troessamfund, holdt i Lambeth Palads 1 Juli 1888. Rundskrivelse fra Biskopperne med Beslutninger og Erklæringer. Udgivet af Anglo-Continental Society. (Kjobenhavn, Wilhelm Priors, Hofboghandel, 1889; pp. 116.) The above is the title of the Danish translation of the Report of the Lambeth Conference made and circulated in Scandinavia by the Anglo-Continental Society. The Encyclics of 1867 and 1878 were translated into Greek and Latin by Bishop Christopher Wordsworth at the request of Archbishops Longley and Tait, and were circulated by the Anglo-Continental Society *jussu Reverendissimi*. The precedent does not appear to have been followed in the case of the Encyclic of 1888, but we are glad that the Scandinavians have been enabled to read it in their own language in the excellent translation of Dr. Vahl.

From the Report of the **British Guiana Coolie Mission** (Demerara, 1889; pp. 42) we are glad to learn that the Church has completed the purchase of the site of the Training Institution for Catechists at Bel Air. "These premises are now, therefore, the absolute property of the Church, and cannot be put to any other use than that of carrying on the Mission work among the East Indians and Chinese" (p. 8). Nowhere is this work carried on so energetically in the West Indies as in British Guiana, and we are thankful to see that an East Indian student has been admitted to the Diaconate.

A disciple—generally submissive—has rebelled against **The Rigorist doctrine of Fasting Communion**, and has published **A Remonstrance** against it, as unreasonable, unsupported by Holy Scripture, unhistorical and untheological. (Plymouth, Westcott, 1889; pp. 45.) It is that undoubtedly, but it is also a logical consequence of the doctrine of Transubstantiation, and as long as Transubstantiation or a doctrine so near akin to Transubstantiation as to be practically undistinguishable from it is held, an "English Priest" will find remonstrances to be in vain.

Guilty or not guilty? is the name given by the Rev. Walter Farrar, of Skeldon, Berbice, to **Three Letters** (New Amsterdam, 1889; pp. 28) which he has written to point out the untruthfulness of the Liguorian or Jesuit system, and to show the danger of trusting the education of the young to teachers under Roman Catholic influence. The letters are written "in reply to certain statements made by the Rev. Thos. Rigby, S.J."

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IN MEMORIAM.—LORD ADDINGTON.

LORD ADDINGTON was a man of wide interests and sympathies, all of which sprang out of his position and occupations in life.

He was an English Churchman, and his love and zeal for the Church of England were illustrated by many a noble act of liberality, and many a battle fought for her rights and privileges. He was an English citizen, and he took a keen interest and a leading part in the politics of his country. He was a London merchant and a City magnate, and he devoted himself successfully to the study of finance. He was a St. Petersburg merchant, and his double character of an English Churchman and Russian merchant excited in his mind the liveliest desire to see a better understanding brought about between the English and the Oriental Church. He became an English nobleman, and he did much to maintain and adorn the great institutions under which England has flourished.

Lord Addington was a specimen of a class of men of whom we have but too few. He never concealed or compromised his Churchmanship for the sake of currying favour or avoiding unpopularity. Whatever was the subject under discussion either in the House of Commons or in the House of Lords, every one knew that Mr. Hubbard or Lord Addington would look at it from a Churchman's point of view, and express the sentiments becoming a Churchman without fear or shrinking. He was no partisan. It is an open secret

that the way in which the services were conducted in the church which he munificently bestowed on a neglected district in London were in many respects distasteful to him, but he had given the building to the Church of England, and he held that it was not his part as a layman to bring to bear the power of the purse or the rights of patrons so as to affect the manner in which religious worship should be conducted. That was the office of the Bishop, as the very name of Bishop implies, and he would not intrude into the Bishop's function. It was the Church of England, and not any party within the Church of England, that he was always ready to defend with the zeal of a faithful son.

One of the last subjects on which he exhibited his loyalty was the tithe battle in Wales, on which he firmly maintained the rights of the clergy and the dishonesty of their assailants. The Church Defence Society has lost in him a warm friend and supporter.

His connection with Russia naturally led him to take most interest in that part of the Anglo-Continental Society's work which has reference to the East. In 1865 he proposed a resolution at a meeting of the Society, "That it is highly desirable to promote a better understanding between the members of the English and the Eastern Churches." In supporting this resolution, he said,—

"He and his fathers had been for many generations connected with Russia, and he knew the Russians to be capable of much to which they had not yet attained. They had faults great and serious. But what did these arise from? Chiefly from the curse of serfdom and slavery, which had so long existed. But now a high-spirited and amiable sovereign had freed his country from the disgrace of slavery, and great elevation in the scale of civilization and religion was to be looked for. Nor were there the religious difficulties in our intercourse with the members of the Eastern Church that were sometimes imagined to exist. Their creeds were essentially the same as our own, and where this was the case there was always hope of union when proper information had been imparted. He was glad the Society did not confine its attention to the Western world, but had regard to the East also."

At the same time, whenever there was a special need for Italy or Germany, or Switzerland, his purse was open and his sympathies accorded to the Old Catholic Reformers. He was on the Committee of the Anglo-Continental Society from its first formation.

PORT ROYAL.—A FRAGMENT.

By the late A. M. E. CENTENARI.¹

PART I.

(REFORM OF CONVENTUAL ABUSES AT PORT ROYAL

A.D. 1609.)

I.

Room in the Convent of Port Royal des Champs, 18 miles from Paris.

MÈRE ANGÉLIQUE, the Prioress, MARIE MOTELLE, and eleven
other names.

PRIORESS.

Welcome, O Lady Abbess, once again ; we trust
Fatigue of early mass has not your little strength
Quite overborne ?

MÈRE ANGÉLIQUE (*aged 18*).

Far otherwise ; my couch of pain
And forc'd seclusion, following hard upon the words
Which burning smote our ears that night the friar preach'd,
Have lit the smould'ring embers of my thoughts, till now
They burst into a flame of ardent zeal to work
These great occasions unto worthier ends.

MARIE MOTELLE.

(*Aside.*) How now ?

What means this sudden humour and this change ? (*Aloud.*)

Madam,

The Capuchin of such regard unworthy is ;
In flight from discipline of convent rules, he sought
The lodging of a night within these walls, a grace
Requited ill by a discourse at variance with
His present acts.

MÈRE ANGÉLIQUE.

A sign-post serves to point the road,
While moving not. Deeds unto words oppos'd may be,
But, be those words of God, we must give heed, and think

¹ The gifted authoress had intended to write an historical poem showing that the Old Catholics of to-day are the lineal spiritual descendants of the Port Royalists. Unhappily the poem remains, and must remain, a fragment.—Ed.

That heav'nly treasure oft in earthen vessels frai
 Enshrin'd may be. Divine prerogative it is
 To overrule mistakes and sins of nature, thus
 Enhancing God's own power.

MARIE MOTELLE.

Then evil we may do

That good may come ?

MÈRE ANGÉLIQUE.

'Tis easy to distort a truth.

(*Aside.*) And I might now command their silence for my words,
 But that a gentle patience better serves than force.

(*Aloud.*) My Sisters, bear with me while I unfold the thoughts
 Which thronging came, when far withdrawn from common life
 Alone with God I dwelt, conducted by His hand
 Into a wilderness and maze of doubts and fears
 And searchings of the heart. I know not if you ken
 My robe of Abbess is a robe of shame ; voiceless
 Yet potent witness to the scandal by the which
 At seven years old my mother's father, through the grace
 And favour he enjoy'd of Henri Quatre, procur'd
 For me this convent ; for my sister Agnes, aged
 But five, St. Cyr.

MARIE MOTELLE.

Nay, quarrel not with fortune's gifts ;

Two out of twenty elevated thus to rank
 Fit for princesses !

MÈRE ANGÉLIQUE.

And to pow'r for good or ill

Untold ! I tremble when I think thereon, and all
 The wasted means for good in judgment rise ; Marli's
 And good Matilda's shadows rise and seem to speak
 In awful voice across the centuries, and say,
 " For love of God and souls this land we gave, when one
 To holy wars repair'd,—our dear Lord's tomb to wrest
 From pagan hands ;—the other toil'd at home to raise
 This convent as a vantage-ground for holy Love,
 Who, stretching out her arms to poor and suffering,
 Should draw them near, and ever nearer, to the Christ,

Whose house we rear'd with spire to point for aye to heav'n."
My Sisters ! 'twas not dower'd thus for you and me
That we should pass our time in dalliance gay,
And thought how best to marry fashion's whims to dress
Of Benedictine rule.

PRIORESS.

My Lady Abbess, oft
Misgivings sore have press'd upon my soul, yet ne'er
Found speech ; my conscience grieves to think that one, for whom
The summer buds have bloom'd but eighteen times, has force
And courage to upraise a voice against these wrongs,
While I, nor young, nor brave, a coward silence kept.

MÈRE ANGÉLIQUE.

Let bygones now be bygones, and may we, in place
Of wasting present hours in wail of misspent years,
Thank Heav'n, who gives us time in store. The holy cross
No longer must we wear as toy and quaint device,
But rather as a sign of travers'd wills, and mild
Submission to the yoke that ne'er can grievous be
To whoso yields in love. But, dearest Sisters, since
To nature, warring ever with our higher life,
Such choice is hard, let us seek strength above, and each
In solitude with her own spirit counsel take,
That so in recreation hours we may unite
In harmony of soul, intent to make afresh
The off'ring of our life-work to the Master, Christ. (*Exeunt.*)

II.

The same room. ANNE GARNIER, MARIE MOTELLE, and ten nuns.

MARIE MOTELLE.

What think you of these orders, fangled new, and fram'd
According to the will and pleasure of a dame
Younger by lustres than the twelve, whom falsehood, age,
And fraud have plac'd her pow'r within ?

ANNE GARNIER.

Sister, forgive

A word of candour, but methinks it ill beseems
 Or you, or any other to reproach our Head
 With the misdoings of her ancestors ; such speech
 You did not hold in days before the Abbess wrought
 The change you like not.

MARIE MOTELLE.

Herbs to meat who doth prefer ?

THIRD NUN.

I do.

FOURTH NUN.

And I.

ANNE GARNIER.

And I. Like unto Daniel and the children three,
 Fairer and fatter day by day we grow ; our hearts
 Joying the while to know that former spendings on
 Our dainty fare now day by day increasing are
 The starving pittance of a peasant board.

MARIE MOTELLE.

Maybe,

But other changes show no fair results ; to walk
 Abroad expos'd to sun and show'r, unmask'd, unglow'd,
 Becomes not gentlewomen nobly born and young.

ANNE GARNIER.

Sister, in vowing poverty, we did renounce
 All things which savour of the pride of life, and that
 These follies e'er were deem'd fit adjuncts to the dress
 Of sober nuns, a spirit alien to our rule doth prove.
 A golden dowry now, a long descent, no more
 The passports are our "regal gates" to ope, but all,
 No matter what their state, who show vocation true
 For life of love and work may henceforth enter in,

MARIE MOTELLE.

It seems from this time forth our gateways barr'd will be
 E'en to our kith and kin.

ANNE GARNIER.

This law no heavier bears
On you and me than on Mère Angélique ; she fears
Their sore displeasure, when, instead of fond embrace, they find
A double grating 'twixt them and their child ; she prays,
Nay, wrestles, Jacob-like, for strength reproach to bear
From her own dearest. But, oh, hark ! e'en now the bell
Her peace doth menace ; here she comes. (*Aside.*) How deathly
pale !
Yet firm her step. (*Enter the Lady Abbess.*)

MÈRE ANGÉLIQUE.

Sisters, your prayers for me. (*Aside.*) Deny
A father entrance, and refuse a mother's kiss
Is hard on nature ; let me now recall the hour,
The solemn hour in which I promise gave to snap
The tend'rest ties, to love my earthly loves in Christ
The Crucified alone. This crucifixion is
In very deed ; my God, Thy strength is perfect made
In weakness. (*Bell rings again violently.*)

*Outside the great gate of the convent, M. and MME. ARNAULD, their
son ROBERT D'ANDILLY, and two other daughters.*

M. ARNAULD.

This delay, what meaneth it ? For us
To stand like beggars here, a thing unheard.

MME. ARNAULD.

She comes,
Our Angélique. (*Aside.*) Then meant she all she wrote, believe
I could not.

MÈRE ANGÉLIQUE (*from within*).

Father, mother, all, may I beseech
Your presence in the parlour, for that I no right
Possess to open unto laity these gates ;
There will we speak.

M. ARNAULD.

No pow'r to open ! Pray, what next

Undo, I say, thou graceless, most unnatural child,
Or I will teach you with a crow-bar how. Now then ! (*Shakes the gate.*)

MME. ARNAULD.

My dearest husband, I do here confess the fault
Which bade me secret keep Angélique's vow ; she wrote
That never more, or we or any persons lay
Might enter ; this the rule of Benedict, she says.

M. ARNAULD.

St. Benedict, forsooth, rule of St. Benedict !
Cease prating ; I will have my younger daughters out,
Or I'll know why. Here, Angélique, to me at once
Your sisters send. At least no rules or saints can them
From me withhold ; their exit, entrance is for us.
You, Robert, mark the moment well, and use your strength ;
So thus we'll teach a lesson to our Lady Nun. (*Enter Agnes and Marie Claire.*)

MME. ARNAULD.

But here the children are ! How came you ?

CHILDREN, *both together.*

Through the church.

MADAME ARNAULD.

Is that way open ?

CHILDREN.

No, 'tis lock'd again.

M. ARNAULD.

What means

This kind of welcome, barrèd gates, and bolts and chains ?
Speak up, Agnes and Marie Claire, what is't ?

MARIE CLAIRE (*crying*).

Papa,

I pray you to the parlour hie ; Angélique waits
Your coming, to explain.

AGNES.

The Lady Abbess, say.

My parents, at the holy council held at Trent
A canon was decreed which does forbid to all —

ROBERT D'ANDILLY.

Another quoting canons, councils, laws ; methinks
We'd better tonsure all these demoiselles.

MME ARNAULD.

To hear

Angélique's explanation I'll not go.

M. ARNAULD.

Nor I,

But rather back to Paris let us hie, with speed
Far greater than was that at which we came ; my thought
Was but to greet with love my children three, but now
And one and all 'gainst me are turn'd, e'en in the place
That beareth witness of my many gifts. Too much
I've done, and now to be requited thus. But yet
How can I go without one word ?

*Exeunt MME. ARNAULD and family to the carriage, M. ARNAULD to
the convent parlour.*

Convent parlour. MÈRE ANGÉLIQUE speaks through the grating.

MÈRE ANGÉLIQUE.

Oh ! father dear,

Long years ago thou gav'st Agnes and Angélique,
Thy daughters, unto God ; thine own they were, but since
Upon the altar bound, as Isaac was, it is
Beyond your pow'r to loose.

M. ARNAULD.

In gaining for you each

An abbey rich, no thought had we that buried you
Henceforward were to be, and dead to us.

MÈRE ANGÉLIQUE.

To Christ

The more alive. My prayer shall ever be that you
And my dear mother in the days to come may read
The lesson thus.

M. ARNAULD.

My Angélique, though sorer far
Than any other day on which for me the sun
His course has sped, I can forgive ; the more as sins
Of days gone by arise ;—recall the past, nor we
Nor any other may, but (as Zacchæus did
Fourfold restore) what I by fraud obtain'd, I now
With my heart's blood repay, for all my children are
Dearer to me than self ; only, my child, if thou
For thy old father's words hast still regard, I do
Beseech that you your body weak do not ill-use
With fastings over-much and lack of sleep. (*A pause ; he looks
through the grating.*)

How now !

She's fallen down ! Ho, here ! Help ! Help !

*Another room in the convent. ANNE GARNIER and several nuns come
running in, and find MÈRE ANGÉLIQUE in a faint on the floor.*

ANNE GARNIER.

Who calls ? Why, here

Behold our Lady Abbess in a swoon ; go fetch
Some water ; feathers burn ; the fastenings undo
Around the throat ; this day a trial greater than
Her strength has prov'd. But see, her eyes she opens.

MÈRE ANGÉLIQUE.

No ;

My children, temper'd e'er is wind to spring-shorn lamb.
Reproaches I could bear, but when my father spake
A word of gentle kindness, 'twas too much. How long
Stretch'd here I lay, who knows ?

ANNE GARNIER.

Dear Lady, when the gates
Were like to fall with violence, we fled in fear

Lest entrance should be forc'd ; ourselves we hid : anon,
As quiet fell, we ventur'd forth ; impatient cries
Did distantly our ears assail ; then with our hearts
Held in both hands, on tip-toe came we, here to find
Our Lady Mother in a deadly faint. But drink
Once more. (*MÈRE ANGÉLIQUE drinks and rises.*)

MÈRE ANGÉLIQUE.

Thank Heav'n, the bitter conflict now is pass'd.
(*Aside.*) "Who hateth not his own for My dear sake can ne'er
My partner be." Unworthy though I am, our Lord
Deigns to accept my sacrifice, and grant me peace.

(*Goes out, on arm of ANNE.*)

III.

*In the convent garden, nearly half a year after. The PRIORESS and
ANNE GARNIER.*

PRIORESS.

From spring to autumn bringeth no such change as that
Which these old walls have witness'd. Six short months ago,
And bud and blade a promise gave of rip'ning store ;
'Twas then our Mother lay hard by death's portal dim,
And no such hope presag'd the harvest of good fruit
She rose from that sick couch to labour for. 'Twas then
" *My* mantle " and " *my* robe ; " in common now we hold
All goods ; our lax confessor then a-hunting went,
Nor e'en in native tongue could he repeat the prayer
Which fell from Jesu's lips, whose presence in His feast
Rare and more rare became, till at the carnival
A masquerade was deem'd a fit excuse to shun
The celebration : thus to deck the body out
For mummeries, of more import was held than that
Adornment of the soul which puts on Christ.

ANNE GARNIER.

But now
How reverent the order, how devout the chant

Within our fane ! Methinks its Gothic build a great
Solemnity doth lend ; they say design'd it was
By him who Amiens' vast cathedral rear'd ; and sure
Such spirit deep had drunk at pure devotion's springs.

PRIORESS.

The spiritual temple growing up to Christ
In many souls is yet a glory higher far
Than outward pile, howe'er superb. One heart alone
Seems yet untouch'd ; I grieve our Mother's mother since
The wicket-day has ne'er approach'd this spot.

ANNE GARNIER.

A VOW

That hour in anger made doth bind her still.

PRIORESS.

Alas !

As Herod, she ensnarèd is in her own net ;
Perchance a dispensation may unloose ; who knows ?

IV.

(A.D. 1622.)

Room in the Convent of Bellecourt, Lyons. FRANCIS DE SALES,
Bishop and Prince of Geneva, sometime Director of Port Royal
(afterwards canonized). M. ROBERT ARNAULD D'ANDILLY,
brother of MÈRE ANGÉLIQUE.

(The Court were returning from a mission to the Duke of Savoy.
Resting at Lyons, the King and his suite had attended mass, and
St. FRANCIS had communicated M. ROBERT ARNAULD D'ANDILLY
and the rest of the Court that morning.)

ST. FRANCIS.

My son !—for such I knew thou wert in breaking bread,—
Thrice welcome !

M. R. ARNAULD D'ANDILLY.

Reverend Father, passing by this spot,
I come to crave once more a blessing.

ST. FRANCIS.

Well thou say'st
Once more ; my sands of life are running swiftly out.

M. R. ARNAULD D'ANDILLY.

Nay, Father—

ST. FRANCIS.

Yea, my son, not many days have I
To linger here, so let us put to best account
These moments. Dost thou bring me news of fair Port Royal,
And all my children there ? But first and chiefest speak
Of Angélique, my daughter in the faith, sister
By blood to thee.

M. R. ARNAULD D'ANDILLY.

The fame of reformation wrought
In her own convent, guided by thy counsels just,
Most rev'rend Saint, hath so enlarg'd through France that she
Constrainèd was, against her modest will, to go
And strive to work the same in other convent homes
Lapsèd from holy rule.

ST. FRANCIS.

I know : at Marbuisson,
That house of former evil fame, we met ; blessèd
The change she wrought !

M. R. ARNAULD D'ANDILLY.

Returnèd now is she ; Zamet
Director in thy stead, pilots Port Royal. Two years
Agone, De Hauranne was presented to the cure
Of St. Cyran, in Poitier's neighbourhood.

ST. FRANCIS.

His name.
To me unknown,—but yet, methinks, 'tis not so strange—

M. R. ARNAULD D'ANDILLY.

Cornelius Jansen's friend since student-days. Their time
And hearts and hopes are given to that engrossing thought
How best to crush the hydra of the day, the snake

Of Jesuit sophistries, which winds in sinuous coils,
 Shadow'd by flow'r of many a virtue bright, to hide
 A vicious practice 'neath a fair pretence of good.
 In ways of pure primeval discipline to lead
 Once more the Church, the Abbé St. Cyran doth write
Petrus Aurelius: St. Augustine's work on grace
 T' expound is Jansen's share of this their burden joint:
 The *Augustinus* will be known one day to fame.

ST. FRANCIS.

A hundred cobwebs may they dash aside,—let in
 The gracious light of Heav'n, by sophists long obscur'd,
 And such as would traduce the truth their worldly ends
 To serve. My blessings on their labours, and on thee,
 My son (ST. FRANCIS *rises*; D'ANDILLY *kneels before him*), my
 dearest son, also on all belov'd
 Of thee. Farewell. *Exit* M. R. ARNAULD D'ANDILLY

(ST. FRANCIS *dies in the monastery three days after.*)

v.

(A.D. 1638.)

The convent in the capital, called Port Royal de Paris.

Two nuns, ANNE GARNIER, and ANNE DE BOISCERVOISE

ANNE GARNIER.

Full nine and twenty years have sped
 Like Mercury, with wingèd feet, since wicket-day,
 And each has dropp'd a record, as it pass'd, of growth—

ANNE DE BOISCERVOISE.

(And loss as well: our loved Prioress is gone !

ANNE GARNIER.

Too true ! Among our Mother's first disciples she !)
 The candle of Port Royal, no longer hid beneath
 A bushel-load of indolence, has rearèd up
 A beacon-light, France to illumine.

ANNE GARNIER.

For you and me
To speak in this wise is not praising self, but her
Who wrought the change. Rememberest thou the mother's vow,
No more to see her ?

ANNE DE BOISCERVOISE.

Yea, for six months kept, and then
A holy man releas'd her, teaching her an oath
In furious access made ought not to bind. And oh,
What worthy fruits of penance testified the depth
Of her great sorrow ! Scarcely shriven, she arose
With grace renew'd to dedicate her pow'rs to God
By strengthening evermore her daughter's hands.

ANNE GARNIER.

Fortune

And widowhood conjoin'd gave her large liberty ;
Her husband's generosity she e'en surpass'd ;
This noble house her gift to our community,
Within the cincture of the capital, to form
A base more central than our valley home ; but yet,
Although unhealthy deem'd, the old I used to love.

ANNE DE BOISCERVOISE.

So do I still. What years have pass'd since we the grape
Watch'd purpling at Port Royal des Champs on vine-clad hills,
Or cull'd with laughing children all the flow'rs that strew
With gay enamel every sun-bright nook. But yet
Lament we little e'en these simple joys, in thought
Of working in the garden of the Lord where weeds
Do rankest grow.

ANNE GARNIER.

Our numbers, how increas'd ! From twelve,
The apostolic cycle, now enlarg'd to nigh
A twice-told hundred ! and among the very first
Enroll'd at Paris, we her mother see, and all
Her younger sisters in the flesh ; e'en the Le Maître,
By marriage-tie still bound in name, a refuge here
From all her gilded miseries hath found.

ANNE DE BOISCERVOISE.

Time was
When Angélique herself into the giddy throng
Desir'd to plunge, tracking her sister's steps along
The golden strand of pleasure.

ANNE GARNIER.

Say you so ? But no !
Believe I cannot.

ANNE DE BOISCERVOISE.

'Tis the truth her lips did tell ;
Her spirit strove against the fetters fate impos'd ;
Escape she dream'd of, and a flight to La Rochelle,
The Huguenots' last fortress, and the home of some
Who shelter would allow till marriage should unloose
Her bonds.

ANNE GARNIER.

True freedom has she found, but with a Spouse
Of Heav'n, not earth ; and since then La Rochelle has fall'n,--
As Huguenot stronghold no more exists.

ANNE DE BOISCERVOISE.

Marie,
Our Sov'reign's mother, the protectress of our new
Enlargèd order, did a noble moment seize
To bring our matters to the notice of the King,
When he returnèd from that siege, by poets sung,
Triumphal to his capital.

ANNE GARNIER.

She did, but her
Success I do begrudge, since by the King's consent
An Abbess and a Prioress triennially
Are now elected ; thus the house deprivèd is
Of Mother Angélique's sage government.

ANNE DE BOISCERVOISE.

T'avoid
Of former days the scandalous abuse of that
Most sacred post. Her own humility she show'd
By instant resignation.

ANNE GARNIER.

Sister Agnes too
Gave up her office as the Prioress, and wrote
The *Sacred Chaplet*, which Zamet so greatly prais'd.

ANNE DE BOISCERVOISE.

Disprais'd it was by others ; what a storm arose
Around that little manuscript of pages four !

ANNE GARNIER.

Good out of evil came ; St. Cyran's brave defence
Of Sister Agnes' paper brought him within ken
Of our Director, who, relinquishing the post,
Was thus the means of gaining to our house
The services of this most holy man.

ANNE DE BOISCERVOISE.

Zamet

Ere this, has ceas'd to love him.

ANNE GARNIER.

Say you so, but why ?

ANNE DE BOISCERVOISE.

He wish'd him co-adjutor made of Langres, his see ;
St. Cyran would not, he could ne'er approve the long
And frequent separation from his flock Zamet
Doth practise. He, offended much, and jealous too
Did whisper poison'd things to Richelieu 'gainst the saint.

ANNE GARNIER.

But how ? Our Premier-priest did much St. Cyran love ;
I can remember that some years ago they said
He brought him to the notice of the Court, with praise
Of his rare talent.

ANNE DE BOISCERVOISE.

Yes, he deem'd him one among
The first of Europe's learnèd men. At Luçon then
Richelieu was Bishop ; eagle-ey'd he could discern

Where lay a hidden merit, so from Poitiers
 He won St. Cyran for a high Parisian sphere,
 Where great and noble penitents came flocking fast,
 With pray'r for guidance, weary of the hollow mock
 And base pretence of faith the Jesuits offer'd, who,
 To keep their pow'r and place, did ever strive to join
 The practice of religion with the sentiments
 Of frail humanity and worldly ease ; thus forms
 And show were all they car'd for, while St. Cyran taught
 A change of heart and life, and this was verily
 The bread which famish'd souls a-hungred for.
 Observing how his influence grew from day to day,
 The Premier joy'd to think here was a tool to serve
 His ends political, and straightway would promote
 St. Cyran unto honours ; vacant bishoprics
 Were his without the asking, had he will'd ; but no,
 'The saint drew back. Richelieu was piqu'd, and most of all
 At his refusal to declare the marriage null
 Betwixt Duke Gaston and the Princess Margaret.
 The Parliament, with force constrain'd to do his will,
 Pronounc'd an edict thus ; not so St. Cyran or
 Louvain, his alma mater, who declar'd what God
 Had join'd can ne'er by man be broke. Anger'd, Richelieu
 Was keen and quick to hear insinuations base
 Against the holy man, whose teaching, said his foes,
 Doth savour of the taint of heresy ; he recks
 But little of our Church's rites, exhorting much
 To love of God.

ANNE GARNIER.

Canst thou recall the Cardinal
 In his own catechism taught that fear of wrath,
 That is attrition, only necessary is
 For feeding on the Blessèd Sacrament ; nor love
 Nor sorrow—true contrition—need find place ?

ANNE DE BOISCERVOISE.

I do. Thus piqu'd, and cross'd in politics, in faith,
 He deems St. Cyran now an obstacle to be
 Remov'd from out his path.

ANNE GARNIER.

But how ! my Sister, tell
Foreboding sorrows press upon my heart ; our lov'd
Director, guide,—of whom Mère Angélique doth say
St. Francis o'er again in him she finds—

ANNE DE BOISCERVOISE.

Nay, more
I know not ; likely doth it look that he may tread
The pathway stainèd by the dear Lord's blood.

ANNE GARNIER.

He said
—My tears will flow—no newer way to Heav'n he kenn'd
Than that for ages trod by feet of saints, and strewn
With thorns : unskill'd was he in modern science which
Enlarg'd the narrow way, and reconcil'd at once
Our duties unto Mammon and to God.

ANNE DE BOISCERVOISE.

Perchance
The thought is hard, but now and then o'er me it comes,
That martyrdom an end would be, and crowning grace
Worthy St. Cyran. What a following his !
And more than all, the young ! train'd in the schools for God,
By his disciples taught—Fontaine, Nicole, Lancelot,
Some of the brightest talent France can show !

ANNE GARNIER.

And those
Three noble brothers, children of Le Maître:—the bar
Forsook by one (and he a brilliant advocate),
The army by another, while a third doth serve
The Church in this retreat, for love of souls, not gain.

ANNE DE BOISCERVOISE.

In peace Richelieu the sucklings will not leave to grow,
While he the vine destroys.

ANNE GARNIER.

What ! stay the progress of the homes
Of learning !

ANNE DE BOISCERVOISE.

Yes, and by the self-same pow'r that rais'd
 The new Academy, the glory of our France !
 What one hand builds, the other pulleth down. But hark !
 There is the Angelus ; we must within.

VI.

DR. ARNAULD, *brother of* MÈRE ANGÉLIQUE. ST. CYRAN.

DR. ARNAULD.

Hast heard the news ?

ST. CYRAN.

Sad, by thy tone.

DR. ARNAULD.

With wingèd feet

Such tidings ever come. Cornelius Jansen's soul
 Has burst its fetters.

ST. CYRAN.

Jansen gone ! Not Jansen ! No !

But by what means ?

DR. ARNAULD.

Denying self, the shepherd gave

His life tending a stricken flock. At Ypres ² the plague
 Was mowing men as grass.

ST. CYRAN.

But oh ! to think it should

Have touch'd Cornelius ! Work unfinish'd droppeth from
 That stiff'ning hand. God knoweth best ! Inscrutable
 His dealings to short-sighted man ! Jansen ! through all
 These studious years how have we lov'd ! In Louvain quaint,
 Of both the Alma Mater, each to each were drawn
 By ties of more than blood. Together we, or sun
 Or shade, press'd through the busy hours. A problem now
 Of law ecclesiastic ; then a case from far
 Awaiting resolution ; the relentless post

² Jansen had been appointed Bishop of Ypres six months before.

Had started, ere a reference found, had not the one
The other aided ; and our minds in sweet accord
Answer'd as face in mirror. Then the southern days
Of dear Bayonne, our home when freed from student life.
There *Augustinus* he, *Petrus Aurelius* I,
Thought out and laboured for.

DR. ARNAULD.

Immortal children both
Those works will prove, or I do greatly err. His book,
Most fervently I trust and hope, is nigh complete?

ST. CYRAN.

Almost.

DR. ARNAULD.

Near twenty years of labour are enclos'd,
Methinks, within its pages ?

ST. CYRAN.

Ay, and twenty times
The works of our beloved master, Afric's saint,
Hath he perus'd.

* * * * *

COUNT HENRY DI CAMPELLO AT SAN REMO, ARRONE, CASTELDILAGO.

I. SAN REMO.

IN 1886 Count Campello decided to make the valley of Valnerina, in Umbria, his native district, the centre of his labours ; and there he is at the present moment working with marked success, having conference-halls, Sunday schools, and other mission agencies at five different stations, and winning most of the inhabitants of these parts to the cause of Catholic Reform.

But whilst having his head-quarters in Umbria, Count Campello knows the importance of making crusades in the cause of Reform to different parts of Italy as opportunity offers. That which he has made to San Remo is his first. Its success has been such as to encourage him, could he only find men and means for the task, to unfurl the banner of Reform in every town and city in the kingdom.

Two main conferences were held—one for Italians in the theatre, and one for English at Villa Teresa. The former meeting was announced for Sunday afternoon, at four o'clock. Long before that hour the house was filled from floor to ceiling by an audience representative of every class in San Remo. It was calculated that nearly 2000 were in the building, whilst hundreds failed to gain admittance for lack of room. The Syndic, Comendator Asquasciati, promised to take the chair if he returned in time from another meeting, failing which, he authorized me in his name to present Count Campello to the people. This I did, stating briefly in Italian that he was a man who had the courage of his convictions, and who had sacrificed wealth, position, friends, and the most splendid career in the Roman Church (for by now he would have been a cardinal), in order that he might be a good Christian and a loyal Italian citizen. Count Campello, who was received with great applause, said that he came to tell them why he had left the Vatican. He had done so because he was wearied of slavery and hypocrisy. He left it in homage to loyalty and truth. He left it because his conscience as a believer in Christ, and his deep sentiment of Italian patriotism, rebelled against being yoked to the car of religious superstition, and against being inscribed on the roll of the enemies of his country. And as it is impossible to be at the same time a good Catholic after the fashion of the Papacy, and a true Italian citizen, he had trampled under foot his ecclesiastical position. In a thousand ways he had said that he could have nothing to do with the clerical party, but he would remain a preacher of Christianity to his latest breath in connexion with Catholic Reform, a movement which seems to be favoured by all who have honest and patriotic hearts. In advocating this in Italy he said he was bringing forward no new thing. He was treading in the footsteps of Marsilius of Padua, Arnaldo of Brescia, Savonarola, Paolo Sarpi, Gioberti, Liverani, the erudite Audisio, and the immortal philosopher Antonio Rosmini, all of whom had protested against the corruptions in the Papal system, and had striven to bring the Church back to its primitive faith. In this movement he joined hands with Ignatius Döllinger and Michelis, with Hubert Reinkens and Edward Herzog, and with Cabrera, and Père Hyacinthe, men who in their respective countries were working in the same lines. Having thus explained his position, Count Campello said, 'Do you ask me what you ought to do? Then

I answer, Do without the Papacy. Drive it from your consciences and minds, and hearts; drive it from your family; and if one day an opportunity arises, drive it from your country.' He then warned them against the dangers of indifference and infidelity, and pleaded with them to substitute for the Pope, Christ, for the Syllabus, the Gospel, and they would see rising to new life that indomitable pilgrim of the ages, that is called Italy.

Count Campello was accompanied by a young law student and evangelist, Signor Ugo Janni, who, in an eloquent speech, full of historical facts, brought a dark indictment against the Papacy as the foe of everything that they valued as patriots and as men. It crushed thought, education, liberty, morality, and presented a parody and travesty of Christianity. Like Count Campello, Signor Janni also warned his hearers against trampling on faith through hatred of the priest, and he besought them to return to the pure faith and pure worship that once had a place in Italy, and which was in harmony with the Word of God.

Both speeches were received with expressions of enthusiastic approval. Not only were those passages applauded in which the Papal system was condemned, but those also in which the Gospel was preached.

This meeting in San Remo shows that almost all men of thought and education and influence, and also that most of the working men of any intelligence in this town, are now outside the pale of the Church of Rome. For moral and for political reasons they have left it. And to it, as at present constituted and conducted, they will never return. And what holds true of San Remo holds true of every town and city, and even of nearly every country village and hamlet, in the kingdom.

A second fact is this, that these Italians are fast drifting into indifference and infidelity. I could bring forward many proofs of that. On Sunday morning I introduced Count Campello to many of our leading citizens here, and several of these said frankly, "You do not go far enough for us; we want to live now with no churches nor priests nor profession of religion." It is the old story. As in Eli's time, so now, the sins of the priests make men to abhor the offering of the Lord.

And a third fact, with which I close, is this, that existing Evangelical Churches in Italy are not alone sufficient to meet and check this state of things. The Waldensian Church does good work,

although many think that if it were less conservative and Waldensian, and more liberal and Italian, it would do more. The free Italian Church, which is in sympathy with young Italy, makes progress. Other Churches, and individual Christians who have no Church connexion, all find useful careers each in their own sphere. But there is room for more workers. "The field is white unto the harvest." Count Campello with his cry of Catholic Reform is decidedly wanted, and meets a hitherto unsupplied want. For whilst many in their recoil from clericalism prefer Churches that move on Presbyterian lines, others naturally prefer a Church whose form of government and order of services more closely resemble their present national one. A Reformed Catholic Church is as well fitted as any, and better fitted than some, to make headway in Italy, and win back her sons and daughters to a pure and simple faith. On that account we may extend to Conte Enrico di Campello our sympathy and prayers, and, it may be also material help, and join in the cry these 2000 Italians raised as their meeting in the theatre last Sunday afternoon broke up, "Evviva l'Italia, Evviva Campello!" . . .

In the first week in April, Count Campello again visited San Remo. As the "Politeama Rossi," where the first conference was held, proved very much too small for the crowds who wished to hear him, we asked the Municipality to grant us the use of the Town Theatre, the biggest building in San Remo, for the second conference to be held on the afternoon of Sunday, the 7th April. This they cordially and unanimously did, free too of any expense. To secure as influential and representative an audience as possible, admission was by ticket. These were almost all taken on the day of issue, and at the time appointed Count Campello and his young Evangelist, Signor Ugo Janni found themselves face to face with an audience, chiefly of men, that filled every inch of the large building. The conference lasted fully two hours. Every statement made in favour of a return to that simple Christian faith, and that pure Catholic form of worship which had a place in early times in Italy, won the full assent of all present, and again and again were the Reformers cordially applauded. At the close many rushed to the platform to thank Count Campello for his words, and to say that they wished such conferences could be held in every town in Italy.

On the Monday following, at a private conference, Count Campello met the Presidents of the various Literary and "Mutuo Soccorso" Societies that exist in San Remo, some of the leading Professors of

the Lyceum, one or two Advocates, and others. After a frank interchange of opinions, the resolution was come to that Count Campello should open a mission in San Remo, and that those present should extend to him their sympathy and help.

Thus in God's goodness this second conference, like the first, has been an entire success, and we have reason to hope that a good work has been begun which God will take care of and prosper; and that ere long we may see a Reformed Catholic Church, a source of comfort and guidance to very many, established in San Remo.

II. ARRONE.

Count Campello and Signor Ugo Janni are men distinguished from the bulk of Christian Evangelical workers in Italy, by this amongst other marks, that they are making a daily sacrifice of their worldly careers in the interests of the cause of our Lord and Saviour Jesus Christ. The Ministry or the profession of the Evangelist is a clear worldly gain to most Italians who pursue the profession in their country. A commodious house, a handsome stipend, an honourable position, admittance into whatever society the place can afford, are the rewards of many peasants, protestant born, who become pastors. I am not saying anything against that fact. I am glad of it. But that is one thing. Count Campello in pursuing his chosen new life as an Evangelical minister, "has suffered the loss of all things." He has left Rome for a mountain village, its cultivated society for that of Contadini, his large income as Canon of St. Peter's for a modest stipend which only meets his daily claims, the horses and carriages which he could once afford to keep for an empty stable at Arrone and a place in a common diligence when he wants to travel. I do not say that Count Campello glories in this, I am not aware that he is even fully conscious of it. He at any rate, like St. Paul, "counts everything but refuse that he might win Christ and be found in Him," but it becomes us to see it and to take account of it in our estimate of the man and of his work. Let those who are given to carp at Count Campello, show us and their countrymen any sacrifice they have made for their work's sake. I think it is a shame that those who owe everything they are and possess, from a worldly point of view, to the profession of the ministry they have entered, should dare to look askance, or open their lips against a man that has made sacrifices they are incapable of even grasping the nature of.

I come now to Signor Janni. Who and what has he done? If you were to ask him, "Nothing" would be his answer. Like Count Campello, he is wholly engrossed in the grandeur of work for Jesus and for the salvation of the souls of men. But there are these facts. He is a young man of extraordinary ability and eloquence, and, for his years, of weight of character. He has chosen and has qualified himself for two professions at once—the Bar and the Christian Ministry. If he devotes himself to the Bar, he has before him a career of honour, of wealth, of usefulness, that may conduct him at last to a high position in the service of the State of Italy. On the other hand, if he chooses to devote himself to the Ministry in connexion with the Reformed Catholic Church of Italy in its present circumstances, he has nothing secured to him but a life of hardship and comparative poverty. He has made his choice. He has devoted himself to the ministry in connexion with this new movement. And if, in God's providence, it is decreed that in the work of the ministry he cannot maintain himself in a comfortable worldly position, then, like St. Paul, he will earn his bread at one profession and give gratuitously of his time and strength to another. He will live by the Bar, and preach Christ. These are the workers at Arrone. A couple of men, so far as I know that cannot be matched in the Peninsula. It augurs well for the Reformed Catholic Church of Italy that it has such men to lay its foundations. In the gift of these men to that new movement let us see the direct love and wisdom of our Heavenly Father, and thank Him heartily. But let us not stop there. Let us see it to be our duty and our privilege to hold up the hands of these men in their works of faith, and their labours of love. I wish I were in England to say with the living voice what I can only hastily write.

With such workers one is not surprised to see that the work going on is of no ordinary character. It consists of two parts. I. *Il Culto*. II. *La Conferenza*.

"*Il Culto*" is the Sunday morning service. It is held in a room which Count Campello has fitted up to serve this purpose in his own house. The service is very simple and beautiful and helpful. Its order is very much that of the Church of England. Count Campello looks so reverential in his white robes of office, with his angelic face. Signor Janni, with his firmness and strength, gives solidity and calmness to the whole proceedings, and is the guarantee that everything will be done decently and

in order. Signor Luzzi looked also well as the young assistant, and had the honour of preaching last Sunday, and he preached well.

After the sermon the Holy Communion was administered. The front of the altar was twice filled with a long range of communicants. It was an impressive and instructive sight.

I have not said how many were present at this service, for I cannot tell. The room, which holds about fifty, was packed. The doorway was thronged. Several filled up the stairway that led to other parts of the Count's house, and a crowd filled the narrow side-walk outside. How the Church is wanted! *Urgently* wanted, and wanted *now* for present needs. Many have said so to me, and the thing is patent to a child. At any cost let the committee go on with the Church, and that without a moment's delay or hesitation. They could not engage in a better work.

The Conference is the Evangelistic meeting. This is held in a hall in the village. I have called it a hall, for it is of considerable size, and it is nicely arranged and lighted, and brightened up with texts of Scripture printed in large type, hung upon its walls. It is also brightened up by the red jackets of several young men who do the duty of churchwardens. But in reality, the Conference Hall might be a powder-magazine. It is built on a projecting ledge and into the rock whose face serves for a lateral wall. From the window floats the Italian banner, the intimation to the people that a meeting is about to be held. As they enter, they see, facing them above the preacher's desk, in large letters, "Religione e Patria." On one side of this they see the ten Commandments, and on the other the "Words of Jesus" setting forth A, "The Law" as contained in Matt. xxii. 37—40, "Thou shalt love the Lord thy God with all thy heart," &c., and Luke vi. 27—30, "Love your enemies, do good to them that hate you," &c.: and then B, "La Grazia," as contained in Matt. xi. 28—30, "Come unto Me, all ye that labour," &c., and John iii. 16—18, "For God so loved," &c.

On the Sunday evenings this hall is crowded by eager, earnest, enthusiastic listeners. It is no sleepy, cold, half-hearted service, such as one often sees. All are intent on hearing what is said. As Signor Janni proclaims the law of God in Jesus Christ, and sets forth in vivid language the nobility of the man who is no ignorant formalist represented before his Maker by a shuffling priest, but an

enlightened Christian, bearing the image of God as stamped upon him by the Holy Spirit through faith in Jesus Christ, they cheer him, clapping their hands. The scores outside, standing in the cool air and soft moonlight, can hear the speaker's words, and catch the enthusiasm of those under the spell of his eye and eloquence within. These are the kind of Evangelistic meetings that are going on in this secluded mountain hamlet, and that we trust are being largely blessed of God for the salvation of souls.

The Church is wanted. The School is wanted. Hasten on the work. We shall not see a transference of allegiance on the part of these mountaineers from Rome to the Reformed Catholic Church of Italy, for that allegiance to Rome does not exist, but we shall see them bound in bonds of self-sacrificing love to the Reformed Church, to its valiant founders, to its maintenance and its progress. Our duty and our privilege is to support and cheer these men in no stinted measure, but in blessed, generous givings of our sympathy, of our prayers, and of our means. I know no better way of advancing the cause of our Lord and Saviour Jesus Christ in this old classic Christian land of Italy.

III. CASTELDILAGO.

At "one hour of the night," as the phrase is here, that is an hour after sunset, there is held on Thursday evenings all the year round our Evangelistic Conference at the village of Casteldilago. Count Campello, Signor Ugo Janni and the Evangelist of the village, Signor Luzzi, all take part in it. Last Thursday evening we set out with the Count and his Assistant here for this meeting. Descending the steep rock on which Arrone stands, we passed along shady paths by the side of irrigation streams in the Neva valley, and in about fifteen minutes reached the sister rock on which is perched Casteldilago. It looked a village considerably smaller than Arrone, but one that had been even more strongly fortified. The little place of 300 or 400 inhabitants had double battlemented walls with massive towers and gates that still hang as memorials of the past on their rusty hinges.

Looking up, we saw floating from a window above the battlements the red, white and green flag of the Italian nation. Conspicuous on its centre showed against the dark wall the white cross on a red ground surmounted by a royal crown, the insignia of the Royal

House of Savoy. Who says that Count Campello and his followers unfurl a flag that is Republican have in that banner there the refutation of their calumny! I mention this because I have not found a grain of truth in any one of the charges brought forward recklessly by men in England and by men in Italy to the prejudice of Count Campello and his movement. On the contrary, a half of the grandeur of that work has never been told, and it is a matter of shame that men calling themselves Christians could be found wounding Christ in the house of His friends.

We put "a stout heart to a stiff brae" and marched to rally round the flag which told how *Patriotism and Religion*—separated and set one against the other by the Church of Rome—here met and clasped hands.

It is the time of harvest. The peasants are all busy from daybreak to sunset in the fields reaping the precious fruits with which God has rewarded their labours in the spring. Tired nature at this hour of the night, nine o'clock, seeks repose. But we were to see how in a mountain hamlet, among peasants too, the spirit was to conquer the flesh.

We entered a large, clean, well-lighted room. Its walls were hung round with texts of Scripture that proclaimed a free and full salvation through the shed blood of Jesus Christ for lost men. "Without shedding of blood there is no remission." "In whom we have redemption through His blood, the remission of sins." "The blood of Jesus Christ, God's Son, cleanseth us from all sin." We waited a few minutes. Men, women, boys and girls began to come. The service began by prayer and by singing "Safe in the arms of Jesus." At intervals more people dropped in until every seat and bench in the room was occupied, and several had to content themselves by standing in the doorway. I counted forty in the room. At other evangelistic week-night meetings in Italy I had been accustomed to see from ten to fifteen people, made up of babes and grandmothers. Here we had the strength of manhood and the pride of these mountain homes.

Signor Janni, Signor Luzzi and Count Campello gave addresses. Signor Janni spoke with his unfailing earnestness, eloquence and persuasive power. He is a preacher and evangelist among ten thousand. I do not know an Italian Christian worker in Italy his equal in intellectual power, and weight of character and earnest eloquence. Signor Luzzi spoke well, and gives promise of becoming

also an able and popular minister. Of Count Campello I need not speak. He holds a unique position here. He is like one of the old patriarchs—the Abraham of the Valnerina. When his young men had finished, he said “It is now late, and I suppose you do not wish to-night a word from me.” “But we do,” was the response from all sides. Then in a few touching sentences he recommended them to take Christ into their hearts, as a poor Jewess in Rome did, whom he used to visit, and who in poverty and friendlessness, forsaken and alone, died triumphantly, singing the very hymn they had sung that night, “Safe in the arms of Jesus.”

This is only one of many similar meetings that are being constantly held in this village. During the winter months, evening classes for secular and religious instruction are also conducted by the evangelist. There is life, and it is showing itself. Workers, time, churches, halls are wanted, and there is no end to the possibilities of Count Campello’s work. Men are not so debased as to prefer “an unclean” to a “clean thing.” Count Campello gives them their own Church and form of worship purged and purified, reconverted from being a “den of thieves,” into a “House of prayer,” and the people are captivated by the change.

A. ROBERTSON.

JOINT DECLARATION OF THE FIVE OLD CATHOLIC BISHOPS.

THE fact that the Old Catholic Bishops of Holland, Germany and Switzerland have met together, and have joined in consultation, and have issued a joint declaration touching the Catholic faith, is a step of grave importance. Is it a step forward or backward? On the one hand, it is a thing to make the heart leap up to see that there is already a Church spreading from Rotterdam to Prague, which holds the Catholic faith and rejects Papal corruptions of it, and Papal authority, a Church presided over by no fewer than five prelates. On the other hand, some anxiety cannot but be felt by those who have rested high hopes on the success of the Old Catholic cause, lest the young zeal and energy which has been displayed in Germany and Switzerland should be dulled and crushed by the languor which has too long characterized the Old Catholic Dutch Church. Is Holland to fossilize Germany and

Switzerland, or are Germany and Switzerland to revivify Holland? In the joint declaration issued by the five Bishops at their first meeting on September 24th, 1889, there is certainly more to encourage than to cause apprehension. Nevertheless, we are disposed to ask whether, if so heavy a weight be attached to Old Catholicism on one side, it may not be desirable, even as a matter of policy, to hang on the other side such balancing force as may be derived from a closer union with the body of reformers in Spain.

The Declaration begins with an acceptance of the rule of S. Vincentius of Lerins: *Quod semper, quod ubique, quod ad omnibus*. Than that nothing could be more satisfactory. It proceeds to reject the Vatican decrees, but it adds to this rejection, the following words:—"But that does not hinder us from recognizing the historical primacy attributed by various Œcumenical Councils and the Fathers of the Early Church to the Bishop of Rome as *primus inter pares*, which received the consent of the whole Church for the first thousand years."

We acknowledge the difference between primacy and supremacy, and we grant that there is no bridge transporting over the gulf from the first to the second, and that even if a primacy were conceded, supremacy would not thereby be proved. But we are not prepared to allow even the primacy in such terms as are here applied to it. We deny that any "Œcumenical Councils," or "the Fathers of the Early Church" attributed an ecclesiastical primacy to Rome, or that any such theory received the assent of the Church for the first 600 years of its life, whatever might have been the case after that period. There were six Œcumenical Councils: Nicæa, Constantinople, Ephesus, Chalcedon, Constantinople II., Constantinople III. Which of these attributed the primacy to Rome? Not Nicæa, which limited its authority to the suburbicarian provinces. Not Constantinople, which was essentially an Eastern Council, and only became œcumenical by the acceptance of its decrees by the whole Church. Not Ephesus, which was occupied by other questions. Not Chalcedon, although the Pope's representatives at that Council put forward some unjustifiable claims, and the Council itself soothed the wounded pride of the Western Patriarch by employing some honeyed words of flattery, while it passed canons relative to the constitution of the Church, in the face of the angry refusal of the Bishop of Rome to acknowledge them. Nor the two Councils of Constantinople, one of which ignored, and the other condemned the

Pope for heresy. And who are "the early Fathers" who acknowledge the Roman primacy? Not Clement, nor Ignatius, nor Polycarp, nor Barnabas, nor Pastor Hermæ—that is, none belonging to the first century. Not Justin Martyr, nor Tatian, nor Athenagoras, nor Theophilus, nor Irenæus, nor Clement of Alexandria, nor Tertullian—that is, none belonging to the second century. Not Origen, nor Gregory Thaumaturgus, nor Cyprian, nor Firmilian, nor Methodius, nor Lactantius—that is, none of the Fathers of the third century. Not Eusebius, nor Athanasius, nor Hilary, nor Macarius, nor Epiphanius, nor Basil, nor Gregory of Nazianzus, nor Ephraim the Syrian, nor Gregory of Nyssa, nor Ambrose—that is, none of the lights of the fourth century. Not Chrysostom, nor Augustine, nor Jerome, nor Basil of Seleucia, nor Orosius, nor Sedulius, nor Vincentius Lirinensis, nor Cyril of Alexandria, nor Isidore of Pelusium, nor Theodoret—that is, none of the saints or writers of the fourth century. None of these recognized any primacy resting on any religious or ecclesiastical basis, although they, as well as the Fourth Œcumenical Council, may have recognized some pre-eminence on the ground of the dignity of the imperial city Rome, as being the capital of the world. This is in accordance with the 28th Canon of the Council of Chalcedon, which says, "For the Fathers properly have granted its prerogatives to the throne of the Elder Rome, because that was the imperial city. And the one hundred and fifty most religious Bishops, being moved with the same intention, gave equal prerogatives to the most holy throne of New Rome, judging with reason, that the city which was honoured with the sovereignty and the senate, and which enjoyed equal prerogatives with the Elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second city after her."

If this eminence, resulting from the worldly eminence of the city of Rome, is all that the Bishops mean, their statement is borne out by ecclesiastical history, but if by primacy they mean any eminence arising from a supposed succession from St. Peter, or any authority which justified a Bishop of Rome in interfering beyond his diocese which did not equally justify an Athanasius or a Cyprian, or a Basil in doing the same thing, we must say that we cannot find it in Church history any more than in Holy Scripture.

The dogma of the Immaculate Conception is rejected in the Declaration as well as other modern Romish additions to the Catholic faith: the protests of the Old Catholic Church of Holland

are renewed : the authority of the Council of Trent is repudiated, and the doctrine of the Holy Eucharist stated mainly in the words adopted in the first Conference of Bonn in 1874, but with a few prefatory sentences which we should have preferred seeing omitted. The Bishops end by warning their flocks to be practical and positive, rather than controversial in their teaching, which they consider the best way of meeting both error and scepticism.

The following is the form of the Declaration :—

IN NOMINE SS. TRINITATIS.

JOHANNES HEYKAMP, Archbishop of Utrecht,
CASPARUS JOHANNES RINKEL, Bishop of Haarlem,
CORNELIUS DIEPENDAAL, Bishop of Deventer,
JOSEPH HUBERT REINKENS, Bishop of the Old Catholic Church of
Germany,
EDWARD HERZOG, Bishop of the Christian-Catholic Church of
Switzerland,

Assembled in the Archiepiscopal residence at Utrecht on the four and twentieth day of September, 1889, after invocation of the Holy Spirit, address the following Declaration to the Catholic Church.

Being met together for Conference, in response to an invitation from the Archbishop of Utrecht, we have resolved for the future to hold consultations together from time to time on subjects of common interest, in conjunction with our Assistants, Councillors, and Theologians.

We regard it as fitting that at this our first meeting we should join in a brief Declaration of the ecclesiastical principles on which we have hitherto exercised our Episcopal office, and shall continue to exercise it in future, as in separate Declarations we have repeatedly taken occasion to state.

1. We hold firmly to the ancient ecclesiastical rule formulated by Vincentius of Lerins: "Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere propriæ Catholicum."

We therefore hold firmly to the faith of the Ancient Church, as expressed in the Œcumenical Creeds and in the universally acknowledged dogmatic decisions of the Œcumenical Synods of the undivided Church of the first 1000 years.

2. We reject, as contradictory to the faith of the ancient Church and destructive of its ancient constitution, the Vatican decrees of the

18th July, 1870, respecting the infallibility and universal episcopate or ecclesiastical omnipotence of the Roman Pope. But that does not hinder us from recognizing the historical primacy attributed by various Œcumenical Councils and the Fathers of the Early Church to the Bishop of Rome as *primus inter pares*, which received the consent of the whole Church for the first thousand years.

3. We reject also, as not grounded on Holy Scripture or the tradition of the first centuries, the Declaration of Pius IX. in 1854, regarding the immaculate conception of Mary.

4. Touching the other dogmatic decrees issued by the Romish Bishop in later times, the Bull Unigenitus, Auctorem Fidei, the Syllabus of 1860 and so on, we reject them so far as they stand in opposition to the teaching of the Ancient Church, and do not regard them as authoritative. Further, we renew all former protests which the Ancient Catholic Church of Holland has already made against Rome.

5. We do not accept the Council of Trent in its decisions regarding discipline, and its dogmatic decisions we accept so far only as they agree with the teaching of the Ancient Church.

6. Considering that the Holy Eucharist has ever formed the central point of Divine Service in the Catholic Church, we hold it to be our duty to declare that we adhere in all fidelity to the Ancient Catholic faith regarding the Holy Sacrament at the altar, believing that we receive the Body and Blood of our Lord Jesus Christ Himself, under the forms of bread and wine.

The celebration of the Eucharist in the Church is not a constant repetition or renewal of the atoning sacrifice, which Christ once for all offered on the Cross ; but its sacrificial character consists in its being the perpetual memorial of that sacrifice, and a real representation on earth of that one offering of Christ for the salvation of redeemed humanity, which according to Heb. ix. 11, 12, is constantly presented by Christ in heaven, since He now appears in the presence of God for us. (Heb. ix. 24.)

Whilst this is the nature of the Eucharist, in its relation to the sacrifice of Christ, it is at the same time a holy sacrificial Feast, in which the faithful who receive the Body and Blood of the Lord have fellowship one with another. (1 Cor. x. 17.)

7. We hope that through the efforts of theologians, a way may be found, while adhering to the faith of the undivided Church, to reconcile the differences which have arisen since the division. We exhort the clergy under our jurisdiction, both in their sermons and

their religious instruction, to emphasize as of chief importance the essential truths of the Christian Faith, which are accepted by the ecclesiastically separated confessions; in dealing with existing differences carefully to avoid any offences against truth and love; and as well by example as by precept to lead the members of our congregations to treat those who differ from them in a manner befitting the spirit of Jesus Christ, the Common Redeemer of us all.

8. We believe that it is by holding firmly to the teaching of Jesus Christ, while rejecting all the errors that through human frailty have been mixed with it, as well as all ecclesiastical abuses and hierarchical ambitions, that we shall best counteract unbelief and that religious indifference which is the greatest evil of our time.

Given at Utrecht, the 24th September, 1889.

Then follow the signatures.

THE AMERICAN GENERAL CONVENTION AND BISHOP REINKENS.

THE following was the correspondence which took place between the American Bishops and Bishop Reinkens, previous to the meeting of the General Convention in October last.

TO the RIGHT REVEREND DR. REINKENS,

Bishop of the Old Catholic Church at Bonn.

Although we cannot act *officially* for our brethren who on the 2nd October are to meet in council as the "House of Bishops" in New York, we run no risk in declaring that your presence at our triennial Synod would greatly rejoice the whole Church. We have commissioned the Rev. Dr. Seibt, as German secretary, to act for us and to translate this letter into the German language, in order to assure you and others how fully persuaded we are of the great gain that would result to our Church and to our German fellow-citizens in this land, from your visit.

May we not also hope that conversely it would prove of advantage also to our brethren in Germany and generally to the Old Catholic cause?

We remain yours in Christian love and respect,

JOHN WILLIAMS, Bishop of Connecticut, and President.

A. CLEVELAND COXE, Bishop of Western New York.

HENRY C. POTTER, Bishop of New York.

New York,

August 15th, 1889.

Right Reverend Sirs, and Dear Brethren in Christ,

Your brotherly invitation to the House of Bishops of your General Convention at its triennial meeting at New York on the 2nd October, has touched me deeply and rejoiced me, awakening my inmost sympathies. All the greater is my regret that I cannot this time respond to your friendly call, because, before your letter reached me, I had already taken part in arranging a Conference with the Old Catholic Bishops of Holland (the Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer) and Bishop Edward Herzog of Switzerland at Utrecht on the 24th September. They are important questions which we have to discuss there.

Should God preserve my life and powers till then, I should gladly accept an invitation to your next General Convention three years hence ; especially if accompanied by my friends Bishop Herzog, who still recalls with pleasure his presence amongst you in 1880, and Privy Councillor von Schulte.

The assurance that you would look for great gain to your Church and to your German fellow-citizens from my visit, puts me to shame ; but I do desire with all my powers to bring men to see the gain that Jesus Christ is to us all, wherever God may guide me.

I assuredly share your conviction that brotherly intercourse between us will be a joy to the Old Catholic churches also and will promote their religious life. The religion of Jesus Christ is in itself the peace of the nations ; the more we realize its truth, the nearer are we brought to each other, and the closer does it bind us together, in spite of all differences of language, because it speaks the language of love which all can understand.

I remain, Right Reverend Sirs and Brothers in Christ,

Yours, with respect and affection,

JOSEPH HUBERT REINKENS,

Catholic Bishop of the Old Catholics of the
German Empire.

Bonn, 4th September, 1889.

An invitation similar to that sent to Bishop Reinkens was sent also to Privy Councillor von Schulte, but he also was unable to accept it.

VISIT OF THE BISHOP OF SALISBURY TO THE OLD
CATHOLICS OF BOHEMIA.³

BEING in Bohemia, I could not omit to use the opportunity of visiting the Old Catholic congregations in the North, which were too distant for the Bishop of Lichfield and myself to reach two years ago, though they are decidedly the most important in the Austrian Empire.

I went therefore from Marienbad to Warnsdorf, by Prague, on Saturday, September 12th, returning by way of Carlsbad on the Tuesday following. Our visit to Crefeld was made on the following Saturday and Sunday on our homeward route, as it lies between Cologne and Flushing.

A few words by way of preface on the general condition of affairs in Bohemia will not be out of place, as they are necessary to understand the Old Catholic position there. This ancient kingdom has gradually been made more and more an integral part of the Austrian Empire, but it still retains a sense of its original independence, and in its Landtag or Provincial Council and its separate Statthalter, or Lord Lieutenant, it has a modified and secondary form of home rule. Its internal condition is, however, in some respects like that of Ireland. Out of a population of between five and six millions about three-fifths are Czechs, of a Slavonic race, and two-fifths are Germans. A great part of the nobility, and generally speaking the agricultural population, are of Czechish blood and sympathies. They inhabit the central and southern plains, and speak a language which is difficult to acquire for one of another race. The German inhabitants occupy the border districts, especially the mountain region to the north, and are chiefly commercial and industrial, being busily and successfully engaged in spinning and weaving, in making glass and porcelain, and in mining works of various kinds. The relation of this district to that inhabited by the Czechs is very much like that of Ulster to the rest of Ireland, but the opposition, though perhaps less outwardly vehement, is much more profound and serious, so that the future of the country is one of the most perplexing problems that can exercise the minds of statesmen. Except in the capital city of Prague the two races live very much apart, and are divided both by language and by political sympathies.

³ From the *Salisbury Diocesan Gazette* for October, 1889.

The Germans are naturally "Liberal Unionists," as we should call them, desiring to maintain the connexion with the Austrian provinces, since the German deputies have a majority in the Reichsrath or Imperial Parliament of the Western half of the Austro-Hungarian Empire. They are, however, in such a decided minority in the Bohemian Provincial Council or Landtag that they have (I understand) withdrawn from its deliberations, having failed to secure the guarantees for the protection of German interests which they thought necessary. The Czechs are "home rulers," and are outwardly at least "clerical," that is Ultramontane, in their sympathies. They are, nevertheless, divided into two parties, the Old, who cling to the conservative traditions of the old kingdom, and the New, who have Panslavist aspirations, and who look to Russia as their natural ally, and might be willing to accept the system of the Eastern Church. Both of these parties, however, unite to oppose the German element, and would undoubtedly use any great political victory over them, such as the crowning of the Emperor as King of Bohemia, for which they are now specially agitating, and the acquisition of an independent Parliament, to drive out the German language as far as possible, and to create a more homogeneous nationality of their own. Indeed, a Bill in regard to Schools is already in process of passing, and may possibly become law, which will have this effect wherever the Czechs are in a majority in any district. I understand that this Bill has now been withdrawn (Sept. 29).

Under these circumstances, it is not remarkable that the Old Catholics should have a strong hold over parts at any rate of the mountain region inhabited by the German commercial and industrial population. This is not due to the survival of Hussitism, because John Huss was almost as much a zealous Czech patriot, and therefore anti-German, as he was a Church-reformer. There is indeed such a survival among the Czechs themselves, but it has not as yet led any number of them to attach themselves to the Old Catholic cause. The utmost that it produces is a secret sympathy in some quarters, and a less superstitious form of popular religion than is apparent in some other countries. The crucifixes, for instance, by the wayside and in front of the houses are of sober and quiet and not in an exaggerated style of art. The inscriptions upon them are generally "Zur Ehre Gottes," or "Gelobt sei Jesus Christus" ("To the honour of God" and "Let Jesus Christ be

praised"). The latter also is the common and beautiful greeting of little children, which they are taught in schools.

The cultus of the Blessed Virgin Mary again is not strongly prominent, and the influence of certain of the older monastic orders to some extent seems (to an outsider at least) to restrain that of the Jesuits. A convent of one of these orders, I may remark, the Premonstratensian Abbey of Tepel, is owner of the country about Marienbad, and administers the baths as well as supplying clergy to the churches and villages round—a state of things that seems to the English visitor to put him back almost into the middle ages.

Warnsdorf itself lies close to the Saxon frontier in the mountain district of Lausitz, and in a level valley surrounded by a chain of beautiful hills with something of distinctive outline. It is in reality a place larger than Salisbury, but it has all the appearance of an overgrown village, something like a Yorkshire manufacturing village, but brighter and cleaner, though with even less method in its arrangement. It has a population of 18,000, which is large for Bohemia, and has risen to the dignity of a Town Council, the members of which are about two-thirds Old Catholics, and are presided over by an Old Catholic Burgomeister. The inhabitants are almost exclusively German, and are engaged in spinning and weaving cotton in about fifty factories as well as in their own homes. The parish is directed by an excellent priest (Pfarrer Nittel), who has resided there for thirty years, at first as religious instructor in the schools, and since 1871 as Old Catholic pastor. He is assisted at present by three curates, or co-operators, who help him to minister to a large district in the Lausitz and Iser mountains, lying between the better known Erz-Gebirge and Riesen-Gebirge, and extending from Tetschen-Bodenbach to Richenberg. The Old Catholics in this district are not far short of 7000 souls, and have increased by over 600 in the last year, and have every prospect of future increase as soon as churches can be built and clergy supplied. But what is more important is the good spirit that prevails amongst them, the independence and courage of the congregations, which are entirely self-supporting, and the brotherly love and patience that animates them. No one can look into these strong and truthful German faces, and grasp the hands of these earnest men and women, without feeling that this is no transitory movement, but that it has a solid and substantial reality and one most hopeful for the future of Christianity in Central Europe. It is fortunate, I think, that it radiates at

present all from one centre and is therefore united and continuous, so that the efforts of one place are stimulating and suggestive to the next. Arnisdorf (close to Haida), about twelve miles south of Warnsdorf, already has the use of a very nice cemetery chapel, and has a delightful congregation. Dessendorf, in the Iser mountains, is about to build a church, the foundation-stone of which was to be laid last Sunday, and Stein Schönau and Meisterdorf, near Arnisdorf, will probably soon begin. At Bodenbach there is a large influx of adherents, but as yet no church. I regretted much that I had only time to visit Arnisdorf and Stein Schönau, especially as I had very kind invitations both to Dessendorf, Meisterdorf, and Bodenbach.

I arrived at Warnsdorf quite alone on Saturday night, and was welcomed by some of the principal members of the body, the rest being in committee, in preparation for the Synod which was to be held next day. My kind host, Herr Frohlich, head of the chief house in this place, the firm of Frohlich Sohn, which employs about 800 workmen, soon made me feel quite at home; and I was lodged in apartments in his beautiful house, which had been occupied by several distinguished guests on previous occasions. No English Churchman who can speak a little German and who has any breadth of sympathy need feel himself a stranger amongst the Old Catholics such as I have everywhere met them.

The next day was Sunday. At nine o'clock I received a large number of visitors, including, of course, our old friend, Pfarrer Cech, of Vienna, who since his visit to Salisbury last year has been appointed Bistumsverweser or Administrator of the old Catholic Diocese of Austria, with the approbation of the Supreme Government and to the great advantage of the Old Catholic body. He was accompanied by almost all the clergy, including an Evangelical clergyman of distinction, Dr. Braasch, Superintendent of Jena, in Germany, who, like Professor Beyschlag, has strong Old Catholic sympathies. Later on the Kirchen-Vorstand, or select vestry, came in and accompanied me to the church, where the Bistumsverweser preached a very appropriate and powerful sermon on S. Luke xiv. 26—30, about the true and false explanation of Our Lord's words as to hating father and mother, the true position of family life in the Church, and also on His words about beginning to build and not being able to finish, and the necessity of patience and perseverance under trial, and even persecution, on the part of those present. As I was without any other opportunity of communicating, I thought it

right to receive the Holy Sacrament with the other clergy, and I gave a benediction at the close of the service. I conceive that the resolution of the Lambeth Conference leaves travellers free in this respect; and I venture to think that where there is no English service which can be attended, it is right that those who are in the habit of communicating weekly should receive the Sacrament, even though the outward form and accessories of the service be in some respects different from that to which they are accustomed, rather than deprive themselves of the means of grace. I had, of course, previously studied the Austrian Prayer Book, and satisfied myself as to the teaching of the Austrian clergy. I took care at the same time to let it be known that I was in no sense deputed to represent the Church of England. As an illustration of the practical necessity of some such rule, I may mention that an English lady, herself confirmed by Bishop Fraser, of Manchester, married to a manufacturer now residing at Warnsdorf, came to consult me next day as to her own position and with regard to the teaching and confirmation of her children.

The church at Warnsdorf is a large one, holding about 3000 people, and has been built entirely by the congregation, at a cost, if I recollect right, of some £5000. It is, of course, a very plain building, but serviceable, and it stands well on a little hill, whence it is visible from all sides. It was fairly filled with a reverent congregation, though bad weather prevented it from being entirely occupied as regards the galleries. The singing was excellent, especially a beautiful setting of the Lord's Prayer by Dregert (published by Siegel at Leipzig), which I had never heard before, and the Hallelujah Chorus, from Handel's "Messiah." A fine life-size marble figure of the risen Saviour, the gift, I think, of a Viennese sculptor, stands immediately behind the altar, and is the chief ornament of the building.

Then followed a sociable dinner, attended by the clergy and lay delegates of the various congregations, with many of whom I had opportunities of conversing, and of learning to value their strength and determination of character as well as their good sense and patience under the great difficulties which they have to encounter. Though recognized by the Government as an independent confession, having equal rights with Roman Catholics, they do not receive a penny of public money or endowment, though such grants are made to the Protestants, I believe, since the time of the reforming Emperor

Joseph II. Though a small body, numbering altogether in Austria less than 10,000 registered members, the Old Catholics are so jealously watched, and indeed so feared, that almost incredible hindrances are raised to prevent their free expansion, into the details of which I need not here enter.

At two the Synod met in the church, numbering about forty members, who were seated round a long table running north and south, in the centre of which the Bistumsverweser sat as president. I had the honour to be on his right hand, and the representative of the Government, Bezirks-Hauptmann Marx, from the neighbouring town of Rumburg, was on his left. The presence of such a functionary is, I imagine, usual in public meetings in Austria, and does not show any special suspicion of the Old Catholics. He of course took no part in the proceedings. The body of the church was about half filled with persons listening. The business was conducted with great ability and smoothness by the President, and the resolutions were generally accepted unanimously by all present or with very few dissentients. The number of speakers was few, but they spoke well and freely and to the point. Much time was occupied by the President's report of the different branches of his administration, his relations with the supreme and provincial government, and the like. The facts were clearly stated, so that conclusions could be distinctly drawn, but there was no bitterness or roughness of language. The most important resolutions that were passed in my presence were one to have divine service on at least one day of the week besides Sunday, and to send a Rundschreiben or open letter to various ecclesiastical persons and bodies describing their position and meeting objections. Much sympathy was naturally shown with the small but important outpost of Ried, on the Austro-Bavarian frontier, of which Victor Erb, a former student at Bonn, is now the Pfarrer.

In the evening I attended one of those large social meetings, combining supper, music, and popular speeches, which are so characteristic of Germany. It was held in the Turnhalle, or Gymnastic Hall, and consisted of, perhaps, 2000 people. I had, amongst others, to do my best to thank them for the very kind welcome given to an English visitor, and to offer such advice and encouragement as seemed suitable.

On Monday the chief event was the "Pastoral Conference," attended by all the clergy and by two lay-members of the Synodal

Council. This is one of the excellent institutions which the Bistums-verweser has set on foot, and I was particularly glad to be present at it, as it was possible to speak intimately and familiarly on many points of great moment to a growing Church. It would not be proper to write a public report of this Conference, but I believe that it will be of the greatest importance to the Old Catholic body in the future, and will do much to secure and maintain to the Clergy their proper position in spiritual things. The 'Synod' is chiefly occupied with external matters.

On Tuesday a very pleasant party, including Professor Bendel, a member both of the Reichsrath and the Landtag, and Herr Kuzel, of Vienna, and Dr. Braasch, kindly accompanied me by train to Haida, and thence by carriage to Arnsdorf and Stein Schönauf, and so to the rail.

The little church at Arnsdorf was filled, notwithstanding bad weather and an inconvenient hour, with a delightful and earnest congregation. We had prayers together, read by Pfarrer Nittel, and he and Pfarrer Cech spoke to the people, which I was also asked to do, and did very gladly. I have seldom or never seen a more attractive body of people, and I rather longed to apply for the post of Pfarrer there myself. I was glad also of the opportunity of seeing some of the factories of the famous Bohemian glass. This is an industry which would, I think, be usefully transplanted to Salisbury, and one in which the artistic taste of our people would show itself to advantage. Each large village has one glass-blowing factory, but the decorating is done, to a great extent, by the workmen in their own homes, and the colours are burnt in in their own kilns. We had also a warm welcome at Stein Schönauf, in another valley, reached by a beautiful drive of about an hour.

On Tuesday night I returned to Marienbad, filled with hope and encouragement by my visit to Warnsdorf, and convinced that great progress had been made in Austria since our journey in 1887. Professor Bendel accompanied me part of the way, and gave much interesting information.

We set off on our homeward journey on Thursday, September 19th, and spent the night at Bamberg, where I examined the important Alcuinian Bible, with a view to our edition of the Vulgate, and saw some other remarkable MSS. The librarian, Dr. Leitschuh, knows his treasures well, and is most kind in making them accessible to students. At Mainz we received a telegram on Saturday morn-

ing, from Bishop Reinkens, inviting us to join him and Bishop Herzog at Crefeld, where the latter was to preach on Sunday. This we were very glad to do. It was a peculiarly interesting occasion, as Bishop Herzog was founder of the Old Catholic community there (having taken it for a few months as his first charge after resigning his position in the Roman Catholic Church), and had not visited it since. He is evidently much beloved there still, and a large congregation gathered to hear him and speak with him. Some, no doubt, came out of curiosity, but all were reverent and attentive to his admirable sermon.

Crefeld is an important manufacturing town, making principally silk and velvet, and has considerable intercourse with England. In fact both here and in the neighbourhood of Arnsdorf we met with a number of gentlemen in business, who spoke English well. Our kind host at Crefeld, Herr Wilhelm Gobbers, has a branch house in London, and we therefore hope to have the pleasure of seeing him and members of his family at Salisbury from time to time.

I need not tell those who are acquainted with the two Old Catholic Bishops, what a great pleasure it was to us to meet them again, and how earnestly I wished them God speed on their journey to Utrecht to confer with the Archbishop and Bishops of the Dutch Church, which may with His blessing lead to important issues. It is no small result surely of the Old Catholic movement even now that a chain of Christian communities, agreeing with ourselves in most important points of Church discipline and doctrine, is firmly established from Rotterdam to Vienna, and that in all of these English Churchmen are welcomed as friends and brethren, though the degree of intercommunion between us and them is not absolutely the same in all.

JOHN SARUM.

Oxford, Sept. 25, 1889.

ATTITUDE OF THE ORIENTAL CHURCH TOWARDS PROTESTANTISM.⁴

THE necessity of a Reformation of the Western Church became every day more felt, and by degrees there was formed within the Church itself a considerable section of theologians,

⁴ From Professor Diomedes Cyriacus' *Essays*. Athens, 1888

bishops and others, who aimed at this reformation, and inscribed upon their flag the motto, "Reformation in the Head and Members." The desire was most legitimate. The Papacy had to yield. Its power had to be circumscribed within proper limits. When the boy who has been under pedagogues and caretakers has grown up, pedagogy and caretaking necessarily cease. Unfortunately, the Papacy being unwilling to lose the supremacy which it had enjoyed, fell back upon the *non possumus*. In vain three great councils were assembled for reformation—at Pisa, 1409; Constance, 1414; and Basle, 1431—in which men of eminence demonstrated the necessity for reformation. In vain Wickliffe spread reforming ideas in England by preaching and writing. In vain Huss, and his disciple Jerome, communicated these ideas to Bohemia and Germany. In vain Savonarola, like another prophet, thundered from the pulpit at Florence against Papal abuses—the Papacy was unmoved, the councils were dissolved without effecting anything, and the preachers of reformation were banished or burnt. For the time the Popes triumphed; but there are triumphs which are worse than defeat, and fatal to those that triumph. The Popes had but a false and fleeting triumph. The advance of truth can only be restrained for a time, in the end it triumphs. The Popes by refusing religious reformation invited religious insurrection—that is Protestantism.

There was one monk who took into his strong hands the standard of insurrection against the Papacy. That monk was Luther. Luther had every requisite for carrying the great work of religious reformation to a conclusion. He had the deepest sense of religion, like a true German, for no people have a deeper sense of religion than the Germans. He had the necessary enlightenment, for he had studied in the University of Erfurt, and had obtained theological and philosophical learning such as few are possessed of, and from 1508 he had been teaching with great reputation as a professor in the University of Wittemberg. He knew well Hebrew, Greek, and Latin, translating the New Testament from Greek, and the Old Testament from Hebrew. He was a good writer, and a most persuasive orator, and he had all the heroic daring required in one who took up so gigantic a work. Luther determined to fight the most terrible power that then existed, to shake the authority of the Pope, at whose nod kings and emperors and peoples bowed in terror. Luther learned the necessity of the Reformation from reading

Holy Scripture. Scripture and Popery do not accord, because you nowhere read in Scripture of the Pope as the infallible and absolute lord of the Church, nor of indulgences, and such things. He was confirmed in his conviction of the necessity of reformation of the Romish Church when he came for ecclesiastical business to Rome in 1510. Luther returned to Germany with wrath in his heart against the abuses of the Church. The fire was ready to burst forth; the moment of its eruption came when Tetzel appeared at Wittenberg, and began shamelessly to sell pardons. Then Luther stepped forward, and by his famous ninety-five theses proved that pardons cannot be bought and sold—pardon being only given by God to man on the condition of true repentance.

From that time, Luther followed out his work without wavering—no threat, nor danger, nor influence could prevent him from proceeding. He called upon the rulers of Germany to establish a German Church, independent of Rome. Every one can fancy the tumult raised in Rome by such news coming out of Germany. Luther was commanded, on the threat of excommunication, to come to Rome for trial within sixty days. The excommunication was hurled against him, but had no effect on him. The bold monk did not hesitate to burn the Bull of excommunication and the Canon Law of the Roman Church at Wittenberg in the presence of the magistrates, clergy, and people. At the same time he wrote a reply, which he designated, "Against the Bull of Antichrist." From that time Luther's ideas began to spread throughout Germany, and at last the Reformation triumphed also in the north of Europe.

Luther drew away from the Papacy nearly half of Western Europe, and about a million Christians embraced the ideas of Luther.

Let us now see what were these ideas of Luther which became the common ideas of the Protestant world.

The errors of the Roman Church in doctrine can be summed up under two heads. 1. They forgot Holy Scripture, and substituted for it traditions and the doctrines of theologians, especially the schoolmen. 2. Piety, which is really a sentiment, and has its root in the heart of man, had been made an external thing, and was regarded as consisting in external religious acts, the simple, mechanical performance of which brings salvation. To such an extent in the Roman Church were salvation, justification, and forgiveness regarded as external that they could be bought and sold.

Against these errors Luther laid down two principles, which are

the foundation of Protestantism to this day. 'The first is, that Holy Scripture is the only pure source of Christian doctrine—the only standard and infallible rule. That is Christian doctrine which is found in Holy Scripture and agrees therewith. Traditions and opinions are then only to be received when they are in harmony with Scripture. This is the formal principle of Protestantism; this was the only way in which to reject the false ideas then disfiguring Christianity, which the Romish Church was covering with the robe of ecclesiastical tradition.

"Return to Holy Scripture" was the watchword of Luther, and of all who tried to reform the Roman Church—Wickliffe, Huss, Zwingle, Calvin. There was no other way. Ecclesiastical tradition had been made to embrace all that the Roman Church then taught and practised. Purification was impossible, except by return to Holy Scripture.

Luther's second principle was that piety is something internal, that it is faith towards God and our Saviour Christ. Without faith, without the internal godliness of the heart, without faith in the divine mercy, external and mechanically performed religious acts are good for nothing. Salvation, justification, forgiveness, are not bought and sold, but are given by the free grace of God to him that believes. Man is justified by faith, not by works. This is the material principle of Protestantism. By it Luther threw down as by one strong blow, pardons, purgatory, religious exercises imposed as means of obtaining justification before God, pilgrimages, and such-like things, to which the greatest abuses were at that time attached.

In respect to worship, the evils in the Roman Church consisted in divine service being held in Latin, in the interminable length of the sacramental offices, and the absence of preaching. The first thing, therefore, that Luther did, was to introduce the German tongue into the public service. This change was most significant and effective, for, whereas up to that time laymen in the West assisted at the mysteries like statues, understanding nothing and not taking part in the service, but spectators of ceremonies which they did not comprehend, and which they looked on as magical enchantments,—from Luther's time they began to have a service which they could understand themselves, and to take their part in it. Luther simplified the sacramental offices. Divine worship, according to him, ought to consist of a few hymns and prayers, the reading of Scripture, and preaching. The Lord's Supper was only to be celebrated rarely, at

such times as had been appointed for the faithful to partake of it. To preaching Luther gave the central position in public worship. It was everything in Protestant worship. Thus Luther sought by returning to the simplicity of primitive times to make worship spiritual, and to build up the faithful, both by enlightening their intellects by religious truths, and filling their hearts with pious sentiments.

In respect to ecclesiastical government it was necessary for the papal despotism to be assailed, and the excessive power of the clergy to be overthrown who were tyrannizing over the consciences of men. Luther therefore proclaimed that the Papacy was not founded on Scripture, and declared the Pope the greatest enemy of Christianity. When he found the bishops supporting the Papacy, he taught that presbyters and deacons were the only necessary church officers, and these ministers of the Church were not to regard themselves as lords of the Churches, for their authority was derived from the Christian people for the Church of the faithful. National governments ought not to be subject to the Pope and the priesthood, but they ought to supervise the Church and take care of it. Rulers are the most eminent members of the Church, and for that reason ought to take the greatest interest in her management. All the clergy should be married, in order to be delivered from the moral corruption of an unmarried priesthood, and to be examples of good and virtuous citizens.

As to the practical religious life, Luther opposed the mediæval idea, that the only true life of piety was that of the monk, and consisted in constant religious exercises, prayers, fastings, pilgrimages, and so on, to the neglect of home life, and the personal holiness of the individual Christian. Luther elevated the value of the home and the public life, considering a man only to be truly pious who fulfils his duties as a member of the family and of the state. His great aim was practical piety. He wished to raise the moral character of the household by means of religion. For this reason, he warmly recommended the careful reading of the Holy Scriptures at home on Sundays, which, owing to the Reformation, were almost the only festivals remaining.

We may see something to find fault with in these ideas of Luther. In respect to his teaching, one may complain that his reformation regarded all development from the time of the Apostles downwards as error; and that with the later traditions of the Roman Church, which were bound up with her abuses, he threw away many vener-

able old traditions, especially in regard to the performance of the mysteries. He was driven into excess, as is easy to be understood. Wishing to enforce the necessity of faith for justification, and the value of internal piety, he disregarded too much good works and the value of external piety, because man is not only pure spirit, but also body, and everything which moves him internally naturally seeks manifestation externally; and for this reason faith, if it be true, shows itself in external action; else it is false, as St. James says. And also acts of outward piety encourage inward piety. Let a man give up praying for a certain time, let him not go to church, let him give up all external exercise of religion, and he will soon see that his inward piety and faith will fail. In order to lessen the value of good works, to which Roman Catholics attributed merit though done without faith, Luther embraced the dogma of predestination, held that divine grace alone saves a man, and that man, being dead through sin, cannot contribute to his salvation, and that if the regenerate man does good works, it is not he that does them, but the grace that is in him. This erroneous opinion, which introduces fate into Christianity, and overthrows the idea of a good and just God, is altogether opposed to the witness of the human conscience. God, being good and just, wishes all men to be saved, and gives to all grace for salvation—those who wish may be saved.

In respect to public worship, which, on the whole, he elevated so much, we must confess Luther fell into some excesses, through opposition to the Roman Catholics. . . . With regard to the government of the Church, Luther succeeded in shaking off the Papal yoke, and the excessive power and despotism of the clergy, but he left the Church without government, which in Lutheran countries the various rulers took into their own hands, and they established an almost episcopal authority in themselves, and often imposed their belief on their country, acting upon the fatal principle, *Cujus regio ejus religio*. There is generally visible in Protestantism a want of a defined and firm ecclesiastical organization to reconcile the liberty of the individual with the order and unity of the whole Church. Hence have proceeded the constant divisions, schisms, and disagreements among Protestants. Lastly, in respect to the practical life, Luther did well in raising the estimate of the home, and of the fulfilment of public duties, but he should not have so much undervalued the life of those who devote themselves entirely to the service of the Church, or especially to religious exercises.

The Reformation effected by Luther had its failings. But we see that in spite of all its failings, Protestantism, looked on as a whole, and judged by its results, was a brave step onwards for the Western people. It was an advance from a religious point of view. No one can deny that by means of Protestantism there sprang up a new, warm, religious life in the peoples who accepted it.

(To be continued.)

THE AMERICAN "UNIVERSITY OF THE SOUTH."^a

A CHURCHMAN travelling in America will find few more interesting and attractive spots in the Southern States than Sewanee, Tennessee; and his interest will be all the greater if he should chance to be a sympathizer with "the lost cause" of the Confederacy. For there he will see what was intended to be, and not improbably yet may be, the greatest Church University in the United States; and amongst its Professors he will meet with some of the surviving heroes of the Confederate army.

It is now about thirty years since the plan of the University first took shape in the minds of three Southern Bishops—Polk of Louisiana, Elliott of Georgia, and Otey of Tennessee. At that time the State system of education was becoming more and more secularized, and it was felt by the Bishops that a strong central institution should be formed for academic and theological learning in the south and south-west. All the southern dioceses soon determined to combine in founding a University, which, while open to students of all denominations, should be under Church auspices and control.

To the public appeal which was put forward the response was general and enthusiastic; ample funds were speedily promised; a central, accessible, and healthy site was chosen, and ten thousand acres of land were granted for the University domain at Sewanee. In the year 1860 work was begun on the estate; the site was laid out with great skill by Bishop Hopkins of Vermont; and towards the end of the year a corner-stone was solemnly laid. But in the next year the great civil war broke out, and in 1863 the Federal soldiers, in their victorious march to the South, destroyed the temporary office of the University, and broke up the corner-stone. The pious and

^a See *Foreign Church Chronicle*, vol. i. p. 160, 1877.

gallant Bishop Polk (to whose efforts the raising of the endowment had been chiefly due), having felt that it was his duty to place his military skill at the service of the Southern army, served for a while with distinction as a Lieut.-General, and finally, whilst engaged in reconnoitring on a hill-top in Georgia, was killed by a cannon-shot. *Multis ille bonis flebilis occidit.*

When at length the war came to an end, the University was left with no possessions except its land, and even this would be forfeited unless a commencement of building were made. So in 1868 Bishop Quintard of Tennessee erected a large wooden cross on the site of the vanished corner-stone, built a log-hut, and began work with two boys as grammar-school students. From this small beginning the University rapidly increased until the year 1876, when 243 students were in residence; but then, owing to the general commercial depression, great difficulty was experienced in raising funds; and the University was still further impoverished by costly suits arising out of the notoriously bad land-titles of the State of Tennessee. In 1878 the number of students had declined to 100, and the institution seemed to be on the verge of bankruptcy. It was only saved by the loyalty and devotion of the Professors, who determined to subsist, until better times, on their tuition fees alone. In 1879 the present Vice-Chancellor, Dr. Hodgson, was appointed, and the steady growth of the University ever since has been due in no small measure to his rare business capacity and untiring zeal.⁶

The site of the University is one of the most striking and beautiful in America, at the edge of the great Cumberland plateau, which rises abruptly to a height of 1000 feet above the surrounding country. From the University domain may be seen three of the picturesque valleys or "coves," almost enclosed by precipitous wooded spurs of the plateau, which form so remarkable a feature of the district. In these remote hollows one meets with a strange, primitive class of white settlers, who still use the spinning-wheel and the hand-loom. On the summit of the table-land, which is covered with light forest growth, the air is bracing, the soil dry and porous, and the water pure; whilst malaria, the curse of the Southern States, is unknown.

The village of Sewanee, which is accessible by a branch railway from the main line connecting Chattanooga and Nashville, consists

⁶ The foregoing historical sketch is based on an article in the (American) *Church Review* for December, 1887.

of modest wooden houses dotted here and there in the woods. A large and comfortable hotel has been opened for summer visitors; the total population of the village, which during the long winter vacation is only about 200, rises in the summer to nearly 1000. The University has absolute control over its domain; the houses are held on leases of thirty-three years; no drink-shops or gambling-saloons are allowed, and no place of worship may be erected without special leave. As a matter of fact, Sewanee is probably almost the only American village in which every place of worship is under the control of the Protestant Episcopal Church. The permanent buildings of the University are as yet few in number. The twenty theological students live in a stone building, with a small chapel attached; all the other students—about 40 "gownsmen," 80 "juniors," and 120 grammar-school boys—are boarded out with families in the village. A remarkably handsome Convocation House, with a tower somewhat resembling that of Magdalen College, Oxford, has been built, and it is hoped that before long funds will be forthcoming for the permanent chapel of the University. The religious spirit of the place appears to be excellent, and certainly the social tone is charming. The Bishop of Tennessee has his summer residence here, but at the time of my visit he had just left, although he had kindly put off his departure for a day, on the chance of my arrival. I thus missed his stories of the days when he served as army chaplain on the Confederate side; but there was many a stirring tale of battle to be heard from the old warriors who are now, with true Southern versatility, acting as able and devoted Professors on the University staff. The Professor of Mathematics was at one time General in command of the whole south-west; the Professor of Metaphysics was a dashing general of cavalry; the excellent and learned Professor of Divinity was a captain; whilst the Vice-Chancellor himself fought in many an engagement, though like the bravest man whom Thackeray ever knew, he could not be induced to recount any of his exploits except one, in which he himself appeared in a ludicrous and ignominious light.

All friends of Christian education will wish well to the University, which is regarded with respect and affection throughout the South, and is already beginning to make its name known favourably in the more distant sections of the Union. Degrees are granted only to merit (a fact which certain clergymen in England and elsewhere will please to note, in order to save disappointment to themselves);

and it is hoped that the Grammar-school department will soon be completely detached, in order that the energies of the University staff may be concentrated on their own proper work. May the time be not far distant when the magnificent design of the original founders will be realized, and the ambitious title of the University be fully justified !

W. G.

THE SPANISH REFORMERS.⁷

THE LORD PRIMATE OF ALL IRELAND said :—When asked by the Archbishop of Dublin to preside, I cheerfully acquiesced in his Grace's request, because I was anxious to state publicly that which I have often stated in private—namely, my deep sympathy with the Spanish and Portuguese movement. The history of that movement is one of self-sacrifice, strong conviction, and abiding faith, which for years past has undergone sore persecution and cold indifference. The movement has not yet received the baptism of martyrdom—and I trust it never will—but it has received the baptism of heavy trials and great calumny. Is this movement, I ask, the work of men, or is it in reality due to the Spirit of God ? I believe that it was the Spirit of God that put it into the hearts of these Reformers to become leaders and guides of this great work in Spain. A time, I feel satisfied, will come when this little seed will become a great tree in that dark peninsula. Although I have not hitherto taken a very active part in the movement, I have stood by it, and watched its progress, and hope yet to see it developed into a perfect organization under its own episcopate. I am thankful for the opportunity of expressing my opinion with reference to this movement, and will merely add that a deep debt of gratitude is due to the Archbishop of Dublin for his warm sympathy and untiring exertions on behalf of those who are engaged in Reformation work in Spain.

THE ARCHBISHOP OF DUBLIN, in moving the adoption of the Report, said :—It may be well at the outset of our proceedings to state the nature of the work in which our Society is engaged—what it is, and what it is not. It is not our object to send out missionaries from Ireland to convert the Roman Catholics of Spain and Portugal. We are merely responding to an appeal which has come to us from

⁷ Report of a meeting held in Dublin, September 12th, 1880

brethren who are carrying on a work of reform themselves among their fellow-countrymen in those lands. Twenty-five years ago there were not in Spain and Portugal a score of native Protestants. There are now at least ten thousand. Of these about one-third—more than 2000 in Spain, and nearly 1000 in Portugal—have resolved to follow the example of our own Reformers, abandoning all that is new and false in the system of Rome, but holding fast to all that is old and true in the teaching and practices of the early Church of Christ. They have accordingly adopted for themselves an episcopal constitution, and use a fixed Liturgy, drawn up on the lines of that old Mozarabic rite which was observed by the Church of Spain up to the time when, in the eleventh century, she submitted to Papal rule. On three several occasions I have visited the peninsula with a special view to ascertain for myself the facts of the case, and I am fully convinced that the movement is a genuine one—not due to artificial pressure from without, nor to self-interest, nor to merely political motives, but to a real craving on the part of the people for something more in the way of spiritual food than Rome can supply.

I am happy also to state that the movement is a progressive one. During the last ten years the number of those representing Episcopal Reform in Spain and Portugal has been doubled, and during the last five years the number of communicants in Spain alone has been increased by 500. These are encouraging facts, and such encouragement is very much needed. For it is a necessary condition of such a work that it should have enemies, and should have to endure much from those, on the one hand, who dislike Reform, and those, on the other, who dislike Episcopacy. The result has been that not a few, in a spirit of what I can only describe as an ignoble partisanship, have not shrunk from circulating rumours respecting the work which have no basis whatsoever in fact. I would, however, appeal with confidence to my brethren of the Irish Church to do their duty in the sight of God and of the world. These Reformers have, as it seems to me, a special claim on the Church of Ireland. As regards their history, the two Churches have much in common. The Church of Ireland was the last Church in Christendom to surrender its independence to Rome. The Church of Spain was the last but one. It is, moreover, an interesting fact that Manuel Matamoras, the Reformer, who may be termed the father of this work in Spain, and who suffered such cruel imprisonment during the reign of Isabella,

traced his conversion to the reading of a tract published by the Irish Society in this country, and afterwards translated into many languages—"The Biography of Andrew Dunne, an Irish Convert." Again, the character of this work is such as ought to attract the members of our Church—based as it is on that combination of "Apostolic Order" with "Evangelic Truth" which specially marks, as I believe, the communion to which we belong.

Furthermore, as Irish Churchmen we must prove true to the traditions of the past. We have heard of the missionary spirit exhibited by our forefathers in times gone by, and we of these latter days must not selfishly withhold our sympathy from those who now ask for it in their time of need. Lastly, we must remember that a definite appeal has come to us from these our brethren. I need not refer at any length to the Memorials presented to the Irish Bishops, and the Resolutions passed in reference thereto. Never shall I cease to regret the want of agreement amongst the Bishops of the Anglican Communion generally, and amongst our own Bishops in particular, which made it impossible for us, without risking the sacred cause of union at home, to comply with the request of these Reformers, for the consecration of their Bishop-elect. But all who have studied our Resolutions must see that our refusal was not due to any lack of sympathy with this movement. In the very forefront of our Resolutions, we state that we continue to watch the work with unabated interest and good-will. And if this be so, does not the fact that our Church has been unable to help these Reformers in one way impose on us a sacred obligation to aid them in every other way that lies in our power? The passing of these Resolutions must have removed difficulties from the minds of many who have hitherto stood aloof. May we not hope that many who have withheld their full sympathy so long as the question of the transmission of the Episcopate has been in suspense will now come forward and throw themselves heart and soul into this cause? Most earnestly do I hope and pray that our Church as a whole may respond to this call which, as I believe, has come to her from God. Never let it be said of her that she found a wounded brother lying in her very path, and yet passed by on the other side!

The BISHOP OF OSSORY, in seconding the motion, said :—I congratulate the meeting on the presidency of the Primate, and the valuable testimony which his Grace and the Archbishop of Dublin have given as to the work of this Society. I feel sure that after what

has been thus said, we shall all feel more convinced than ever that we should take a part in this movement, and help those brave-hearted men who love the truth, and are anxious to shake off from their shoulders a yoke which neither our own forefathers nor we ourselves have been able to bear.

THE REV. PREBENDARY MEYRICK moved the second resolution, which was to the following effect:—"That the members of the Church of Ireland not having been able, through their Bishops, to grant the prayer of the Spanish and Portuguese Reformers, are doubly bound for that very reason to aid in every available way these their brethren who in the hour of need have appealed to them for help." In moving this resolution, Canon Meyrick said:—I have one excuse for addressing this meeting, and that is, the length of time during which I have taken an interest in this movement. It is now almost forty years since I first went to Spain, and made myself liable to deportation from that country for life, merely because I read service to a few English people in Granada. Even then, however, I found among a certain class of intelligent persons—clergy, as well as laity—a longing desire to return to the primitive faith. There were put before me at that time two letters written by some Canons of a Cathedral to Archdeacon Burrowes asking that translations of the works of English Reformers, such as Jewell, might be forwarded to them for circulation. On my return to England, the *Anglo-Continental Society* was formed, the purpose of which was, first, to make known abroad the platform of the British Churches—namely, that the Catholic Church consists, not of a centralized and despotic monarchy, but of many particular Churches bound together by a federal bond; and, next, to suggest to the members of the Church of Rome that they had better do what the English and Irish Churches did in the sixteenth century, that is, throw off the yoke of Rome and return to the purity of doctrine and discipline exhibited in the primitive Church. The means taken for the dissemination of these principles have been chiefly the publication and circulation in foreign languages of standard works and other suitable books and pamphlets—among others, of Bishop Browne's "Exposition of the Articles" as translated by Señor Cabrera.

When the decrees of the Vatican Council were passed, many of the noblest minds in the Church of Rome refused to say that they believed in what they knew to be false. So they were thrust out,

and those who had been reformers within the various Churches now became reformers outside of them. These were the Old Catholics, of whom there are 50,000 Germans, 50,000 Swiss, and many Austrians, Italians, and French. Let me here bear my testimony to the wide-heartedness of the Archbishop of Dublin, who, though not fully in accord with all the teaching and ritual of these Old Catholics, has yet held out to them, as to the Spanish Reformers, a helping hand, sending them funds supplied by members of the Church of Ireland. And why should not Spain be associated with these other countries in the work of Reform? If Señor Cabrera were consecrated by the Bishops in Germany and Switzerland, there would be three Old Catholic Bishops, besides those in Holland, and they would, I believe, do each other good. I conclude by moving the resolution entrusted to me, merely adding that I desire to associate the members of the Church of England with those of the Irish Church, in the obligation to assist our Spanish brethren in their time of need.

The resolution having been seconded by the Rev. Canon Wynne, was adopted; and a vote of thanks to the Primate having been moved by the Rev. Canon Leet, and seconded by the Rev. M. Day, his Grace responded, and closed the meeting with the benediction.

Notices.

WE have already given our judgment on FARRAR'S *LIVES of the Fathers* (Edinburgh, 1889) in criticizing the first volume. We now extract from Vol. II. the Archdeacon's summary of the character of each of the Fathers, whose life he sketches in it.

S. Basil.

"He was pure, disinterested, devoted. Such failings as he had—for instance, his use of that 'œconomy' which sometimes goes to the verge of disingenuousness—were those of the Easterns generally. If he was not free from ambition, we must not forget that

'Fame is the spur which the clear spirit doth raise,
The last infirmity of noble minds.'

"His faults were those of a noble and masterful nature which imperiously refuses to let any private interests or individual feelings stand in the way of its own designs" (p. 71).

S. Gregory, of Nyssa.

"Gregory was in some respects the most gifted member of his gifted family. Of the practical ability which marked the distinguished career

of Basil, he was indeed entirely destitute. He was too simple, and too good to cope with astute and intriguing ecclesiastics ; but in originality and intellectual force he was not only greater than his brother, but greater than perhaps any of the Fathers except Origen, Athanasius, and Augustine" (p. 102).

S. Ambrose.

"Ambrose had his weaknesses, like all other men. In his relic-worship, his extravagant estimate of the intrinsic merits of virginity and of asceticism, his dangerous assumption of priestly autocracy, and his confusion of the Eucharist with the sacrifice of the Mass, he shared in the errors of his times. He was not a deep or a consecutive thinker ; he was in no respect an original teacher, he sometimes pushed his hierarchical pretensions into arrogant intolerance. But his merits far outweighed the harm done by his intellectual limitations. He restored all Italy to a firm and true faith. He was the bulwark of the cause of the Church. He maintained the testimony of Christ even before kings, and was not ashamed. He showed how feeble was imperial despotism before the dauntless impotence of a spiritual power. He presents us with one of the highest types of a great Christian bishop, who, by his faith, goodness, and disinterested self-denial, became a bulwark alike of his nation and of the Church. He was every inch a man. The firm dignity of a Roman senator and the stern mission of a Hebrew prophet was in him softened by the compassionate sympathy of a true servant of Christ" (p. 187).

S. Jerome.

"I have not attempted to disguise his faults, but he was surely a true servant of Christ. He lived a life of constant activity, of continuous self-denial ; and when we weigh his defects against his life-long self-devotion to the cause of learning and moral effort, we may feel confident that, whatever may be men's judgment respecting him, he has heard long since the blessed words, 'Well done, good and faithful servant ; enter thou into the joy of thy Lord'" (p. 401).

S. Augustine.

"He was less firm than Athanasius, less learned than Jerome, less eloquent than Chrysostom, less profound than Gregory of Nazianzus, less clear-sighted than Theodore of Mopsuestia, less forcible in administration than Basil or Ambrose ; yet in universality of grasp, in the combination of brilliant qualities, and in the intensity of personal religious conviction, he surpassed them all. No Pagan of his day can for a moment be compared to him. He was the last great man of Africa, and after him the reign of barbarism commenced" (p. 605).

Of Callistus we read :—

"If we are to believe the story told of Callistus by his rival Hippolytus, he had been a slave of Carpophorus, a Christian of Cæsar's household, and had been intrusted with the charge of a bank. Detected in fraudulent dealing with the money deposited by his fellow-Christians, he escaped on board ship, was followed by Carpophorus, and in despair attempted to commit suicide by throwing himself into the sea. Rescued from this

fate, he was scourged by Carpophorus and sent into a *pistrinum* or slave-mill. Liberated on the pretext of recovering money from his creditors to repay the sums which he had embezzled, he raised a riot in a Jewish synagogue, and was condemned to the mines of Sardinia by the city prefect, Fuscianus. When Marcia procured the liberation of the banished Christians, he got himself released, though he was not on the list of those who were amnestied. Victor, to get rid of him, sent him to Antium, and gave him a monthly allowance. Zephyrinus, perhaps needing the aid of his practical ability, recalled him, made him a sort of Archdeacon among the clergy, and set him over the cemetery which still goes by the name of S. Callistus, in which thirteen out of eighteen of the Roman bishops of this period are buried. In this position he fomented the dissensions of the Church, hoping to play off one party against another to his own advantage. He personally sided with Sabellius, urged him farther and farther into Monarchianism, called Hippolytus a ditheist, and put vacillating and ambiguous utterances into the mouth of Zephyrinus. By the aid of the intrigues, he got himself elected Bishop of Rome on the death of Zephyrinus, A.D. 218. He then expelled Sabellius, and proclaimed a new heresy, saying that the Father and the Son were one, who together made the Spirit, which became incarnate in the Virgin's womb. Further, he went still greater length in relaxing Church discipline; admitted digamists, and even trigamists, to orders, relaxed marriage laws in general, and allowed second baptisms" (p. 710).

Select Plays of Shakspeare. The "Falcon" Edition.
"Twelfth Night; or, What you will." Edited by H. HOWARD
CRAWLEY. (Rivingtons, 1889, pp. 134.)

The "Falcon" series is the last addition to the numerous presentations of Shakspeare's Plays to his countrymen. It fills a space which required to be occupied, being intended, apparently, neither for those who knew all about Shakspeare, nor for those who know nothing of him, but for students who desire to become acquainted with him, and not only to enjoy, but to appreciate his excellencies. The introduction contains a sketch of the plot, and some suggestive remarks on each of the characters of the play. The likeness and the contrast between Sir Toby Belch and Falstaff is drawn out with some minuteness, and exhibits a thorough knowledge of both characters. Sir Toby's "irresistible humour and his uproarious fun, will always make us like him, with all his faults." Sir Andrew Aguecheek is "a fool who considers Sir Toby quite the best model to copy." Feste, the Jester, is "a perfect philosopher in his way." Malvolio is "sick of self-love," though "an honest and conscientious servant." Orsino is "calm and dignified, a cultured gentleman." Viola is "affectionate, prompt, determined, modest, and witty." Olivia is "affectionate, but languid." Maria is "pert and imperious," as well as "a crafty schemer. She will establish a complete

ascendency over Sir Toby, and will govern him kindly and firmly—hers being obviously the ruling mind of the two.” The way in which the similarity of the relationship between Antonio and Sebastian in “Twelfth Night,” and Antonio and Bassanio in “The Merchant of Venice,” is drawn out shows considerable observation.

The Notes are not too long, which is giving them high praise, inasmuch as they explain all the real difficulties of the play. The Notes are followed by a Glossary, which is valuable and instructive. The following are some of the explanations given:—“Bawcock, from French *Beau coq*, fine fellow;” “Brabble, a broil, from Dutch *brabbelen*,” “Cockney, probably from Latin *coquina*, a kitchen;” “Ducat, through Old French, *ducat*, from Low Latin *ducatus*, a ‘duchy;’ so called because when they were first coined in the Duchy of Apulia (about A.D. 1140), they bore the legend, ‘Sit tibi, Christe datus, quem tu regis, iste ducatus.’” “Rascal, a lean, worthless deer, Saxon;” “Tabor, Arabic, *tabl*, a drum;” “Trice, the third of a moment;” “Zany, from Italian Zane, or Zanni, abbreviated from Giovanni, John. ‘Zane, the name of John; also a sillie John, a gull, a noddie. Used also for a simpletone, clowne, foole, or simple fellowe in a plaie, or comedie.’”

The play is thoroughly well edited and does credit to the series.

The Rev. Cyprian T. Rust has published a thoughtful and well-balanced pamphlet, entitled *The Higher Criticism*. First, he gives a sketch of what it is, and what it has done, and then criticizes its processes and its results. The questions which of late have become familiar to us, are succinctly stated, such as the four writers to whom the Pentateuch has been attributed—the Jehovist and the Elohist, the Deuteronomist, the Priest-codifier. He shows that “the whole fabric of the recent criticism is built upon negations and conjecture, on the denial of the traditional, and the invention of the conjectural theory” (p. 26). From Renan he quotes as an example of the highest and most recent criticisms the description of Jehovah, as “a kind of dragon, roaring thunder, vomiting flame, causing the tempest to howl, the universal wind under a globeated form, a kind of condensed electric mass” (p. 28). He then asks:—

“Is it for this kind of criticism we are invited now to adopt an improved teaching of the Old Testament? in a word, to substitute for the traditional theory, the conjectural theory; a theory utterly devoid of one solitary substantiated fact, laws and histories alike being supplied by purely imaginary characters, invented for the purpose, Jehovist, Elohist,

Deuteronomist, Priest-codifier, and Redactors for each of the four" (p. 30).

"People have talked and written about the Elohist and the Jehovist, the Deuteronomist and the Priest-codifier, till they are persuaded that such men actually existed, that they had a life and had a history; but there is not a shadow of proof that there were ever such men. The exigencies of criticism have created them, and given them the purely imaginary life they have. Who can tell? The profane literature of Babylon, its cylinders and its tablets, may yet sweep them all away" (p. 31).

The Country Cousin, by FRANCES MARY PEARD, is, as is usual with this authoress, a well-told story, and the interest is sustained throughout. The heroine, Joan Medhurst, has been brought up most carefully by her parents in strict retirement. She has not yet the least inkling of the fact that she is very beautiful, and at nineteen she is brought up to town for the season, her mind filled only with dread at the prospect, and overcome by her supposed awkwardness and inferiority to other girls. Then follows the awakening and its results—the vanity, the love of amusement, and impatience of restraint—which drives her to accept Sir Henry Lancaster, a busy man of the world, who, having fallen in love at first sight with her freshness and simplicity, is destined to be grievously disappointed. Then follow tacit disagreements between them, and a drifting apart, the one seeking relief in desperate gaiety, the other by burying himself in his political business. Sir Henry's illness brings things to a crisis, and all differences are satisfactorily dissipated. There is a difficulty which presents itself to every author, who lays the scene in concert-halls and crowded drawing-rooms, namely, that of grouping most of the necessarily very numerous characters with a harmonious background. This difficulty has been grappled with and overcome. The conversation is spontaneous and sparkling. One is fascinated by Joan's beauty, just as much as any of the numberless admirers who crowd round her.

The object of the book is admirably worked out, and the idea is to show that a girl brought up under restraint and a system of repression, will in all certainty burst out in an entirely unexpected line when out in the world, and free from supervision, if the tendencies have been merely repressed and are lying dormant within her, ready to be evoked when the occasion comes, instead of having been controlled with the co-operation of her own will. Joan is real; no doubt there are many Joans. She appears on the scene with a lovely face and high spirits. Time is to develop the character.

She is a blank sheet to be written on. Unlike many writers who present us with heroines of this sort, the present author evidently is aware that there cannot be much in a girl who reaches twenty without an opinion, a hope, a fear; and this is skilfully indicated to the reader, at the very opening of the book, to be the case with Joan. Joan has had excellent training; her father is crotchety and pedantic, but both Lord and Lady Medhurst are careful, imbued with a sense of responsibility, and high principled beyond a doubt. Yet her butterfly nature has never apprehended the serious side of life, nor been touched by any real affection for her parents, or any one else.

No surer proof can be given of a weak and pitiful nature than that of opening the family ranks before a stranger to the household, if there is unfortunately any family difference. No good can come of a girl who is so lost to her own dignity as to use the too common formula, "Oh, I should like to, but papa and mamma would not let me." Now Joan at her first dinner-party complains to her neighbour of her father's treatment, and exhibits the same disloyalty and infidelity by confiding her woes to a devil-may-care young spendthrift, who naturally enough suggests to her the path of marriage by which to get rid of her annoyance. As time goes on, she makes no attempt to check her ill-will to her father, her selfishness and worldliness. She flirts, and the fancy of Basil Gray, a handsome, amusing, good-for-nothing is taken by her. She believes him to be desperately in love with her. On the eve of his proposing: "It pleased her to imagine that Basil would not be able to endure the uncertainty that he had been counting the hours and minutes with feverish impatience, and had no other care in the world but to know what her answer might be." (p. 108). Yet when the offer came, "this declaration of Basil's did not affect her very seriously—it was a little like being asked to dance with a good partner, and having to refuse. She wished it had been otherwise, but as it was not to be, it was useless to think much about it, and though it was no doubt right that he should break his heart for love of her, that should not have prevented his coming forward to speak when she required his assistance" (p. 114). She refuses him because he is poor. She "requires his assistance" to amuse her mother, who dislikes her having wandered away from her at the garden-party where the event takes place. This is a first offer, and a country-bred girl. Yet why need one be astonished? It follows—must follow. If all her

advantages had left her character absolutely unformed, and she was of so poor a nature, as was indicated by her open disloyalty to her parents, however foolish and irritating they may have been, nothing else was to be expected. Afterwards, when Sir Henry Lancaster is married and disillusioned, this thing forces itself upon him in its bitter reality, and he exclaims to himself: "It would have been better, a hundred times better, to have known that she too had had an ideal, and been disappointed in it" (p. 220). But she had not.

It is a pity Sir Henry Lancaster is lacking in the humour and natural power of pleasing which fall so plentifully to the share of his scoundrel of a cousin, Mr. Gray. One feels he was clever, one feels he was good, and more, extremely able, but one feels too that it would have bored one to dine with him day after day.

Elizabeth Ashton should have been better or worse; if better, she would not have married as she did; if worse, we should not have cared for her doing so. Yet perhaps there are such madnesses as Elizabeth Ashton's in the world. Lady Medhurst is excellent. How few are able to draw a Lady Medhurst, who is not all mother or all wife. Lady Medhurst, in her perplexity, strikes the happy mean; she is perfect wife and perfect mother. Of all the characters, Lady Millicent appears to be the author's favourite, and she is ours. She is the girl whom Sir Henry Lancaster ought to have married, who lives on apparently as usual, and makes no sign.

"Now there's an instance of endurance," said Lady Netley. "I've always said that nothing could exceed the cool heroism of a well-born woman, and Millicent Fairlie is a case in point. Not the quiver of an eyelid, not a touch of acidity in her words; and all the while, the poor thing, she was feeling! . . . She's brave, she's brave; she's got the spirit of her ancestors. I suppose that will stick to us longer than plate or pictures."

The Blue Dragon, by FRANCES MARY PEARD (pp. 296), is one in a very valuable series of works, written by such able authors as Miss Yonge, Miss Peard, the authoress of *Mad Mori*, Miss Coleridge, Miss Esmé Stewart, Miss Bramston, published by the National Society.

The "*Blue Dragon*" is a story of the latter part of the 15th century. Both the father and the lover of the heroine, Meg Morecombe, are in danger of being caught and executed as parties to the plot then forming for the rebellion of Perkin Warbeck. Dirck Steinberg,

however, is only guilty of being a Fleming, who has been detained in England, after Henry VII. has published an edict, banishing all of that nation from England. The scene is laid in Chester, and a delightful, natural, and in no way laboured account of the miracle plays of those days is ingeniously woven in with the plot. The Sweating Sickness falls on Chester towards the end of the book, and any one who has read "Unawares," will feel certain that Miss Peard will not fail where any plague has to be represented with its attending horrors. Each event in the "Blue Dragon" is lingered over gracefully; each is traced to the details that caused it. Meg Morecombe is carefully developed from an awkward girl into a charming woman, though we doubt if her pity should so soon have led to love. Hobson, English, Father Gregorius, and Sir Richard Fletcher, are all admirably sketched. We do not see enough of Rob Morecombe for him to excite much sympathy or interest, but Goody Hammond is a capital representative of a certain class of English women—shrewd, ill-tempered, honest, brave, and above all things, cleanly. It is a very spirited tale.

The Kaye Prize for 1888 was gained by a valuable Essay by C. R. Haines, M.A., entitled *Christianity and Islam in Spain, A.D. 756—1031*. (Kegan Paul, 1889, pp. 182.) Mr. Haines has a good grasp of his subject, and shows both learning and ability in his manner of treating it. Occasionally he has not been sufficiently sceptical. He accepts Eugenius of Toledo as a real martyr, A.D. 95, and adopts the story of "nearly all the inhabitants of Cæsar Augusta being treacherously slaughtered on the sole ground of their being Christians," a tale originating in a misunderstanding of Prudentius' Hymn. He also regards the inscription of Diocletian declaring his extirpation of Christianity as genuine. He has added two useful Appendices to his Essay.

THE ANGLO-CONTINENTAL SOCIETY.

AN event has lately happened which is of the greatest promise to the future of the Reform Movements on the Continent. A close union has been cemented between the Old Catholic Churches of Holland, Germany, and Switzerland, which will give them strength ; and a joint Declaration has been issued, addressed to the Catholic Church, and signed by the Archbishop of Utrecht, the Bishop of Haarlem, the Bishop of Deventer, Bishop Reinkens and Bishop Herzog, which is of much importance.

Austria.—The past year was marked by important progress, in regard both of material resources and of internal organization. The appointment by the Synod of Pfarrer Cech as Administrator of the diocese (Bisthums-Verweser) in the absence of a bishop, has proved of very great advantage. He has made several tours of inspection through North Bohemia, and everywhere his visits have done much to encourage local effort. His confirmation as Administrator by the supreme government, armed him with an authority which was gladly recognized by all, and his vigorous and sympathetic exercise of his office has admirably paved the way for future Episcopal rule. Your committee rejoice to have been able to make him a grant of £20, towards meeting his travelling expenses and providing for clerical assistance whilst absent from Vienna.

On the 22nd September, after seven years of persevering effort, the first stone of a new church was laid at Dessendorf, towards the building of which a German lady of rank had sent the munificent donation of £230 by the hands of Bishop Reinkens. It was a day of great rejoicing throughout a very wide district. A procession numbering 1200, and made up of deputations from Unions and Societies of various kinds—veterans, masons, firemen, &c.,—besides the children of the local Schools, moved to the picturesque site which had been purchased by the committee, enlivened by bands of music. After the usual formalities of laying the stone, Pfarrer Absenger, whose self-denying labours in the Iser mountains have greatly endeared him to the Old Catholic population, delivered a stirring address. He had already at an earlier hour held a religious service in an hotel, at which there was a crowded attendance.

The meeting of Synod took place on the 15th September, in the

parish church at Warnsdorf, and was made memorable by the presence at it of the Lord Bishop of Salisbury, as also of the Rev. Dr. Braasch, an eminent Protestant Professor from Jena. It was preceded by an administration of the Holy Communion, the parish priest, Pfarrer Nittel, being the celebrant, assisted by Pfarrer Victor Erb of Ried. The Sacrament was administered (as is always the case in Austria) in both kinds; and among the large number of communicants was the Bishop of Salisbury, who also pronounced the Benediction (in German) at the close. The Synod was more largely attended than any previous one, and was presided over with much ability by Pfarrer Cech, who, in the course of his Address, detailed the difficulties arising from the continued hostility of the supreme government, and the cause for thankfulness there was in the fact that in spite of all these, Old Catholicism in Austria was slowly but steadily advancing. The most important Resolution passed was one appointing that for the future in all the congregations, besides the Sunday services, there should always be a service on at least one other day in the week. The President also announced that in future the Synod would always be followed by a Clergy Conference, for the consideration of subjects of a more specially spiritual kind. The first of these Conferences was held the next day; and a step has thus been taken which will prove of inestimable value in promoting the spiritual life of both clergy and people.

We would call attention to the emphatic testimony since borne by the Bishop of Salisbury in the letter printed by him in his "*Diocesan Gazette*" for October, to the religious earnestness and self-sacrificing zeal of the Austrian Old Catholics, as he found them in Bohemia. They are, in truth, setting an example in these respects to all Catholic reformers everywhere. And it may be hoped that his Lordship's deeply interesting account of his visit to them may awaken much sympathy for them both in England and elsewhere.

Germany.—There has not been much to chronicle in the history of the German Old Catholic Church during the last twelve months so far as public events are concerned; and the Synod, which met at Bonn on the 12th June, had little more than formal business before it. But the Diocesan Returns which were then presented, bore evidence of a quiet growth, of the most satisfactory kind. There was an increase all along the line, and in particular the number of young persons confirmed (657) was larger than in any previous year since 1873. The number of baptisms was 366, and of marriages

130; more than 3000 children are under religious instruction. There are now 54 clergy under Bishop Reinkens' jurisdiction, of whom 48 are engaged in active parochial work. The money raised by congregations amounted to £3655; and this in addition to what has been contributed for new churches at Carlsruhe, Hessloch and Saarbrükuen, all of which are making fair progress.

The International Old Catholic Congress which has been announced for next year, and in which, for the first time, all the five Old Catholic bishops are expected to take part, will be looked forward to with the greatest interest. It will probably meet at Köln.

Switzerland.—Towards the close of the past year a decision has at length been given, which seems to put an end to all hope that the struggle which the Christian Catholics of Lüzern have so manfully maintained for the use of the Mariahilfskirche in their town, will have any successful issue. They are left now entirely to their own resources. But we may feel confident that they will not abandon their purpose to obtain a church of their own, where services which so many are ready to attend can be regularly held.

The annual meeting of the "National Synod of the Christian Catholic Church of Switzerland" took place at Basel on the 13th June, and was attended by twenty-nine clerical and eighty-two lay members. The Bishop in his address mentioned the unusual number of changes among the clergy, and spoke with regret of the abandonment (for the present) of three pastoral charges in the French cantons. On the other hand, he had ordained three young men to the priesthood who had received their theological training at Bern; and he called attention to the fact that during the past year as much as 70,000 francs (£2800) has been raised in the Christian Catholic congregations under his jurisdiction for ecclesiastical purposes. The baptisms had numbered 761 and the marriages 181; and the number of children receiving religious instruction was 4677, of whom 735 had made their first communion.

Italy.—Count Henry di Campello has been doing good work both in Umbria and at San Remo, details of which will be seen in the current number of the *Foreign Church Chronicle*, Dec. 1889. His headquarters are at Arrone, where a church is now rising to hold his increasing congregation. He is assisted in his work by the Rev. F. Boccaccio (whose duties with the army have been the means of opening a new field of work at Perugia, whence he is also able to visit Terni), Signor Janni, Signor Luzzi, and Signor Masci. The Rev.

Professor Cicchitti's sympathies continue warmly with the movement, but he is obliged to devote much of his time to his work in the *Liceo* of Aquila. At San Remo, where the Rev. J. J. Lias was chaplain for the winter, an Old Catholic church is expected soon to be built. (See *Kensington Churchman*, Nov. 9th, 1889.) Mr. Lias writes :—

"The mission of Count Campello to San Remo, which has been the outcome of the two conferences held there in the previous year, has already been commenced. Signor Janni, a young man of rare ability and promise, is at present conducting it, with the assistance of the Count, who will visit San Remo from time to time. Signor Janni is not at present in orders, and is but twenty-three years of age. It is hoped, however, that he will soon receive ordination from one of the Old Catholic Bishops. A barrister of distinction, a member of the Italian Parliament, a young painter of intelligence, who has lived a good deal in England, are among the more educated supporters of the movement. Two of the three newspapers at San Remo support it, and the trades unions, especially among the printers, are most favourably disposed towards it. There is the greatest probability that this step forward may result in the spread of the movement throughout the cities of Italy."

Campello is still at work on the preparation of a prayer-book in Italian—a task full of interest, and most important for the future.

France.—We regret to say that the death of M. Gout, rector of the church in the rue d'Arras, has been reported to us as having occurred during the year. Nevertheless, the services are continued in the church, and M. Loyson has expressed his hope of visiting several cities in France, and delivering conferences in them.

Spain and Portugal.—On the announcement made by the Bishops of the Church of Ireland, that they felt themselves unable for various reasons to comply with the request of the Spanish Episcopal reformers to consecrate Señor Cabrera, the Archbishop of Dublin, with the energy and charity which distinguish him, journeyed to Spain and travelled through the country, soothing the susceptibilities and the disappointment of the reformers. The question of the consecration of a bishop for these men continues in suspense. The situation is grave. On the one hand it cannot but be apparent that if the petition for a bishop be rejected, there is danger of the petitioners falling back upon presbyterian or independent order and doctrine, or following the example of the Episcopal Methodists in America, and obtaining for themselves a nominal, in place of a real Episcopate. On the other hand it is questioned whether these two thousand reformers are sufficiently numerous and sufficiently firm in

the faith to be formed into a church by having a bishop set over them. We may judge with respect to their faith by their Prayer-book, the revised edition of which has been sanctioned during the present year by the general Synod of the reformed Spanish Church. This Prayer-book is similar in character to our own, differing from it chiefly by being drawn on the lines of the Mozarabic or national liturgy of the Old Spanish Church. It is a significant fact that the two Old Catholic Bishops have little fault to find with this Prayer-book except on the score of its having adopted from the Anglican Church the XXXIX. articles, which they hold not to belong historically to Spain. Our manner of regarding this body of Spanish believers ought we think to be affected by the Vatican council and the consequent constitution of the Old Catholic Churches. Down to the time of the Vatican council, our sympathies were with those continental churchmen who were striving for reform within the various national churches. Vaticanism expelled these reformers from within the churches; our sympathies therefore have now to be also with reformers outside the organization of the Roman Church: and that being so, it is hard to say why they should not extend to this body of Spaniards, provided that we are convinced that they are orthodox Christians. It has been thought that two such bodies as the Old Catholics of Holland and the Protestant reformers of Spain might, if brought together, benefit each other by their very divergencies.

The Continent.—We have watched with great interest the annual conference of the British Chaplains on the Continent, which was held this year at Copenhagen. Every year's experience shows the advantage derived from the more direct Episcopal superintendence now bestowed on the various congregations of our countrymen upon the Continent, which, we are glad to remember, the exertions of our Society in some degree contributed to bring about.

The East.—We call attention to two papers by Professor Cyriacus of the University of Athens, exhibiting the attitude of the Oriental Church towards Roman Catholicism and Protestantism, lately published in Athens in Greek, and in English in the *Foreign Church Chronicle*. Many English churchmen are, we are convinced, entirely unaware of the hostile feeling entertained in the East towards Rome, and the preference felt, more especially in the educated classes, for Protestantism. That there is a lamentable ignorance of the position occupied by the Church of England is still true, but in reading books written by Oriental Christians as well as in travelling in the countries

where Eastern Christianity prevails, we feel that we are dealing with those who are willing and wishing to recognize us as brother Christians, and our Church as a constituent part of the Church Catholic, instead of demanding that the mould of the Anglican Church shall be broken and its atoms absorbed into a rival organization, which it is impossible to doubt is the attitude of the Roman Church towards us.

Scandinavia.—We have published in the course of the year a Danish translation of the Lambeth Encyclic, made for us by our friend Provost Vahl. By his help and that of some of the Scandinavian Chaplains, this translation has been widely circulated in Denmark, Sweden, and Norway. According to the precedent of the two previous conferences, it belongs to his Grace the Archbishop of Canterbury to order the transmission of Greek and Latin versions of the Encyclic to the Oriental patriarchs and bishops.

Home.—We have issued during the year the second part of Extracts from Crakanthorp's "*Defensio Ecclesiæ Anglicanæ.*" It contains that learned Divine's arguments on the subject of the Holy Eucharist and the worship of Saints. We are glad to find that more than one of our Vice-Presidents have found it a convenient means of conveying to foreigners the doctrine of the Church of England on those subjects.

We have lost from our Vice-Presidents, the Right Rev. Bishop Rawle and Lord Addington, and have added to them the Bishop of Chester. From our General Committee we have to lament the loss of Canon Cook, Archdeacon Lea, Mr. Robert Moon, Sir Frederick Ouseley, Mr. John Walker. We must remind our members that in the thirty-five years of our existence we have lost by death the majority of our original members, and it is necessary that their zeal in the cause should be succeeded by that of persons subsequently elected, if our work is to be carried on prosperously. We invite further support for the *Foreign Church Chronicle*, which has thus lost many of its earlier subscribers. We have added to our General Committee the Rev. Montague Fowler and Mr. Berkeley Updike; Mr. Boys and Canon Sidebotham, having come to England from Algiers and Mentone, pass from the list of our Corresponding Secretaries to that of our General Committee. The Rev. J. Midgely has become our Corresponding Secretary at Pernambuco.

OBJECT AND RULES OF THE SOCIETY.

I.

THE object of this Society is—

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.
2. To help forward the Internal Reformation of National Churches and other religious communities, by spreading information within them rather than by proselytizing from them.
3. To save men, whose religious convictions are already unsettled from drifting into infidelity, by exhibiting to them a purified Christianity which they may be able to embrace.

II.

The means adopted by the Society are—

1. The publication, in different languages, of books and tracts illustrative of the doctrine, discipline, *status*, and religious spirit of the English Church, and of the character of her Reformation.
2. The dissemination of these books and tracts, together with the S.P.C.K. versions of the Bible and Prayer-book—
 - (1) by the voluntary agency of travellers, of British and American chaplains, and other residents;
 - (2) by the agency of foreign booksellers and *dépôt*-keepers;
 - (3) by making them known through the agency of foreign journals.
3. The employment of native agents where it is thought desirable.
4. The employment of one or more Travelling Secretaries, or Agents, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation, and the example that it offers to other National Churches and religious bodies.

III.

The Society consists of Patrons, Committees, Officers, and Ordinary Members. Ordinary Membership is constituted by subscriptions and donations, or by the use of daily prayer for the Society and its object; but it shall be competent to the General Committee to refuse, at their discretion, the privilege of becoming or of continuing a member of the Society. Subscribers of one guinea and upwards are entitled to a copy of each publication issued by the Society during the year for which they have subscribed, and donors of ten guineas to a copy of all the Society's future publications. The Patrons, Officers, and Members of the Book Committee are *ex-officio* Members of the General Committee.

IV.

All publications of the Society are submitted to the Book Committee for its sanction before they are issued.

V.

Any member of the Society may appeal to the Episcopal Referees in respect to the orthodoxy of any publication, and the decision of the Episcopal Referees shall in any such case of appeal be final.

VI.

The following prayer is recommended to be used with a special view to the operations of the Society :—

“Gracious Father, we humbly beseech Thee for Thy Holy Catholic

Church ; fill it with all truth, and in all truth with all peace : where it is corrupt, purge it ; where it is in error, direct it ; where it is dark, enlighten it ; where it is superstitious, rectify it ; where anything is amiss, reform it ; where it is right, strengthen and confirm it ; where it is in want, furnish it ; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake. Amen."

VII.

The following Prospectus has been issued by the Society :—

"The purpose of this Society is to make the principles of the Church of England, her doctrine, discipline, and *status*, better known upon the Continent of Europe, and throughout the world, than is at present the case.

"That there exists the greatest misrepresentation and misconception of her true character, both amongst Roman Catholics and Protestants in the West, and an almost total ignorance respecting her in a great part of the East, cannot, unhappily, be doubted.

"Can her children be justified in sitting down without an effort to do away with this misconception and this ignorance? Is such a course compatible with a true and loyal love for their spiritual Mother, or with a quick-eyed zeal for God's Truth? If we really love the Church of England, ought we not to defend her from misrepresentation? If we have an assured confidence that what she teaches is the truth of God in its purity, ought we not to lift up the beacon-light of her example to others, Romanists, Protestants, and Orientals?

"The Anglo-Continental Society consists of English, Irish, Scottish, Colonial, and American Churchmen. It will not willingly go one step beyond, or fall short by one step of, the teaching of the Church of England. Whatever effect it may hope to have upon foreign minds, it will endeavour to produce by a straightforward exhibition of the principles of the English Church, not by ignoring the differences which exist between ourselves and other bodies of Christians.

"It is the belief of the Society that, if unity is ever to be restored to the whole body of divided Christians, it will be on the basis of the faith of the Primitive Church, which is likewise the faith of the Anglican Church.

"There is a Primitive School in Germany, Switzerland, Austria, France, Italy, Scandinavia, and Spain ; and there are in South America many who have learnt to disbelieve in the Papal theory of Unity. With the former the Society is anxious to co-operate, and is co-operating ; to the latter it desires to point out what it believes to be the more excellent way. At the same time it wishes it to be understood that its object is not to proselytize individuals, but to help towards the reformation and revivification of Churches and communities.

"Its primary aim, as has been said, is to procure an intelligent appreciation of the principles of the Church of England by those who are now ignorant of them. Such an appreciation can be fraught with no evil result to the English Church ; it may have considerable effect for good on other National Churches and religious bodies. Let it bear its legitimate fruit.

"The ground thus occupied is covered by no other Society. The place thus filled is left vacant both by the Foreign and Home Societies which serve as the organs of the Church.

"The Committee invite a much larger support, in order that they may carry out the object of the Society far more perfectly and extensively than they have yet been able to do."

OFFICERS OF THE SOCIETY.

Patron and President.

The Right Rev. the LORD BISHOP of WINCHESTER.

Patrons and Vice-Presidents.

The Most Rev. the LORD ARCHBISHOP of CANTERBURY.
The Most Rev. the LORD ARCHBISHOP of YORK.
The Most Rev. the LORD ARCHBISHOP of ARMAGH.
The Most Rev. the LORD ARCHBISHOP of DUBLIN.
The Most Hon. the MARQUIS of SALISBURY, K.G.
The Most Hon. the MARQUIS of LOTHIAN, K.T.
The Right Hon. the EARL of CARNARVON.
The Right Hon. the EARL of SELBORNE.
The Right Hon. and Right Rev. the LORD BISHOP of LONDON.
The Right Rev. the LORD BISHOP of DURHAM.
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Messrs. Rivington, for printing Report for 1888, extra copies		2	6	6
Ditto for printing Report of the Conference at Farnham		7	0	0
Ditto for printing "Defensio Ecclesiæ Anglicanæ," Part II.		24	5	6
Ditto for printing circulars		2	12	0
Ditto for printing "Foreign Church Chronicle" for year		155	14	6
Ditto Commission		7	2	2
Rev. Provost Vahl, for translation, printing and circulation of the Lambeth Conference Report in Danish		20	0	0
Official Journeys		6	3	0
Miss Young		4	0	0
Rev. F. Arnold		1	1	0
Books, &c., bought for use		2	13	10
Carriage and Postage (including "F. C. Chronicle")		21	2	0
Advertisements		48	13	4
Account Books		0	10	6

Italian Fund (A).

Count Giulio Tasca, from Jan. 1st, 1889, to April 30th, 1890.	40	0	0
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Italian Fund (B).

Count Henry di Campello (per Miss Mayor)	569	4	0
Ditto, for Church at Arrone	25	0	0

Austrian Fund.

Transmitted to Pfarrer Cech	65	0	0
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1889.

DR.		CR.	
To Balance in hand, 1888 :—		Payments made :—	
General Fund	£ 125 11 2	General Fund	£ 303 4 4
French Fund	8 11 0	Italian Fund (A)	40 0 0
Italian Fund (A)	8 6 10	Italian Fund (B)	594 4 0
Italian Fund (B)	38 3 5	Austrian Fund	65 0 0
Alms Fund	5 2 4		
Spanish Fund	20 4 7	Total Payments	1002 8 4
House of Refuge Fund	96 0 6	Balance in hand at Messrs. Coutts and Co.,	
German Fund	1 17 8	October 31st, 1889 :—	
Old Catholic Fund (A)	2 19 0	General Fund	93 19 2
Old Catholic Fund (B)	0 9 4	French Fund	18 16 4
Old Catholic Fund (C)	4 14 4	Italian Fund (A)	5 7 3
Hogg Memorial Prize Fund	14 19 0	Italian Fund (B)	55 14 6
Austrian Fund	2 8 7	Alms Fund	5 2 4
Austrian Bishopric Fund	137 10 0	Spanish Fund	20 4 7
Swiss Fund	4 1 2	House of Refuge Fund	96 0 6
Scandinavian Fund	37 11 8	German Fund	1 17 8
Contributions received :—		Old Catholic Fund (A)	2 19 0
General Fund	£ 134 2 0	Old Catholic Fund (B)	0 9 4
French Fund	10 5 4	Old Catholic Fund (C)	7 16 10
Italian Fund (A)	37 0 5	Hogg Memorial Prize Fund	14 19 0
Italian Fund (B)	611 15 1	Austrian Fund	10 15 7
Old Catholic Fund (C)	3 2 6	Austrian Bishopric Fund	139 10 0
Austrian Fund	73 7 0	Swiss Fund	7 3 2
Austrian Bishopric Fund	2 0 0	Scandinavian Fund, in the hands of Dr.	
Swiss Fund	3 2 0	May	37 11 8
Sales and discount	137 10 4		
Total Receipts	1012 4 8		
	£1520 15 3		£1520 15 3

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VOL. XIV.

MARCH 1, 1890.

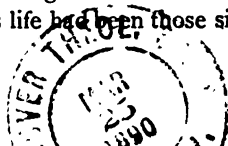
No. 53.

IN MEMORIAM—BISHOP LIGHTFOOT.

THE Church has had to lament over the deaths of two of her most learned sons, J. B. Lightfoot, Bishop of Durham, and J. J. Ignatius von Döllinger, of Munich.

Bishop Lightfoot first made his mark as a scholar and teacher in the University of Cambridge. His reputation grew from the sermons that he preached as Canon of S. Paul's, and when he had become Bishop, the Church woke up to the glad fact that she had in him a prelate already one of the first theologians of his generation, and promising soon to be known as a pre-eminently good administrator. Whether in the sphere of criticism, or of ecclesiastical history, or of apologetics, it is a pleasure to study any work which emanated from his pen. His works are written with a perfect mastery of his subject, and we see as we read that he would never have published the book until he knew all that was to be known of the matter with which he dealt. Hard as he worked in preparing his books and in study, he was the reverse of a bookworm, being sympathetically alive to all the interests of his friends, his church, and his country. A good deal of unasked-for compassion has been wasted on him for giving up his Professorship and accepting a Bishopric. He did not pity himself, but acknowledged among others to the writer of this paper that the happiest years of his life had been those since he had been a Bishop.

NO. LIII.



B

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His ecclesiastical interest was not confined to his diocese or to the Church of England, but was conterminous with the Church Catholic, and while entirely without harshness he was absolutely free from the unwholesome tenderness towards the Church of Rome which ignores her corruptions, and refuses to condemn her encroachments. His interest in the Anglo-Continental Society was great, and he frequently expressed his regret that Durham was at so great a distance from London that he was unable to attend the Committee Meetings of the Society. The following passages from a sermon which he preached at the Wolverhampton Congress will show the view that he took of the Anglican Communion as the hope of Christendom. Having referred to Le Maistre's charge against her of isolation, he says :—

“Is she to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the Apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the Apostolic doctrine and practice, and for this act was repudiated by the Roman Church? But this very position—call it isolation, if you will—which was her reproach for the past, is her hope for the future. She was isolated because she stood midway between the two. This central position is her vantage-ground which fits her to be a mediator, when and wheresoever an occasion of mediation may arise. . . . The Anglican Communion now comprises within her embrace Churches established, unestablished, and disestablished. She has flourishing branches in every continent of the globe. . . Nor is this all. With the ancient Churches of the East our relations are becoming every day more intimate. . . . What then shall we say? The Catholicity has been restored to the English Church in a surprising way. Catholic indeed she was potentially before in her doctrine and polity; but now she is Catholic in fact, Catholic in her interests and sympathies, Catholic in her responsibilities and duties. . . . We shall lay down for ourselves as an aim, not the multiplication of English Churches on a foreign soil, but the creation of native Churches. We shall allow great latitude of development in non-essentials, such as the form of worship. We shall not impose our Articles, or even our Prayer-book, as a necessity, on native peoples. . . . We shall draw closer our intercourse with the enfeebled Churches of the East, not too carefully scanning their faults, whether in doctrine or in practice, but striving by education and by sympathy to raise them to a higher level. Thus will the Catholicity of our Church be at length realized—a true inspiration to ourselves and an untold blessing to mankind.”

DR. VON DÖLLINGER.

In his youth and earliest manhood the tendencies of Dr. v. Döllinger's mind were in the direction of Ultramontanism. He might have been

expected to become in the future a pillar of the system which found its centre in the Vatican. It was his love of Truth which saved him, and gave his mind an impulse in a different direction. From the beginning of his life to the end of it he worshipped Truth as his mistress; and as his special studies lay in history, and more particularly in ecclesiastical history, he became first the brave seeker after historical truth, and then its vindicator and protector in the face of Christendom.

It was the cause of scientific and historical truth which put him first in plain antagonism to Rome when he was now sixty-four years old. In 1863 he summoned a meeting of the leading Roman Catholic scholars of Germany to consider the rights of knowledge in the face of dogmatism, and to determine how theological science could best meet the needs of the day. The Papal Nuncio at Munich did his best to prevent the gathering, but in this he failed, and nearly a hundred Doctors of Divinity of Germany came to take counsel together under the presidency of Döllinger. They remained in debate four days, but in the end Ultramontanism proved itself stronger than German knowledge. The assembly was to have met again, but the Pope forbade it. What had Rome to do with Knowledge? Further, there were the Syllabus and the dogma of the Immaculate Conception. Döllinger knew that on the principles which were condemned by the Syllabus the happiness and prosperity of free men and free nations depended, and his intimate acquaintance with ecclesiastical history made him know with an absolute knowledge that the tenet of the Immaculate Conception was false and unknown in the purer ages of Christianity. Yet he possessed his soul in patience.

The Vatican Council followed in 1870. It was the final triumph of all that Döllinger was most opposed to in the Latin Church. On the dictation of the Jesuits, in total disregard to the facts of history, the majority of the Council declared the Pope to be infallible, and to be by divine appointment the universal ruler of the Church. The Bishops who had resisted the imposition of these dogmas, bound as they were to the Papacy by oaths taken at their consecration, and by faculties granted by the Pope and capable of any time of resumption, one and all yielded. Döllinger, who had been present at the Vatican Council, could not yield. In the month after the Council had closed he called around him at Nuremberg thirteen men who in the face of the Church refused submission to the Vatican false-

hood.¹ The Archbishop of Munich, who had himself been in the minority, called the Theological Professors of Munich about him and proposed concession. "Rome has spoken," he said, "and the matter is finished. We must begin again to labour for the Church." "Yes," replied Döllinger, "for the Old Church." "There is but one Church," said the Archbishop, "which is neither New nor Old." "But people have made a new one," replied Döllinger drily. After six months' hesitation, the Archbishop demanded the submission of Döllinger and Friedrich. In reply Döllinger published his "Declaration" which has become classical. The Archbishop pronounced excommunication on both theologians. It was at this moment that the Secretary of the Anglo-Continental Society paid a visit to Dr. von Döllinger, a notice of which appeared in the Report of the Society for the year 1871.

"From Seriate I passed over the Brenner Pass to Munich, where I had received a courteous invitation from Professor von Döllinger to visit him. Knowing how much of his valuable time is wasted by 'interviewing' tourists, I should not have sought him out had he not desired it. But I was most thankful for the opportunities thus offered of frankly conversing with so eminent a champion of the Truth. There is a simplicity of manner and a humility about him which is very attractive in so great a man. At the same time there is a firmness, a decision, and a courage which command respect, and gentle cheerfulness in the midst of distress which is very winning and reassuring. I had free opportunity of listening to him and conversing with him for two days, but I need not say that I am not about to make public conversations which took place under these circumstances—I will only say that I believe him to be a genuine Christian, who will never cease to love his Lord, and a firm Churchman who is resolved to maintain the deposit of the Faith as it was handed down to him, and to resist to the utmost the last Papal innovation which corrupts and potentially annihilates it. It is true that the deposit as received by him is itself not altogether pure, but as the principle on which the battle against Infallibility must be fought is that of appeal to Holy Scripture and to the doctrines and usages of the Primitive Church, it is likely that all dogmas and practices which will not bear the application of that test will be gradually given up. I saw no signs of any likelihood of a cowardly compromise with the Pope. As we parted, and I prayed God to bless the great work in which he was engaged, he thanked me warmly, and said with a bright smile, 'We are walking in parallel lines, if not in the same path.' He gladly accepted our German and Latin publications, and kindly gave me some of the documents which have lately emanated from himself." P. 19.

One of these documents was the famous "Declaration" which had been issued only a few weeks before. Soon after followed Dr.

¹ A writer in the *Guardian*, who signs himself "R. B.," is wrong in saying that Döllinger took no steps for six months, and might have taken none if he had been otherwise treated by the Archbishop of Munich.

Döllinger's Lectures, delivered at Munich, treating Church questions with a breadth and charity never known in a Roman Catholic Professor. The Congress at Munich and the Cologne Congress followed, and out of the meeting at Cologne sprang a movement towards the union of Christians which Döllinger took into his own hands. He made it his work to marshal all non-Roman Churches against Vaticanism, leaving the task of organizing the German congregations and synods to others. A reunion Committee was formed at Cologne, the value and importance of which has never been sufficiently appreciated. It undertook the task of corresponding with English and with Russian Churchmen.² This Committee proved the necessity of personal communication, and it was in part for the purpose of giving a reply to the representations made to the Committee by England that Dr. Döllinger resolved on calling the Bonn Conferences. They were held in 1874 and 1875, and were an extraordinary success, bringing about a union of confession between Old Catholics, Anglicans, and Orientals, on burning questions where it was believed that no harmony was possible. The persons to whom this success was mainly due were Dr. Döllinger, Bishop Reinkens, Archbishop Lycurgus, Archimandrite Bryennius, Archpriest Janyscheff, Colonel Kireeff, Bishop Harold Browne, Bishop Kerfoot, Dean Howson, Canon Liddon, Dr. Nevin. The following anecdote of Döllinger, which shows the simplicity of the man, was given at the Plymouth Congress by a member of the Committee which was appointed at Bonn for the consideration of the doctrine of the Procession of the Holy Spirit :—

“ May I pause here in the midst of a grave subject and raise a smile, by mentioning an occurrence which was not perhaps without significance? At the first meeting, before all the members were assembled, I was sitting in the window on a small chair, when Dr. Döllinger came to talk with me. As he insisted on my continuing to sit, I made room for him on my chair, and that we might not fall off it we passed our arms each round the other's waist. While we were in this position and our heads very close together, the door opened and Bishop Reinkens entered. The Bishop, who has a great deal of quiet humour, drew himself up (he is a man of considerable presence) and exclaimed, ‘ See a symbol of the unity of the Churches. Oh ! that we had a photographer to show to Christendom the type of our accomplished work ! ’ ‘ Accipio omen ’ were the words which naturally suggested themselves as we rose up and greeted him in return.”

² The German sub-committee for England consisted of Döllinger, Friedrich, and Messmer : the English committee for Germany of Harold Browne, Chr. Wordsworth, J. B. Mayor, and F. Meyrick.

The same pen, in a sketch of Döllinger published by Cassell in 1879, describes Dr Döllinger as he appeared in the *Musik-Saal* of Bonn, where the general meetings of the Conference were held :—

‘ The most surprising effort of the veteran controversialist and historian was his final speech. For four days he had stood almost continuously in front of the assembled body of divines, taking up and replying to every speech as soon as it was made, in German or in English, and sometimes addressing the Conference continuously for hours ; in the committee he had proposed, refuted, argued, receiving on his shield weapons from all sides, and returning them with irresistible force, allowing himself no break or interval except such as was sufficient for a plunge each day in the Rhine. And at the end of these four days he stood up, as if he had been a man of thirty-eight instead of seventy-six, and delivered a speech of five hours’ length on the disastrous effects that had been wrought on Western Christendom by the Papacy, passing in review, one after the other, Germany, France, Spain, Italy, South America, Austria, and handling the affairs of each country with a fulness and exactness which would have been remarkable if he had confined himself to the history of a single nation ; and throughout the five hours he riveted, by his voice and action, the attention of every one present, and retained their interest hour after hour, though addressing them in a language which to many was perfectly unknown, and to most was so unfamiliar that his meaning was only doubtfully guessed at. The Archbishop of Dublin recalling the scene, spoke at the Plymouth Church Congress with enthusiasm of ‘ that old man eloquent, with keen glance and playful smile and busy brain, still all aglow with the quenchless fire of youth.’ ”

At the end of the first Conference at Bonn the following Address to Dr. Döllinger was adopted by the Committee of the Anglo-Continental Society, and signed without any solicitation by about 500 clergy and laity of the Church of England :—

“ We, the Committee of the Anglo-Continental Society, desire to express to you our warmest thanks for having, as President of the Reunion Committee of the Old Catholics at Munich, called the Conference of Bonn, and our admiration of the calm, wise, patient, forbearing, and impartial manner in which you have conducted it.

“ We are thankful that, at that Conference, so near an approach to agreement was made by those present, belonging to the Old Catholic, Anglican, and Oriental Communions, on the Canon of Holy Scripture, the authority of the original text of Holy Scripture, the liberty and duty of reading the Holy Scriptures, the use of a language understood by the people, Justification, Free Grace and Human Merit, Works of Supererogation, Merits of the Saints, the number of the Sacraments, Tradition, the Immaculate Conception, Confession, Indulgence, Commemoration of the faithful departed, the nature of the Holy Eucharist.

“ We are gratified also at the candid and courteous statement made by you (confirmed as regarded himself by Bishop Reinkens) that your personal investigation into the question of Anglican Orders has resulted in your full conviction of their validity and of the unbroken continuity of the line of the Episcopal Succession within the Church of England.

“ We look upon this as an earnest of a yet fuller agreement among

Christians who love the Lord Jesus Christ, and desire to be at peace and unity among themselves, holding firmly to the once-delivered Truth, and endeavouring to keep the unity of the Spirit in the bond of peace.

"We pray God to guide you in the great work to which we believe that you have been called for the purification and union of His Church.

"Signed on behalf of the Committee,
"E. H. WINTON."

After the Second Conference a similar Address was prepared by Mr. A. J. B. Beresford Hope, a member of the Anglo-Continental Committee. This was signed by 4000 clergy and 4000 lay communicants, and presented to Dr. Döllinger, accompanied by a letter from the Bishop of Winchester.

Still greater results than those which were obtained might have followed from the Bonn Conferences. A third Conference might and would have been held but for two untoward circumstances. 1. The Oriental Churches were afraid of giving up one of their safeguards against the encroachments of Rome if they gave any assent to a doctrine of the Double Procession. 2. Dr. Pusey unhappily refused to co-operate with Dr. Döllinger in declaring the *Filioque* to have been improperly introduced into the Nicene Creed, through fear of enlarging the gulf which separates the English from the unreformed Western Churches. Finding himself thwarted both in the East and England, Dr. Döllinger gave up the project of a third Conference, and his death has caused it to be impossible for any such Conference to be held.

The vitality of a false statement when once made has been singularly exhibited by the *Times* and the *Guardian* newspapers having adopted in their notices of Dr. Döllinger the paradox put forth by Mr. H. N. Oxenham to the effect that Dr. Döllinger, although he called the Old Catholics into existence, nevertheless did not belong to the Old Catholic body. Mr. Oxenham, who was nothing if not paradoxical, and who acted on the principle that if facts were opposed to his theories it was so much the worse for the facts, made this assertion shortly before his death. It was amply refuted at the time, but it lives still, and we have no doubt that in the next generation Roman Catholic writers will state that Dr. Döllinger died a good Catholic. He did, but it was an Old, not a Roman, Catholic that he was from the year 1870 till his death. The only grounds for Mr. Oxenham's paradox are the fact that after his excommunication Döllinger did not himself say mass, which is accounted for by the fact that his mind being rather that of a Professor than a Priest, he

did not feel the personal need of doing so. He was content with attending the ministrations of Bishop Reinkens and other Old Catholics. Another reason for the misapprehension is that Dr. Döllinger declared himself opposed, as a matter of policy, to the abolition of celibacy in the Old Catholic clergy, which nevertheless was adopted by the Old Catholic Synod. His great age for the last few years of his life made him withdraw from active exertions, but he continued throughout his life, as he exhibited himself to be at Bonn, the representative and ideal Old Catholic, and when he died he was buried by his friend, the Old Catholic Professor Friedrich. Many efforts were made to attach him once more to the Roman Catholic Church, but he declared it to be as impossible for him to adopt the Vaticanised faith as to say and believe that two and two make five.

MEMORIAL TO DR. VON DÖLLINGER, AND ADDRESS TO BISHOPS REINKENS AND HERZOG.

IN order that English and American sympathy may not evaporate in words or feelings, it is proposed to raise, as a memorial to Dr. v. Döllinger, a sum of £1000 for the endowment of the Old Catholic Bishopric in Austria. Episcopal ministrations are greatly needed by the Austrian Old Catholic Churchmen, but the State will not permit Bishop Reinkens to officiate in Austria because he is not an Austrian subject, nor will it allow a native Austrian to be consecrated until an endowment is raised of an amount altogether beyond the means of the Austrian Old Catholics to provide, seeing that they have to bear the whole burden of supporting their own clergy and maintaining their own churches. An offer has been made by Sir Walter Farquhar to meet all sums up to £1000 with donations equal to ten per cent. on the amount given, and he is willing to act as Treasurer to the fund so raised. Subscriptions will be received by Messrs. Herries, Farquhar & Co., 16, St. James's Street, London.

Contributions to the Austrian Old Catholic Bishopric Fund have been already made by the Bishops of Winchester, London, Lichfield, Salisbury, Bishop Wilkinson, the Dean of Lichfield, and others interested in the cause, and £10 has been promised by his Grace the Archbishop of Canterbury.

The following address from the Anglo-Continental Society has been forwarded to Bishops Reinkens and Herzog, and acknowledged by them with cordial gratitude:—

To the Right Reverend Bishops Reinkens and Herzog and the other members of the Old Catholic Churches, their English brethren of the Anglo-Continental Society send greeting.

We have heard, Brethren, with the deepest sorrow of the death of that great man, J. J. Ignatius von Döllinger, to whom the Church of Christ owes so much. To every one who loves the Lord Jesus Christ, to every one who cares for the future of the Church Catholic, to every one who loves the truth and hates a lie, to every one who desires to see Christian faith and piety prevail in the world, his death must be a sorrow. But to you, Brethren, most of all, and next to you to us, this sorrow comes home in a special manner—to you because it was his voice which with trumpet tones called upon Christian men to stand up for the imperilled Faith of the Church, and it was you that listened to his voice: it was his learning which showed to the world and to the Church that the two decrees of the Vatican Council, on the Infallibility and the Universal Monarchy of the Bishop of Rome, were contrary to the traditions of the Church Catholic and subversive of its character, and it was you that joined yourselves with him in demonstrating that truth to Christendom; it was he that allowed himself to be excommunicated from the Church of the Pope of Rome, while Prelates trembled and hung back, and it was you that associated yourselves with him and held calmly on your way in spite of Papal denunciations; it was he that declared aloud that it was the duty of Catholics to work for the Old Catholic Church against the novelties introduced by the Vatican Council, and it was you that with him formed yourselves into the Old Catholic body which has now become two fully organized Churches, and is, we trust, on the way to larger expansions; it was he that called upon all non-Vatican Churches to combine together in a federal union for mutual support against Papal despotism, and for the maintenance of the true Catholic faith against growing corruption of the one deposit, and you have obeyed his summons with a large-heartedness and Christian charity and zeal which are beyond our praise.

Next to yourselves, we Anglican Churchmen have the greatest share of grief in the decease of Dr. von Döllinger. It was he that

long since, by his learned works, showed the righteous nature of the protests made by our fathers three hundred years ago against unprimitive doctrines and encroachments ; it was he that expounded to his countrymen the true character of the Anglican Church ; he that defended the validity of our Orders against the cavils of Ultramontane prejudice ; he that with you strove not unsuccessfully to form with the Anglican Churches a federal union in anticipation, as we hope, of a future federation of all Christian Churches which hold the Primitive Faith and cling to the ancient discipline.

We associate ourselves therefore with your sorrow, and we pray God that from among you, or from ourselves, or from what part of the Catholic Church He will, He may raise up others to carry on Dr. von Döllinger's two great works, the purification of the modern Church and its union on a purified basis.

E. H. WINTON, *President of the Anglo-Continental Society.*

F. MEYRICK,
R. S. OLDHAM, } *Secretaries.*

January 20th, 1890.

BISHOP REINKENS' PASTORAL.

IN September last Bishop Reinkens addressed the following letter to the clergy and laity under his jurisdiction in Germany.

TO THE CLERGY AND CONGREGATIONS.

I have a joyful communication to make to you. On the 11th of August, 1873, along with the new Bishop of Haarlem, Caspar John Rinkel, I was consecrated by the venerable Bishop Heykamp of Deventer. I took part in the consecration of the new Archbishop of Utrecht, John Heykamp, and the new Bishop of Deventer, Cornelius Diependaal. On the 17th of November, 1875, the photographs of the four Bishops were taken together, with the text in the centre, *Unus idemque spiritus*, "ONE AND THE SELFSAME SPIRIT" (1 Cor. xii. 11).

In the year 1876 I consecrated Edward Herzog as Bishop of the Catholic National Church of Switzerland. We, too, recognized the operation of one and the selfsame Spirit in us, though He manifests Himself through various different gifts and fruits (1 Cor. xii. 4).

If for a time the churches guided by the five Bishops, occupied almost entirely with the spiritual gifts which were manifested in each of them separately, somewhat neglected any closer or more active fellowship one with another, partly, perhaps, from a fear that the development of their own gifts might not be sufficiently recognized and promoted, yet the conviction that it was one and the self-same Spirit who was working in them all, could not but assert itself.

And so the inward yearning after a closer fellowship and brotherly intercourse brought it about that, whilst I was taking counsel with Bishop Herzog in Switzerland, as to the form in which our wish for a Conference of the five Bishops should be conveyed to our brethren in Holland, the Bishops of the venerable Catholic Church of Holland and their clergy were, without our knowledge, considering the same question, and addressed an offer to us on their part. We joyfully accepted it, begging the Archbishop to fix the Conference for the 24th of September at Utrecht, and at once received an equally joyful consent.

The announcement of this was everywhere hailed with joy in the Old Catholic churches. Verbally and by letter people wished us God-speed, and many earnest prayers ascended to Our Father in Heaven for the success of so holy a purpose. As an illustration of the feeling which existed in the Church of Holland, it may be mentioned that at the Old Catholic service at Dordrecht, on the 22nd of September, after Pfarrer van Santen had given notice of the Conference of the Bishops on the following Tuesday, the congregation, of their own accord, instead of the customary hymn, sang the "Veni, Creator Spiritus."

We—Bishop Herzog and I—were, on the 23rd of September, heartily welcomed at the residence of the Archbishop, who had invited us, along with his Dutch colleagues, to share his hospitality. The same evening we began to discuss the most important questions.

On the 24th, we five Bishops, and in addition President van Thiel, Canon van Flooten, and Pfarrer van Santen, attended the mass celebrated by the local priest, Canon van Deelder, after which the Conference or Synod was opened at 9 a.m., after earnest prayer to the Holy Ghost. From 12.30 to 1 p.m. there was a pause, from 1 to 5 the second session, at the close of which we all offered to each other mutual congratulations; for the *Unus idemque Spiritus* had completely triumphed on all points. As with one mouth we exclaimed, "This is a day which the Lord hath made!"

The evening and the next morning, till we took our leave, were filled with brotherly conversation and with thanks to God.

I lay before you the happy results of the Conference in the following official documents.

JOSEPH HUBERT REINKENS,
Catholic Bishop.

Bonn, September 27, 1889.

The documents referred to are (1) the Rules which are to govern the Episcopal Conference which the five Bishops propose to hold every second year; (2) The terms of Intercommunion between the Old Catholic churches, the most important of which is, that the Bishops agree not to enter into any obligations with foreign Churches, except after mutual discussion, and with the unanimous consent of all the members of the Conference; and (3) the Joint Declaration of the five Bishops as to doctrine, &c., addressed to the whole Catholic Church, which we have given *in extenso*.

OLD CATHOLICISM IN FRANCE.

THE eighth and ninth pamphlets on the Old Catholic Reform Movements on the Continent contain a sketch of Old Catholicism in France.³ The author having given an account of the earlier phases of the movements, continues as follows:—

"In March, 1881, the site of M. Loyson's church, in Paris, was removed from the Rue Rochecouart to the Rue d'Arras, which was considered a preferable position, and M. Loyson gave lectures at Lyons, S. Etienne, and other cities.

"The prospects of the Old Catholic reform in France were now very bright, but yet the numbers did not grow, nor were other congregations formed in addition to the one congregation in Paris. What was the reason? Was it that M. Loyson, although the first orator of the Continent, and a very able theologian, did not possess the power of gathering colleagues, comrades and followers round himself, to share his hopes, and to partake in his toils? or had he not yet had time to do so? or was there any defect in the system established, or its organization? M. Loyson appeared to think that a more constant Episcopal superintendence than could be sup-

³ The Old Catholic Reform Movements on the Continent, Nos. viii and ix: "Old Catholicism in France." By the Rev. Canon Meyrick, M.A. (London: Berkeley, 27, Paternoster Row). Pp. 20.

plied by the Bishop of Edinburgh was required. The Bishop of Edinburgh, on this, resigned his office. He could not do otherwise, but nevertheless a blow was thus inflicted on the movement, from which it has not yet recovered. Some negotiations were entered into with Bishop Herzog, respecting the consecration of M. Loyson himself, but they came to nothing, as Bishop Herzog declined to act, except in harmony with the Church of England, and in England it was thought that there ought to be as many as five or six French congregations before a French Old Catholic Bishop should be appointed. M. Loyson then invited Bishop Jenner to his assistance, who responded to his call, and gave him his Episcopal co-operation down to the year 1888. . . .

"The congregation has continued to hold its own, but little or no progress was made from 1882 to 1888. In 1888, brighter prospects opened to it through the action of the American Church, represented by the Bishop of Western New York. In October, 1887, the American Bishops appointed a Committee to look into the question of reform in France and placed Bishop Coxe at its head. The Bishop went to Paris on his way to the Lambeth Conference and held a confirmation in the Church of the Rue d'Arras, having previously requested the permission of the Archbishop of Paris to do so, and having given him at the same time to understand that if the permission was not granted, he should still feel bound as a Catholic Bishop to come to the succour of Catholics, who were refused Church ordinances, because they would not accept uncatholic terms of communion. Bishop Coxe's letter exhibits the principles which actuate the American Church in its dealings with the Gallican reformers. He began by stating that certain Gallican clergymen and laymen, firmly holding the Catholic faith and discipline, had been refused the pastoral oversight of the Archbishop, and had been rejected from his communion, because they refused to subscribe to the definitions of the Vatican Council, which definitions were uncatholic novelties, contrary to the uniform tradition of the Gallican Church; that these Gallican clergymen and laymen had appealed to the entire episcopate of the Anglo-American Church to give them temporary succour in their grave necessities; that in response to their appeal the American Bishops had appointed a Commission of Bishops, with Bishop Coxe as its official head, to examine into the nature of these distresses and their duty in the emergency; that if the Commission had been rightly informed, the excommunicated

clergy and laity were true Catholics as that word is defined by S. Vincent of Lerins, and as it was universally understood before the great schism, believing and doing all that the ancient and renowned Church of Gaul believed and did; that they had been excommunicated by the Archbishop, not because they were heretics, but because, being faithful Catholics, they rejected the novelties of the Vatican, and continued to maintain the Old Catholic maxims and liberties; and that, from the nature of the case, as thus stated, they were entitled in their present need to the temporary and provisional succour, which they had asked from the English and American Episcopate.⁴

"Having held the confirmation in the chapel of the Rue d'Arras Bishop Coxe proceeded to England, and took part in the Lambeth and the Farnham Conferences. In the latter of these meetings he expressed himself as follows: 'I am certain there exists throughout France a disposition to have a restored Church. For this state of things there is one important service Père Hyacinthe has rendered by suggesting reform on the basis of the Gallican principles of 1682. They are historic, they promote a reform, perpetual and stable, because not proceeding in hot haste, but step by step. He falls back on those principles to unite France. And these are precisely what the Church of England held under Bishop Warham. The great work that lies before us in France is to help Père Hyacinthe in leading up to a national reform as in 1682, so that there shall be one Church, and that the restored Church of France.'

"M. Loyson's qualifications as a leader of a religious movement will be finally judged by the advantage which he takes of the opportunity now offered to him. The task before him is to move from city to city throughout France delivering lectures and leaving behind him in some at least of these cities a nucleus of Gallican Churchmen, stirred by his eloquence to combine and organize themselves. There is a vast body of men and women, both within and without the National Church, that are represented by the Abbé Laurent, who a few years ago was excommunicated because he would not teach the new Vatican faith. These persons yearn for something intermediate, between ultramontaniam and unbelief, and are capable of being formed into a powerful body, which may influence the destiny of France. Will M. Loyson accomplish this great work? He has piety, he has faith, he has talents, he has

⁴ (New York) *Churchman*, July 7, 1888.

courage, he is the first orator of Europe. Has he powers of organization? If he has, it is for him now to put them forth, and show Europe that the Old Catholics in France are more than enough to form one congregation. If he has not, cannot a coadjutor be found for him, while his own voice rings through France as the pioneer of reform, if he may not be the organizer of a reformed Gallican Church?"

CONFUCIUS: HIS LIFE AND TEACHING.

A MIDST wars and rumours of wars and civil commotions, in the year 551 B.C., Confucius, the great Chinese sage, was born. The Empire was split up in contending provinces, and was subject to perpetual changes. Rival potentates were struggling to supplant each other. Every prince held his throne by the strength of his right hand alone. A new state would be carved out of an old one by some daring adventurer, to disappear the next year, perhaps; perhaps to increase and prosper. The country was torn in pieces by internal discord, and desolated by civil wars. Whole districts lay uncultivated. Fear, misery, and famine stalked through the land. Households were divided. Bands of banditti or irresponsible soldiery ravaged the villages and plundered or murdered the more peaceful inhabitants at their pleasure. The wretched country-folk became almost inured to continual alarms. The very frequency of revolutions caused them to lose half their horrors. It was not a propitious time to establish a system of philosophical religion.

The father of Confucius was an officer in the army. He was a man of commanding presence, of imposing strength, of marked bravery. But he was an old man. His marriage with Ching-tsai, the mother of the sage, did not take place till he had reached the age of seventy. There seemed, consequently, but small hope of his obtaining an heir. But Shang-te was propitious. As in the case of a nearly contemporary Jewish sage, there were rejoicings at his birth. A man-child was born into the world, and great was the exultation and triumph when the tidings came, making his father very glad.

Many legends crystallized themselves about the birth of one whose name the Chinese historians loved to glorify. Strange portents and miraculous appearances heralded the event. Genii

announced to his mother Ching-tsai the honour which awaited her. Fairies celebrated his birth by their presence. A supernatural vision had designated the place where he should first see the light ; and, in obedience to the heavenly admonition, Ching-tsai retired to a cavern in Mount Ne, and there the wonderful child was born. Of his boyhood we know little or nothing. A tradition, founded perhaps on his later predilections, says that from childhood he showed a marked tendency towards ritualistic observances, and that it was his delight to play at posturing, and the performance of ceremonial rites. He early showed a taste for that study of history which was the occupation of his life, and which is the foundation and substance of all his philosophy.

At nineteen Confucius married. Sages do not usually seem to be happy in their matrimonial connections, and Confucius was no exception to the rule. His marriage was unhappy, and was quickly followed by divorce. He had one son, named from the present of a carp sent at his birth by the reigning Duke, Le. The son of an unloved mother had no large measure of paternal affection bestowed upon him. Remembering how strongly the philosopher dwelt on the duty of filial piety and its reciprocal obligations, it is curious to read the comment of an inquisitive disciple after a conversation with Le : "I have learned," he says, "that the superior man maintains a distant reserve towards his son."

We need not follow Confucius through his active life. He entered official life at a very early age, and won the esteem and confidence of his employers. But his days were cast in troublous times. The civil disturbances, which marked the time of his birth, continued all through the life of Confucius. It was, perhaps, China's very darkest hour. Anarchy and confusion reigned universally. The period was ill-suited to the reflective nature of the sage. Ceremonies and rules of propriety were out of place amid the clash of arms. When he was advanced to high office he failed. Duke Ting gave him the post of magistrate of the town of Chung-too, and afterwards made him minister of crime. Tradition indeed tells us that the success of this his first step of high political life was complete. "He framed rules for the support of the living, and for the observance of rites for the dead ; he arranged appropriate food for the old and young ; he provided for the proper separation of men and women ; coffins were made of the ordained thickness ; graves were marked by mounds raised over them, and no two prices

were charged in the markets." Perhaps tradition exaggerated the beneficent effects of thick coffins, and a due regard to the observance of ceremonial etiquette. Anyhow, the result of the administration, which we are told was a great success, was not what might have been anticipated. Confucius was disgraced, and had to leave the capital.

A curious story is cited to account for the disgrace of Confucius. The contentment and prosperity which reigned in Loo under the government of the minister-philosopher excited, so runs the tale, the jealousy of the neighbouring Duke of Ts'e. "With Confucius at the head of the government," said the Duke, "Loo will become supreme, and Ts'e, which is nearest to it, will be swallowed up; let us propitiate it by a surrender of territory." But an astute statesman suggested a different plan. It somewhat resembled that by which in after days his enemies sought to ruin the growing work of Benedict of Nursia. Eighty girls, beautiful as the full moon, with almond-shaped eyes which looked obliquely, with delicately-formed hands and taper fingers, with dainty feet, with long luxuriant tresses, with lovely shapes exquisite in their lissome grace of movement, skilled in the art of music, excelling in the alluring attitudes of the dance, and dowered with all the seductive arts which lure men on to their ruin, were sent as a present to Duke Ting. We know that to the eyes of the saintly Benedict the fair forms of the unrobed maidens appeared like the hideous shapes of demons and evil spirits. But Duke Ting was neither monk nor saint. He fell into the snare which the wily statesman had prepared for him. Forgetful of duty, he refused to receive his ministers; and Confucius, meditating on the folly of men who preferred the songs and dances of the maidens of Ts'e to the wisdom of Yaou and Shun, was forced to retire from his government.

After retiring from Loo, Confucius went from state to state seeking employment; but all looked on him coldly. "If any one among the princes would employ me," he said, "in three years the government would be perfected." But nobody would employ him. Rulers, whose only object was aggrandizement, and whose thoughts were wholly occupied by war, had neither time nor inclination to listen to philosophical plans of government. Like so many other reformers in all ages, Confucius was unsuccessful. Disappointment was written across his life. The Chinese sage, whose words and precepts a nation was afterwards to revere and follow for twenty-

three centuries as the embodiment of perfect wisdom, might have used by anticipation the last words of a Christian Pope, the influence of whose work still remains: "I have loved righteousness and hated iniquity, and therefore I die in poverty."

There is another side to the public life of Confucius. He was not only a statesman, he was a great teacher. At an early age he gathered round him a band of admiring and devoted students. Many noble youths enrolled themselves among his disciples. At one time, we are told, as many as three thousand collected, in order that they might listen to his instruction. All classes regarded him with respect and veneration. A somewhat proud and overbearing nature marred to some extent his excellence. As a teacher he was not very patient. He had but small tolerance for stupid or inapt pupils. "I do not open the truth to one who is not eager after knowledge; when I have presented one corner of a subject, and the listener cannot from it learn the other three, I do not repeat my lesson." His teaching was the reverse of the Socratic method. We never read of him engaging in controversy. He avoided all disputation; he did not even descend to argument. No provocation induced him to rejoin, or to leave his calm serenity of manner. To those who contradicted he turned a deaf ear; and if any one opposed he would retire before him. In his conference with Laou-tze—the founder of Taouism—he seems to have listened in silence to the harsh sayings of the older man. "A sage," he said, "will not enter a tottering state, nor dwell in a disorganized one."

Confucius carried his precepts into practice. What he taught to others that he himself performed. His life reached a very high standard. He had a thorough confidence in the principles which he laid down for man's guidance, and by them he regulated his own conduct. He was honest, truthful, faithful, and disinterested. He was careful to give to every one their just due. He had not learned, as we have been taught by Christ, to do unto others as we would they should do unto us; but he taught his disciples "not to do to others as they would not that others should do unto them," and he strove, in his relationship to others, to carry out this noble moral precept. He was grave, simple, and sincere. He was careful in the observance of that etiquette which should, as he believed, by teaching good manners, create propriety of conduct. He preserved a respectful and dignified demeanour. His manner, if a little precise and cold, was bland and affable. The tones of his voice were measured, and

all his movements were considered. He avoided all appearance of haste. It is said that, when he had to carry the royal sceptre, he bowed his body, as if scarcely able to bear its weight. In his dress he was careful to wear only the correct colours—azure, yellow, carnation, white, or black—avoiding red.

It should be noticed that in this description mere tricks of mannerism and deportment are mixed up with grave qualities of character, and that they are treated as of almost equal importance. Some of the things specified—as the colours of his dress, or the modulations of his voice—read to us as affectations, if not follies. We are inclined to wonder how a wise man could attach to them such apparently undue consideration. To Confucius these things were matters of the gravest importance. For it must be remembered that in the eyes of Confucius, as in the opinion of his countrymen at the present day, propriety of manners was the index to propriety of conduct. These fashions of etiquette, which appear to us so frivolous, were intended to act as safeguards in the more important circumstances of life. They were as the drill by which the soldier is trained to steadiness in action. Confucius did all things in the sight of men to be seen by them, not in the spirit of pharisaism, but because he believed that men were influenced by example, and hoped that outward propriety would lead to inward rectitude. And in judging him we must not forget that these ceremonies of politeness have largely influenced the character of the Chinese for good, and that many of the excellent qualities which this people undoubtedly possess, are in no slight measure owing to the minute rules which regulate their manners in every relation of life. The principle which underlies these details is the excuse for their affected formality.

Confucius did not stop at mere outward propriety. As we have seen, he possessed noble qualities, such as the Western world delights to honour. We may specially notice his disinterestedness. Confucius was no ascetic. He was particular about his food. He liked to drink good vintages, and to enjoy them without stint. The luxuries of life possessed greater attractions for him than for most men ; for rites and ceremonies, which are dependent upon luxury, were things in which he chiefly delighted. To a man so constituted poverty must have been very irksome, and Confucius was a poor man. He might have possessed wealth. Riches lay within his grasp, and he was content to put riches from him. The Duke of

T'se offered to give him the city of Lin-K'ew with its revenues. It would have freed him at a stroke from poverty and all its attendant ills. But he refused. "A superior man," he said, "will not receive rewards except for services done. I have given advice to the Duke King, but he has not followed it."

In his teaching the philosopher laid great stress on courage. And he showed that he was not himself lacking in this quality. When the body of the exiled Duke Chaow was brought home for burial, the chief, Ke, directed that it should be placed apart from the graves of his ancestors. But Confucius disregarded the command. He ordered a trench to be dug round the burying-ground, enlarging it so as to include the new tomb. "Thus to censure a prince," he said to Ke, "and signalize his faults, is not according to etiquette." He gave proof of physical courage. At a conference, his patron, Duke Ts'e, was in danger of being treacherously carried off by a troop of savage warriors in the pay of the Duke of Loo, when he was rescued by the daring of Confucius.

As age came upon him, and with age the disappointment of his hopes, he swerved a little from the high principles of his earlier manhood. His steady determination to sacrifice everything for the sake of sincerity and right wavered. For the sake of holding high office in the state he was willing to lower his principles. His ambition, however, was not personal, but for the sake of carrying his maxims of government into practice. Poverty, too, made him forget the noble words he had spoken, that "the superior man will not accept reward except for service done." Armed force on one occasion induced him to give a promise which he had no intention of fulfilling, and which he did not keep. But notwithstanding some flaws, this Chinese sage, living 500 years before the light of Christ rose upon the world, guided only by his natural impulse towards the good, and the true, is a character to which the world may well pay its homage.

In personal appearance Confucius, we are told, was "tall, strong, and well built, with a full red face, and large and heavy head." He had a good presence, which he sedulously cultivated. Music, to the study of which he attached much importance, was his one passion. "By the odes," he said, "the mind is aroused; by the rules of propriety the character is established; but it is music which crowns the edifice." He was dainty in his food, being particular as to its quality, and fastidious about its cooking; he was fond of

saucers and delicate flavours, disliking coarse meats and strong odours. But when the necessity arose, as it did sometimes from his poverty, he could be content with the commonest rice. He was fond of wine, though not immoderately addicted to its use. We have a description of his character given in his own words. The Duke of Yě had in those days of lawlessness carved out for himself a kingdom. Confucius—it was in his old age—was not unwilling to accept him as a patron. The Duke, not knowing how to receive his visitor, asked Tsze-loo, one of his disciples, about his master. But Tsze-loo, grieved at his master's degeneracy, remained silent. This displeased the sage. "Why," he asked, "did you not say to him, He is a man who, in the eager pursuit of knowledge, forgets his food; who, in the joy of its attainment, forgets his sorrows; and who does not perceive that old age is coming on."

The Philosophy of Confucius is contained in the classical books of the Chinese. These famous writings comprise nine works. "To these classical writings," says the Rev. R. H. Maclay, "this immense Empire owes her existence, and her present degree of civilization; and to them her millions have looked during numberless ages for guidance in their political policy, and for instruction in their daily lives."

The nine books bear the following titles:—

1. The Book of Changes;
2. The Book of History;
3. The Book of Odes;
4. The Book of Rites;
5. The Spring and Autumn Annals;
6. The Great Study;
7. The True Medicine;
8. The Confucian Analects;
9. Mencius.

Of these, Confucius is the writer or editor of the first five. The *Confucian Analects* consist of dialogues held between Confucius and his disciples, and were compiled by the sage himself. The *Great Study* was written in the fifth century by Tseng Sin, one of the most famous of the disciples of Confucius. The *True Medicine* was composed by Kung Kieh, the grandson of Confucius; and *Mencius*, written as late as 330 B.C., consists of conversations held between Mencius, a Confucian sage, and the princes and grandees of his time.

It must be borne in mind that Confucius is a transmitter, rather than an originator, of thought. He was an editor rather than an author. Of the six books, one only—*The Spring and Autumn Annals*—is an original work ; and this work is the least valuable in the collection. Indeed Confucius was inclined to despise pure thought. "I have been the whole day," said the philosopher, "without eating, and the whole night without sleeping, occupied with thinking. But it was of no use. The better plan is to learn." He held by learning ; that is to say, he considered wisdom was acquired by studying the lessons of the past. Confucius, we are told by his disciple Tze-Kung, acquired his knowledge by the contemplation of the doctrines and conduct of kings Wăn and Woo. He was pre-eminently a *Laudator temporis acti*. At the same time it must be observed that the works which he edited were so transformed in passing through the mind of Confucius that they became his own, and it is by reason of their Confucian character only, that these writings have become immortalized.

The system of Confucius is a philosophy rather than a religion. He teaches men how to live ; but he does not bring man's life into relationship with God. In the olden time the Chinese worshipped Shang-te. When Shun succeeded Yaou as sole emperor, one of his first public acts was to sacrifice to Shang-te. Shang-te was the Supreme God. He approached nearly to the idea of Jehovah. He ruled both heaven and earth. By his decree kings were made, and nations prospered, and kingdoms were brought to nought. Temples were erected to his honour, sacrifices were offered with music on his altars. In his hands were the issues of life and death. To him prayer was made. He was regarded as a personal God, directing the ways of men, blessing the virtuous and the good, chastising the disobedient. Confucius unhappily departed from the old faith. Once only does he speak of Shang-te, and then it is but to refer to the ceremony of a sacrifice. "By the ceremonies of the sacrifices to heaven and earth the kings Wăn and Woo served Shang-te, and by the ceremonies of the ancestral temple their ancestors." His system must not be called atheistic, because it acknowledges the existence of Shang-te, and of Heaven and Earth, which he recognizes as kinds of divinities, and of spirits ; but it is so far a godless philosophy that it takes man's affairs out of God's hands to place them in his own. Heaven, with Confucius, takes the place of Shang-te. Heaven is the bestower of destiny, and creator of all things.

Nothing passes unheard or unseen by it, though it neither hearkens nor looks. But in a sense man is independent of Heaven. If he obeys certain laws, he may claim all the rights which Heaven has to give, as a right. Prayer is unnecessary, because Heaven does not actively interfere with the soul of man. His destiny is to be accomplished by his own efforts. A few scattered passages seem to invest Heaven with the attributes of a personal God, but, on the whole, Heaven appears as Destiny, ordering not directing. Man has not to seek aid from Heaven, nor to expect it. The Heaven of Confucius differs widely from the Shang-te of earlier Chinese worship.

Spirits hold an intermediate position. There were Spirits of the air, Spirits of heaven and earth, of hills and rivers, of land and grain. Above all there were the ancestral Spirits. Confucius was opposed to superstitious speculations concerning Spirits. His practical, matter-of-fact mind looked upon all such subjects as idle and of no profit. "Spirits," he said, "are to be respected, but to be kept at a distance." To this, however, the ancestral Spirits are an exception. They are interested in the things which concern the welfare of their descendants upon earth ; they watch over the affairs of the family ; and the Spirits of deceased emperors are to be consulted in all matters relating to the government of the Empire. Confucius sacrificed to the dead as though they were present, and to the Spirits as though they were before him. In fact the worship of the ancestors is the religion of China; and it need hardly be said that this ancestral worship obtains there at the present day.

The teaching of Confucius with regard to man was the reflex of his teaching with regard to God. God was far off, immovable, impassive. Hence it follows that man is independent and reliant only upon himself. Man is master of his own destiny. Man's nature is good ; all men are born good ; and men are to love goodness for its own sake. Rewards and punishments do not enter into his system. It must be remarked, however, that Dr. Legge—who, perhaps, knows more about Confucius and his doctrine than any other European scholar—denies that this is the doctrine of Confucius, maintaining that Confucius had in his mind "the ideal man ;" but students of Chinese literature are generally agreed that Dr. Legge is mistaken ; they maintain that Confucius held the original goodness of man, and regarded this goodness as the endowment of heaven, and his natural inheritance. "That which a man inherits is

good," was his dictum. Dr. Legge, it has been pointed out only reasons inferentially ; he brings forward no actual proof, nor can he quote any positive maxim from the master, such as are found, for instance, although in an opposite sense, in Aristotle and Plato, in support of his view.

Confucius divides men into three classes : the Sage, the Superior man, the Common man.

The Sage appears but at rare intervals. He is born with a perfectly pure nature. He is incapable of evil. His virtues equal those of Heaven and Earth. His brightness is like that of the sun and the moon. When he takes the lead of Heaven, Heaven does not rebel. It is the Sage alone who understands how to advance and how to recede, to preserve and destroy, without losing his correctness. Confucius himself laid no claim to be a Sage. It was only an admiring posterity which gave him the title of "The accomplished Sage."

The Superior man forms a leading feature in the Confucian philosophy. From the dawn of history Sages were accepted, but the distinctive characteristics of the Superior man were unrecognized until pointed out by Confucius. The Superior man is not, like the Sage, incapable of evil. He is subject to faults and failings, though these are transient as the eclipses of the sun and the moon. By perfecting the good with which he is originally endowed, his "way becomes identical with that of Heaven." It is curious to note the nine things which the Superior man strives after : In seeing to see clearly ; In hearing to hear distinctly ; In expression to be benign ; In his demeanour to be decorous ; In speaking to be sincere ; In his duties to be respectful ; In doubt to inquire ; In resentment to think of difficulties ; In seeing an opportunity for gain to think of righteousness. It is worth while to notice here, as was noted in estimating the character of Confucius, how matters of propriety are mixed up with those of morality. When we turn to the three things which the Superior man is to avoid, a higher note is struck. Maxims are laid down by this heathen Chinaman, unenlightened by any revelation except that light which lighteth every man who is born into the world, which the Christian may lay to heart and follow. In youth, when the physical powers are asserting themselves, the Superior man avoids lust ; in manhood, when the physical powers are in full vigour, he avoids quarrelsomeness ; in old age, when the animal powers are decaying, he avoids covetousness. As Confucius

laid no claim to be a Sage, so he admitted that he had failed to reach the level of the Superior man.

Confucius did not despise the people. The Common man possesses, according to his doctrine, inherently good qualities by means of which he may attain to a high level. He may become a Superior man. "The great God," said T'ang, "has conferred even on the inferior people a moral sense, by obeying which they attain a constant nature." The high estimation in which he held the people is one of the chief merits of the teaching of Confucius. It stands out in marked contrast with the fashion in which the philosophers of Greece and Rome regarded the ignorant and the poor. Even the Jewish aristocrat in his pride could exclaim, "This people who knoweth not the law are cursed." Eastern Confucianism, and Eastern Buddhism—to their glory be it spoken—approached in this respect, as in others, to the divine teaching of the Lord Jesus Christ.

As Confucius did not despise the common people, so the chief aim of his teaching, and its end, was to ensure their welfare through good government. Loyalty, in the eyes of Confucius, was not devotion to the person of the sovereign. Loyalty, according to his teaching, was the performance of one's duties. Therefore loyalty was as much due from the sovereign to the people, as from the people to the sovereign. Indeed it was more so; for whereas the duties of the people were manifold, the sovereign had but one duty—the right government of his people, and their welfare. Confucius insists much on the duty of reciprocity as forming part of loyalty. Reciprocity is the mutual performance of what each owes to other. The sovereign, Confucius explains, fails in reciprocity when, incapable of business, he expects his ministers to serve him; the father fails in reciprocity (one cannot fail to recall Confucius' own parental relationship), who, unmindful of fatherly obligations, expects filial piety from his son. So intent is Confucius in enforcing the welfare of the people, that he sanctions rebellion against the unloyal sovereign. He laid down that the will of the people is the supreme power in the state. The sovereign can only claim the allegiance of his subjects when he rules them with propriety; he forfeits all right when he ceases to be to them a minister of God for good. There is no room in the Confucian system for the divine right of kings.

The Confucian doctrine of loyalty and reciprocity ensured the due performance of all the social duties. An especial beauty in the

teaching of Confucius is that in his philosophy all the virtues hang together in mutual dependence. Political morality must be founded on private rectitude. Social virtues must spring from personal character. The reverence which a man has for himself, obliges him to show reverence towards others. The duty towards others, which it enforced by the mutual love founded on love to Him, men-Confucius calculated, would show to their fellows by means of self-respect. Self-respect prevented a man from failing in any duty; therefore, in relation to others, self-respect became self-devotion and self-sacrifice. To loyalty and reciprocity became added the quality of faithfulness—the foundation of external conduct, and the sworn foe of all hypocrisies. “As a man thinks in his heart, so is he.”

The family is the microcosm of the state. As the duty of the sovereign is to rule the state, so the duty of the father is to rule the household. Filial duty holds the first place in the list of virtues and obligations. It is the root of virtue, and the stem from which instruction in moral principles springs forth. Filial piety consists in a man serving his parents when alive according to propriety; in burying them when dead according to propriety; and in sacrificing to their spirits according to propriety. Minute details as to conduct are given. The feeling of love, however, is almost entirely excluded. Obedience and respect, rather than affection, are required of the Chinese child. Hardly can a blacker crime be conceived than disobedience to parents. The very honours to which a man may attain, gather round them additional lustre, because the elevation of the individual completes his filial piety by the reflection of glory on his ancestors. Irreverence towards parents prepares the way to universal rebellion.

The unhappiness of Confucius' own married life, and perhaps the fact that he had no sisters, warped his naturally acute understanding with regard to the position of women. The Romans had some noble women; but it is Christianity which has raised woman to the high place which she holds in the Western world. If we ever might speculate upon the “what might have been,” we are tempted to do so when we consider the teaching of Confucius. Had that marriage, which was celebrated so many centuries ago, but turned out differently! Might not the result have issued in unnumbered blessings for all the generations of Chinese women throughout twenty-three centuries? But we must take facts as they are. The

marriage of Confucius brought trouble to the Sage, and the position of women in China has been inferior. Although the relation of husband and wife is the relation of heaven and earth, and is the root of all family ties, woman is to be accounted of as nothing. She is to be humble in her address, and to obey without question his every word. Her highest duty is submission. The wifeless S. Paul, and the divorced sage of China, are at one in affirming that the wife is to see that she "fears" (N.V.) her husband. "Men being firm by nature," said Seun-tsze, "are virtuous, and women, being soft, are useful." "A woman," said Confucius contemptuously, "is unable to stand alone, and therefore, when young, depends on her father and brothers; when married on her husband; and in widowhood on her sons." The Book of Odes illustrates the different position of the lordly brother, and his despised sister:—

"Sons shall be his, on couches lulled to rest ;
The little ones, enrobed, with sceptres play ;
Their infant cries are loud as stern behest.

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And daughters also shall to him be born.
They shall be placed upon the ground to sleep ;
Their playthings tiles, their dress the simplest worn ;
Their part alike from good and ill to keep."

But filial piety in a measure rescues woman from her degradation. The lowliness of the woman is illumined by the glory of the mother. The inferiority of her sex disappears before the crown and glory of filial love. The son is bound to reverence his mother, and respect, formerly withheld from her, now becomes her due.

And we must notice how true Confucius was to his principles. He disliked women; but the reciprocity, which in his philosophy governed the relationship between all classes, maintained its place with reference to the sexes. There was to be reciprocity between the man and the woman. The duties between the husband and wife were reciprocal. If the man's conduct was contrary to right principles, the wife might remonstrate with him; but, added the sage, remembering possibly remonstrances which were the reverse, she must "remonstrate with gentleness, and must take care not to irritate or annoy her husband."

The low estimation which women held in the opinion of Confucius gave rise to the greatest blot in his ethical system. Notwithstanding the reverence he attached to family life, and the important place

which he assigned to it, he laid but small stress upon the sanctity of marriage. Unfaithfulness to the marriage vow on the part of the man was in his eyes a matter of little moment. He speaks almost contemptuously of the "small" fidelity of common men who were bound to one wife. As we have seen, he condemned the mere animal indulgence of sensual pleasures as being unworthy the dignity of man. But he does not condemn conjugal infidelity. As a matter of course the childless wife is to be replaced by a concubine in order that a son may be born. To ensure that the Emperor should have an heir to succeed him, he was to be provided with three concubines of the first order, nine of the second, twenty-seven of the third, and eighty-one of the fourth, besides the Empress. Confucius specified seven reasons for divorce, including such small matters as disobedience to the father-in-law or mother-in-law, jealousy, garrulosity. Compare this with the one cause for which Christ allows a man to put away his wife.

The influence which Confucius has exercised over China is most extraordinary. For twenty-three centuries the Chinese nation have taken him for their guide and director. The nine classical books—of which six were written or edited by the sage himself, and the remaining by his immediate disciples—have had more practical power in moulding the destiny of man than any other books in the world with the exception of those forming the Bible. If we take mere numbers, the teaching of Confucius has been a more potent factor in forming the mind, and influencing the fate of mankind, than the Bible itself. Had Confucianism been an active religion, influencing the soul of man as Taouism, leading men's thoughts to the contemplation of eternal rest as Buddhism, appealing to man's higher nature as Mohammedanism, the effect would not be so unaccountable. But Confucianism is not in any real sense a religion. It is a philosophy; a system of ethics; a guide for life in its practical bearing. For aught it teaches concerning them, the world might be without a God, and man without a soul. There is no appeal to man's spiritual nature; there is no answer to man's yearning after the infinite; there is no hopeful looking forward to what may lie on the other side of the veil. "While you do not know about life, how do you know about death?" was the answer of Confucius when questioned. Whence man came, whither he was going, were problems which never troubled him. Life, as represented by the living man, was his sole study. All else he ignored and disregarded.

One cause of the great influence which Confucius has gained over his countrymen is that he was a Chinaman of Chinamen. The mind of the Chinese is essentially unspeculative, and his nature eminently phlegmatic. And the Chinese are exceedingly practical. Hence the system of Confucius answered exactly to the need of his nation. There were no abstruse theories to be puzzled over ; there were no vague speculations to be distrusted ; there was no mysticism to be unravelled or to repel. Life, from the cradle to the tomb, for all classes, in all its accidents, and under all its circumstances, was mapped out and provided for. Plain, practical rules were laid down, which all might follow, and the meaning of which none could misunderstand. Again the interest of all—of both rulers and subjects—was enlisted on behalf of his doctrines. For the people good government was aimed at, and their welfare provided for ; if Confucius did not inculcate loyalty in our sense of the word, his system gave an unassailable right to the actual possessor of the throne. The throne was the reward of Heaven to the worthiest, and therefore the ruling Emperor held it as his right. There is a third reason more cogent than the preceding which has been the cause that the Confucian philosophy has stamped itself upon the thought of the entire nation. Confucius furnished the Chinese people with a literature. Ignorant of all other literature, men came to regard the classical writings as the one and only standard of all wisdom. They became the objects of universal study. They furnished the test of scholarship. All examinations were founded upon them. What the Holy Scriptures are to Christians ; what the writers of Rome and Greece are to classical students ; what the Koran is to the Mohammedan ; what scientific research is to the observer of nature ; that, and much more, these nine books became to the Chinese nation. Men grew grey in writing commentaries upon them, or in teaching them in their schools. The younger men were trained by their means, and learned to venerate them as we venerate the Bible. And change is hateful to the Chinese. No discovery of legal institutes, no new learning brought in by a Moslem invasion, no new theories concerning the universe of the stars, no new results from the study of nature, came to disturb the even tenor of the Chinaman's ideas ; and so it has come to pass that the ancient wisdom of a wise man, who lived more than two thousand years ago, still dominates the mind of China.

But these causes, potent as they are, would not have sufficed had

not the wisdom of the wise man been great and far-reaching. As moralists, Confucius and the collaborators of the classical books, stand almost unequalled. Putting aside the laxity allowed to men and the inferior position of women, there is in their teaching scarcely anything contrary to Christianity. And even with reference to these two matters, important as they are, the teaching is not different from that of the old Testament. It was reserved for the Lord Jesus Christ to teach purity to men, and to raise woman to her present exalted position as the friend and equal of man. The moral system of Confucius is defective, rather than erroneous. The sage could not teach the truth concerning God, nor clear up the mystery which surrounds death, because in his days the revelation which throws light on these subjects had not been given. Inferior in some respects to the teaching of Buddha, and ignoring much that he might have learned from his own contemporary and fellow-countryman Laou-tsze, the teaching of Confucius is better adapted to meet the actual needs of a nation than either Buddhism or Taouism. To this day we study the wisdom of Socrates, and do not hesitate to call ourselves disciples of Plato, yet there can be no question that the philosophy of Confucius is purer in its morality, and higher in its practical teaching of life's conduct, than the theories of the noblest of the Greeks. It is impossible to rise from the study of this great and good man without recalling the pregnant words of Christ's Apostle, that the Spirit of God lighteth every man—heathen though he be—who is born into the world, or that other word of the great Master Himself, that "wisdom is justified of all her children."

H. N. BERNARD.

ATTITUDE OF THE ORIENTAL CHURCH TOWARDS PROTESTANTISM.⁶

(*Continued.*)

PROTESTANT nations are distinguished by the warmth of their faith. Nowhere is religious earnestness warmer than with them. Nowhere does religion exercise a greater influence than with them. It is enough for a man to be in England, Scotland, North America, and other Protestant countries on Sunday, for him to see the power of

⁶ From Professor Diomedes Cyriacus' *Essays*. Athens, 1888.

religion on the people. The churches are full, the clergy are everywhere teaching the people; the public-houses, wine-shops, theatres, and other places of amusement are shut. The streets are empty. Each family reads the Holy Scriptures together. In what other countries does one find this phenomenon? In Germany, Switzerland, Sweden, and Denmark religious questions are the first subject of the day. Where does theological science flourish to such an extent as in the Protestant countries, and especially in Germany, which continues the chief hearth of Protestantism? At the present day, no one can be called a scientific theologian, in whatever part of the Christian world he is found, and to whatever denomination he belongs, without being acquainted with German theology. The Protestant Theological Schools of the German Universities are confessedly at the present day the centres of theological life. Without question, the Protestant theologians hold the spiritual lead in theological learning. Roman Catholic Theology follows after Protestant Theology. Mohler, the best of the later Roman Catholic theologians, the writer of the famous *Symbolik*, was a disciple of Schleiermacher, and our later Orthodox theology seems to be merely in its swaddling clothes, and can bear no comparison with the gigantic advances of theological knowledge in Germany.

How great is the religious life given by the Reformation to the nations who have embraced it, is shown also by the irregular zeal, which those nations show for the dissemination of Holy Scripture, and the preaching of Christianity in all the world. There are about a hundred Protestant societies working for these ends, and they spend above 80,000,000 of francs every year, and keep 4000 missionaries in 1500 localities.

Finally, how much good has been done by the Reformation to the Protestant nations is shown by their morals. We know well how much corruption exists in Germany, and England, and Switzerland, and all the Protestant countries, especially in the great towns. But the great majority of those who have compared the morals of the Protestant nations with those of the Roman Catholic powers of Europe have not doubted to give the superiority to the first. Protestant families are more religious, more moral, more temperate. There are individual examples of unbelievers and enemies to Christianity in Protestant countries—such as Hartmann, Hegel, Feuerbach, Strauss, &c.; but the terrible phenomenon, not only of perfect indifference, but of hostility to the Church, which we find

in Roman Catholic nations, in almost all the educated classes of the community, does not meet us in Protestant countries. Roman Catholicism cannot at the present day suffice for the religious needs of the educated. Protestantism, on the contrary, is a religion to which whole nations, men of every class and rank, are attached. In Protestant Churches the statesman, the philosopher, and the labourer habitually meet together. In Roman Catholic Churches this very seldom happens. In Protestant countries the Christian religion not only lives, but has great power. In Roman Catholic countries, on the contrary, it is perishing of decline.

Luther's reformation not only promoted advance in religion, but in many other things. The whole of modern science, all its vast revelations, all its gigantic progress, would have been impossible without Protestantism. In the Middle Ages there was not, properly speaking, such a thing as science, for science is the free investigation of things by the human reason, but Popery, fearing free investigation, repressed and condemned it. Its growth dates from the time when the universities and schools were delivered from the superintendence and despotism of the Pope and the Western clergy, when it began to breathe freely. How can the investigator and seeker for truth exist, when a higher power imposes force upon his conscience, and binds his intellect and appoints for him beforehand the conclusion at which his investigation is to arrive? When the end of an investigation is laid down beforehand, the investigation is childish, and wanting in all solidity. This was the state in which Popery held theology and science in general. The censorship at Rome, episcopal tribunals, the Holy Inquisition, watched every scientific man lest he should say anything contrary to the dogmas of the Roman Church. The prison and the stake awaited the daring man of knowledge who ventured to utter any free idea. Things were totally changed by Protestantism. Luther, by free inquiry, overthrew the authority of Popery. From that time in the Protestant world, free inquiry was preached as the right of every man. In Protestant countries there was not, and there is not, any principle requiring infallibility to be believed, and demanding subjection to its ideas. In Protestantism knowledge became for the first time truly free. Hence that is right which many have said, that neither Kant, nor Fichte, nor Schelling, nor Hegel, nor the heroes of German poetry, Goethe, Schiller, and Lessing, would have appeared if Luther had not preceded them.

Political liberty, too, has been promoted in modern times for the most part by Protestantism. And since Protestantism demands of each one of the faithful that he should read the Scriptures, and therefore be able to read, Protestants have always been energetic in the spread of public education, to which Roman Catholicism had always been opposed, being desirous that the people should remain under the care of the clergy, and be obliged to do so. Protestant nations are confessedly more enlightened than Roman Catholic. They understand their rights better, and have a greater love for liberty, and for this reason are more eager to obtain it, and more capable of preserving it. Add to all this, that the Protestant nations became more moral and more active on account of the great increase of religion in them, and so you will explain the phenomenon, acknowledged by all, that it is in Protestant nations that liberty has been able to establish itself. Laws in favour of liberty which are introduced with so much difficulty into Roman Catholic countries, and cannot establish themselves in them (take for example Roman Catholic France, which is incessantly falling from liberty into despotism, and from despotism into liberty), have established themselves in Protestant Switzerland, England, and America, and are strong in those countries. Liberty requires good morals, which only true religion and good schools can preserve in a nation, else it falls easily into intemperance and anarchy, which end in despotism. The Protestant nations have these good morals, and they owe them, above everything else, to the Reformation of Luther and its other leaders.

Such was the great work of Luther, and such are the results of the religious reformation effected chiefly by him. We add only a few words about the relation of our Church to the Reformation of Luther. The Eastern Church has from the beginning walked on a smoother path than the Churches of the West, and has avoided extremes. The East was never utterly and altogether overwhelmed by barbarous nations as the West was. The Byzantine Empire, having lasted for a thousand years, never entirely lost its lights, never was altogether barbarized. For this reason, Christianity in the East never fell into the corruption which it reached in the Western Church. We in the East never had an absolute Papal despotism: the Church never with us enslaved the empire. The Greek clergy never took up a position superior to the laws, and never attempted to force the conscience of the laity. Tribunals of the Holy Inquisition were never heard of with us, nor was the stake set up here for

heretics and men of science. Pardons were never sold, nor were purgatories, nor such-like things taught. After the capture of Constantinople begins the Turkish rule. Even then the Greek clergy kept up, as it could, Greek literature, and taught the people in schools. For this reason we can say that the Greek clergy never sank into barbarism even in the worst times, and the religion of our fathers, as it was handed down from the Byzantines, remained and was preserved to our day untouched and unperverted. Our Church is firmly based even now upon the decrees of the seven Œcumenical Councils, as it was before the Capture. The changes, perversions, and abuses of doctrines, discipline, worship, and Christian life, which have taken place in the Western Church, have not occurred with us, and for this reason the religious insurrection (and Protestantism is something of this kind) which took place in the Western Church could not happen with us. An insurrection implies a culmination of evil, and a recurrence to what is better. This is why Protestantism has appeared weak and inefficient, as often as it has attempted to attack the Eastern Church. The causes and occasions which provoked Protestantism do not exist among us. We are not supposing that we are treading on roses, and that everything in our Church is perfect. We should be blind if we said that. Want of learning has produced some evils with us too. Above all, our clergy has not the training which it ought nowadays to have. Our worship requires to be elevated. Our church music, Church architecture, and sacred art, require to be re-modelled. The mysteries ought to be performed in a more concise, becoming, and reverent manner. We ought to have more preaching. Our people ought to be habituated to the reading of religious books, and especially Holy Scripture, and to be enlightened by degrees so as to get rid of many prejudices and superstitions, and to be guided from formal into practical piety. But for effecting these and other like improvements we have no need of a religious nsurrection—no need of Protestantism. These improvements, and others more important and essential which future times will point out, will come of themselves. In our Church there is no Papacy, that is, there is no power which demands to hold the world to the *status quo*, and despotically control men's minds. Our clergy is not a power foreign to the community, ill-disposed towards it, and pursuing the interests of its own body, as the Papal clergy is, but it is a national clergy. Eastern clergymen are Greeks, Russians

Bulgarians, Servians, &c. For this reason they have the feelings, the desires, the ideas of their nations ; and their training is national. We have not for the training of our clergy, like the Westerns, seminaries shut off as by Chinese walls from the scientific movement of the rest of the world. Our clergy have only to perceive and realize the necessity of any improvement, and it is the first to introduce it. All that it asks is to be trained learnedly, so as to apprehend the lights of our epoch, and understand the religion which the present times require. In this way we at least are in hopes that with time the Eastern Church will again be elevated and reformed from within by herself. We have no need of Luther's Reformation. Choosing out the good, we will walk our own way—the way which future times and the future development of the people of the East shall point out to us as most desirable to follow. So much for the relation of our Church to the Reformation of Luther. (*Essay on Luther's Reformation.*)

CHRISTIAN SOCIALISM IN AUSTRIA.

THE second Katholikentag which was held in the capital of Austria last year with great pomp, attended by a brilliant assembly of notabilities both clerical and lay, gave special prominence to the discussion of the social problem of the day. It resembled in this respect the Social Catholic Congress at Liege, to which attention was drawn in the pages of this Review two years ago, but it also differed from it in one essential point. The former Congress was emphatically international, as we pointed out at the time ; the latter, here referred to, was strictly national, and convened, it appears, for the very purpose of strengthening the union between Church and State, and, with a view to this, to make Church influence more powerfully felt in the settlement of social questions.

The aim of drawing closer the bonds between crown and altar was symbolized by the busts of the Emperor and the Pope, in life-size, being placed side by side and standing out prominently from the foliage with which the halls of the Assembly Hall were garlanded, whilst the Crucifix raised in scarlet damask appeared high above them, encircled by the coats-of-arms of the various nationalities belonging to the Dual Monarchy, as if to symbolize

the idea that the one bond uniting them should be the Catholic faith. Count Perger opened the proceedings with a short address, closing with the words contained in the motto of this Review, after which Count Blom was elected Chairman by acclamation. Now, this gentleman is one of the leaders of the "United Christian" or Christian Socialist party. It was he who, on the occasion of the Jubilee festivities organized for the purpose of celebrating the 70th birthday of Baron von Vogelsang, its head, delivered the principal speech, in which he called the hero of the evening the "Louis Veuillot of the Social Question." From this our readers will know what to expect as to the character of the proceedings which followed. But, although very far from sharing the Ultramontane aspirations of the speakers on this subject at the Katholikentag, they may find much to admire in the zeal and earnestness, the ability and tact of the Romanist social reformers in dealing with what a writer in the *Tablet* calls "an agitation which is destined in time to change the character of the world."

Some of our readers may wonder at there being any social question at all in a stationary country like Austria. With the reminiscences of Alison's history of Europe before the mind, when a glowing picture is presented of the placid, calm, and arcadian contentment of its rural population, and the almost elegiac peacefulness all over the empire, undisturbed by the disquieting influences of the revolutionary epoch, forming at that moment "the most formidable rival of France, and the most determined opponent of the Revolution," will scarcely be able to understand how it is that Socialism has to be dealt with in the Austrian dominion of the present day. But Austria with the rest has had her full share in the development of modern industry, or "the revolution of industry," during the present century, and so, too, she has not been able to escape some of the evil effects attributable to the same cause. In a sketch on the growth of trade and industry in Austria by Dr. F. Wigerka, in an address delivered before an association of Vienna merchants commemorating the 40th year of the present reign in 1888, he remarks on this head that the year 1848 forms the boundary between old and new Austria—the Austria of bureaucratic absolutism and prohibitory tariffs, of literary censorship, rigidly regulatory systems of trade corporations, rural feudalism, and unprogressive quietism generally. From the Austria of to-day, with its startling advance in every department of human activity,

with a peasantry released from feudal burdens, a trade emancipated from the fetters of gild restrictions, a vastly extended system of education, rendered more efficient by a liberated press, so that—

“Thanks most of all to the intelligent application of its natural resources, the sum and substance of all this is, the power of creating capital has been enhanced to a remarkable degree, and the power of enterprise has been intensified, whilst over and above all, Austria has now entered into reciprocal relations with other commercial countries, itself one of the most active members in the international organization of the world's trade.”

But he also goes on to point out the darker side of the picture :—

“It is in the nature of things that the love of gain should have found here, not only a wide field for industrial energy, but also a prolific soil for the growth of the poisonous weeds of unprincipled self-seeking. The one-sided importance attached to mere acquisition displays itself in the baneful effects on the present, and contains possible dangers in the influence it is likely to exercise on the future, both in the original founding and subsequent methods of conducting industrial enterprises, both in the reckless manner of exposing the life and health of the labourer and in the exploitation of labour, regardless of physical disabilities of the tender of age, and the danger accruing from extended labour hours, apart from other ways of turning to private account the economic superiority of capital, by means of depressing the rate of wages, and using up the labour power of the *employés* solely for the advantage of the employer.”

Then, it is pointed out, heightened production has been unfavourable to social contentment, since the many are prevented from sharing sufficiently in the result of technical improvements. Socialism, we are given to understand, is the direct result of these social inequalities, and State Socialism simply the attempt to remedy the worst evil arising therefrom. We see here the genesis of Austrian Socialism traced by one least in sympathy with it, with indications of the importance of a course of social politics for the peace of society, with which the Christian Socialists of Austria are intimately connected. It may serve as an introduction to a short sketch of Socialism itself to explain, so far as it is required, their position and labours.

There is a special interest attaching to this subject, since it was in the capital of Austria that the first Old Catholic congregation in Europe was formed in 1871,⁶ and a melancholy interest attaches to the subject if it be recollected that the late Dr. Döllinger, father of the movement, twelve years before that insisted on the importance

⁶ See *Foreign Church Chronicle*, *supra* p. 165 *et seqq.*, and No. 7 Tract on “The Old Catholic Reform Movements on the Continent,” pp. 5.

of Catholics taking up the social question. The late visits of the Bishops of Lichfield and Salisbury to the Old Catholics of Austria, and the second visit of the Bishop of Salisbury to Bohemia, the hearth of social as well as political discontents—2000 arrests to quell or prevent them have been made here during the last ten years—is still fresh in the minds of our readers, who may hope that “the brotherly love and patience that animates them,” as he tells us in his pamphlet,⁷ may spread far and wide, and so help in bringing about the social pacification of the whole country.

The retarded state of education, of popular education, in spite of great advances made of late years, and still more the difficulty of combined action among the labourers of the various nationalities divided by language, race, and mutual jealousies, impede considerably the progress of international Socialism in the Austrian dominions; still it has advanced. Even so far back as 1873 a close observer of the movement remarked that it had passed that stage which, in a disturbed state of the atmosphere, corresponds to the frequent lightnings which precede the outbreak of the storm; and one of these premonitory signs was noticed two years before this was said, when a pitched battle was fought in the streets of the charming University town of Gratz, which is also a “centre of industry,” and where we are told “the fanatical hatred of the operatives against God and the existing social order has scarcely its parallel in any part of Germany.”

But the real commencement of modern Socialism in Austria dates back to the year 1868, after the repeal of the laws restricting association among the men. Then a Vienna *Lanalle Verein* was founded for the first time, on the pattern of those of the German agitator whose name it bears, and reckoning some 10,000 to 12,000 members out of 300,000 forming the labouring population of Vienna and the neighbourhood. A union was effected with the *International* in the following year, when some 98,607 Austrian Socialists were represented at the Congress held at Eisenach. A few months later Vienna was put into a ferment of excitement when a procession of 20,000 labourers, followed by thousands of sympathizers, paraded the streets, taking up their position in front of the Chamber of Deputies, and sent three delegates to Count Taaffe, requesting the ministry and the returned Reichsrath, holding then its first sitting, to give their consideration to the following points of

⁷ “Visit to Old Catholics in Bohemia,” p. 3.

their petition : Complete freedom of trade combination, the abolition of the compulsory trade corporation system, full liberty of holding meetings, and freedom of the press, equal rights of representation in Parliament for all, with a suggestion for disbanding the standing army and the appointment in its stead of a Civic Guard. The nine signatories of this petition were put into prison, and the police took steps for the suppression of the whole movement. When in 1871 a new ministry with Schöffle, the celebrated author of the "Quintessence of Socialism," came into power, the hopes of the Socialists were revived. A very moderate programme was drawn up at Brünn, an important industrial town of Moravia, by the "federalistic labour party," asking a Government founded on federal principles to assist in the creation of productive associations, and the appointment by authority of a normal day of labour, at the same time expressing dissent from the violent and subversive proposals and methods of the International, and expressing adhesion to the principles of private property and inheritance. So moderate were the demands of this programme that even Roman Catholic Associations joined this party. But the Government was too shortlived, even if willing, to give favourable consideration to their requests. It was succeeded by the "Citizen Ministry," headed by Prince Auersburg, and rumours got afloat of subsidies to be granted to subsidise the Socialist organ, and help in the establishment of productive associations. But these and similar expectations, raised by political coteries and cliques more or less authoritatively speaking in the name of those in power, according to the exigences of party warfare, were not realized. Disgusted with the non-fulfilment of promises which probably were estimated at a great deal more than their real value, the Socialists decided upon an independent course of their own. Since then it forms a separate party, having for the essential principles of its programme class antagonism. There is much in Austria to aggravate this feeling of class antagonism. Luxurious living in the upper circles of the aristocracy and the plutocracy and self-indulgent habits among the working people in cities, more especially in Vienna, produce envy and discontent when the means of indulgence are not forthcoming, and the few favoured by fortune are fixed upon by the many who possess next to nothing by way of superfluities as the robbers of the poor. Accordingly one of the most competent writers on the subject, who at one time was an active collaborateur of the *Vaterland*, the organ of the Catholic Conservative party, tells us that here there are

all the elements for the rise of the Commune—this was said twelve years ago—which will take the Government as much by surprise as that of Metternich was surprised by the rising in 1848. It will be remembered that then Count Latour, the War Minister, was murdered by the infuriated mob and hanged to a lamp-post, and the villa of the representative of the rule by “Bureau and Bayonet” was burnt to the ground.

We will not pursue the tedious and tortuous course of Socialism in Austria in this place, nor trace the causes of its divisions and dissensions. Suffice it to say that, after the monetary crisis in 1873, when distress had spread in every direction, a public meeting was convened on the 8th of February, 1874, and a memorandum drawn up and presented to the Reichsrath by the Socialist body, which elicited a favourable reply from the Emperor, in which he expressed his sincere and heartfelt sympathy with the sufferers among the labouring people. A commission of inquiry was appointed, but the result of its deliberations gave little satisfaction to those concerned, who a few years later, on the occasion of celebrating the Emperor's birthday, in 1880, organized a counter-demonstration on a large scale, which was put a stop to when discovered at the last moment by the police. The Socialist body had grown in the meantime considerably, numbering some 224 associations, and it had advanced sufficiently on revolutionary lines as to send in the same year an address to the Socialist Congress at Havre affirming the solidarity of the Socialists in France and Austria. The chief events during the last ten years may be summed up briefly. At the *Arbeitertag* at Brünn in 1882 resolutions were passed condemning the Anarchists, chiefly recruited from the Czech and Slave elements, who had become notorious about this time for deeds of violence, including several atrocious murders. An attack was made by one of them on a redeptorist preacher in a suburban church of Vienna just as he was speaking in his sermon on the dignity and worth of labour and poverty. The consternation produced by dynamite plots led to a law for the repression of Socialism, which naturally strikes at the moderates as well as the extremists, whose secret methods have earned for them the title of “Red Jesuits.” A public meeting to protest against these laws was held, and attended by about 3000 men, and attended by some prominent members of the Parliament, but without producing any effect on the action of the Government. The only result of these repressive laws has been the fusion of the two parties at the Congress

in Hainfeld, a little town of Lower Austria, held in December, 1888, at which the resolutions given in the note below were passed with only three dissentients.*

Only one thing need be mentioned as specially interesting in connection with the subject before us. Entire severance from the Church was strongly recommended by one speaker, whilst in a resolution unanimously accepted, the "dark anti-liberal power of Clericalism, destructive of culture," is alluded to in a manner which leaves no doubt as to the antagonistic standpoint of the party relative to the Christian religion.

It is to oppose this anti-Christian spirit, and in order to protect the main body of the labourers against the spread of ideas so injurious alike to society and religion, that the Christian Social party was originally formed. Its titular head is Prince Aloja Lichtenstein, and its literary champion in the press Baron von Vogelsang, a Mecklenburg nobleman, who has joined the Roman Church. Both in the *Vaterland*, founded by the late Von Thun, a strong opponent of Old Catholicism in 1871, and in his own monthly, *Oestreichische Monatschrift für Christlich Sociale Reform*, founded ten years ago, he boldly advocates State Socialism. Prince Lichtenstein and Count Beleredi represent this principle in the legislature, and it is owing to their influence that a number of laws for the protection of labour have been passed, to which we shall refer again later on.

Here we will give a few excerpts from the speech of the Prince at the late Katholikentag, the principal speech at the Congress, in which we have *in nuce* the social theory of this body. Criticizing adversely the effects of the conjoint action of the economic development since the introduction of machinery, and the legal development of property laws in favour of the individual, to the detriment of social interests identical with the theory of Roman rather than Germanic law, he takes occasion to compare modern society, as a whole, with that of Roman society in the days of Imperial Degeneracy. Then, as now, he says, it was the growth of latifundia and the development of industry on a large scale which produced the social evils complained

* The Socialist workmen's party in Austria is an international party, and declares that the struggle must be an international one in the same sense as is the exploitation of labour. With a view to the propagation of Socialist ideas, the party will avail itself of all possible means of publicity, by the holding of meetings, the formation of associations, and by means of the press. The programme demands limitation of the hours of labour and the abolition of the employment of children, while granting unrestricted liberty of association to working men. Finally, it lays down that the future of the working classes absolutely demands the introduction of compulsory, gratuitous, and secular instruction in the schools. The Anarchists, who are necessarily opposed to the Social-Democrats, left the Congress at an early stage of the proceedings.

of. Work then was performed by bands of slaves, indeed, but what is the modern factory hand but a slave?

"True, the labourers of the nineteenth century enjoy political freedom, but they lack all the attributes essential to liberty, which in their case becomes a meaningless term—a mere mockery, since economic independence—a surplus possession of the necessities of life—alone makes freedom possible—in the sense of enabling its possessor to found and maintain a family, and to secure for it the means of progressive culture."

Referring to the disappearance of the small independent bodies which formed the free organizations of a past stage of society, he remarks:—

"*The race of peasant proprietors*, who form the original type of free agriculture, is rapidly diminishing, if not entirely disappearing, everywhere. What remains of it is nothing else but a body of hired labourers, living on their own patch of land; responsible for rent and taxes, which enables the creditor and the State to share their earnings between them.

"*The class of handicraftsmen* is doomed to go, likewise, as at present the capitalist, who never learned a trade, depriving them of the instruments of labour, customers, and livelihood, only waits for the moment when the skilled masters of every trade will be compelled to place at his disposal the skill, diligence, and experience which the capitalist does not possess. (Storms of applause.)

"*The wages of labourers in factories*, however, is the type which in modern society corresponds most closely to his prototype in the ancient world. Without property—not even the coat he wears on his back, or sufficient pocket-money to provide a breakfast for the morrow—this class is not capable of reproducing itself from its own ranks. For the wife is taken from the child's cradle or kitchen stove to work in the factory; the children, badly nourished and cared for, die young, or grow old before their time. Strikes and freedom of settlement, the most dangerous illusions of modern freedom, only intensify the dependence of this class." (Applause.)

He then compares the Roman Equites and patrician office-holders of ancient Rome, and their exactions with the plutocratic tendencies of their modern representatives at the Bureau and the Bourse, and refers with scorn to the "Finance Barons" who wield an undue influence in the legislature and administration, and who exact with usurious greed, though under different names, the *pastoria*, decimal, and *pascuæ*, which of old drained the Roman provinces of their wealth.

"At the risk of its own destruction," he proceeds to say, "our modern world (where the social equilibrium is far less staple than in the ancient society) must work out for itself a new economic and social organization, and this it has already begun; namely, on the same basis on which it was constructed of old (referring to the reconstruction of society on the basis of Christianity). Christianity alone is a basis on which unlimited progress is possible. (Loud applause and cheers.) . . . Christianity is for all time and for all places. (Loud applause and cheers.) Its blessing extends *urbi et orbi*." (Renewed applause.)

Then follow suggestions for the reorganization of society on the pattern of the mediæval corporations, avoiding those abuses which brought the system into disrepute, and brought about, finally, its dissolution in modern times. The speech contains, among others, suggestions for the organization of wholesale industry on co-operative principles and under legal restrictions, so as to prevent over-production and those "aleatory" methods of production which lead to economic crises and consequent distress among all classes, especially the lowest. Such is in substance the critical and constructive programme of the "United Christians" of Austria to bring about social reforms, with a view to stave off a social revolution. It avowedly implies a return to feudalism by successive stages of State absolutism, i.e. as far as Austria is concerned, a return to a social status exactly by the same road on which the present state of free contract has been reached in the course of social evolution representing their views.

The power of the party lies not in numbers, but in the position of its leaders, and its appeal is to the strong Catholic sentiment which still pervades Austria, though even in country districts, where agrarian Socialism is spreading fast, it is losing its former hold on the people. It would seem, however, from the various speeches of those who addressed the Katholikentag that this appeal is not made in vain, that the power of the party is being increasingly felt, and mainly in consequence of its legislative successes of late years, and in proportion as their meaning is being understood by the masses in town and country.

Even the organ of the Socialist party spoke respectfully of the social deliberations of the Katholikentag, which it characterises as—

"A symptom of the vast amount of energy and power put forth by the Church to regain her former dominant position, endeavouring to unite under her banner every group representing the most varying interests now standing ranged over against the mood-ruling class of the bourgeoisie."

But "there is one exception," significantly adds the organ of Social Democracy, and "that is the labouring class. This stands apart, unmoved and unimpressed by ecclesiastical blandishments, knowing that their goal lies before them in liberty—not behind them in compulsion. . . . The cry 'Hannibal before the gates' is the chief argument used, without which Christian Socialism could not possess the least power of persuasion, i.e. unless Hannibal was there actually, the restlessly organizing and unweariably combatting proletariat."

Thus, we say, Socialists, like Romanists, can quote Roman history when it suits their purpose. The article from which this is quoted

calls Prince Lichtenstein's speech "an agitatorial speech, effective for Socialistic purposes," and so far approves of it as it does of the proposals for social legislation for the protection of labour, emanating from the same source, and embodied in the resolutions of the Katholikentag. But then—such for example as the proposal to subject industrial enterprises to Government control of some kind so as to secure their solidity of character and direction, to prevent insecurity of employment and untaxing the strength of the labourer in the excessive length of labour hours per diem, the prevention of female labour in factories as far as possible, the observation of Sunday rest, the providing healthy domiciles for the operatives, and to give facilities both in respect of agricultural and industrial labour for corporate organization whilst securing agriculture against over-indebtedness and the dangers of injurious credit institutions—it goes on to say, will not prove sufficient for the purpose they are intended to serve, to procure social peace; they are characterized, on the whole, as an attempt "of washing their fur without wetting it." Thus we see as an attempt to conciliate or disarm Socialists the action of the Christian Social party is a failure; but its effects are not likely to prove nugatory in the effect they were intended to produce on the labourers generally. Here we cannot help thinking—and we speak advisedly after collecting our information from various quarters—that the effect of such uncompromising sympathy with the grievances of the working classes and artisans in town and country is producing a real revival of the old religious sentiment, and, what is still more important, retarding the progress of atheistic and anti-Christian ideas in Austria, as well as that pronounced dislike of religion generally, which we note in other Roman Catholic countries abroad. The rapid growth of Roman Catholic associations of handicraftsmen and others referred to in the speeches at the Katholikentag are a proof of this.⁹ And as to the steady advance of the Christian Social party, the intelligent and well-informed correspondent of the *Christlich Sociale Blätter*,¹ the organ of Social Catholics in Germany, writes thus:—

"The chief feature of the year 1888 is the remarkable growth, internally and externally, of the Christian social reform movement among

⁹ Thus the *Katholische Volksverein* in Upper Austria, which had 20,000 members in 1877, had 31,600 members alive in 1887, and it had a capital of seven millions of florins in the Credit Institution, founded under its auspices. There are 140 journeymen associations in Austria-Hungary, formerly under Father Giu-cha, whilst a "prayer union of the Holy Ghost" founded only six years ago in the Arch-Diocese of Vienna counts now 20,000 members. Dr. Gruscha, hitherto president of all the journeymen associations, has just been appointed Archbishop of Vienna.

¹ See "Rückschau auf die Social-politische Bewegung in Oestreich im Jahre, 1888," *Christlich Sociale Blätter*, 22 Jahrgang: 4 Heft, p. 97 et seq.

the Christian people of Austria. It required some time before the small circle of men who have devoted for years their whole strength and mental vigour to the service of social reform could succeed in bringing home to the masses, as well as the educated classes, the idea of a Christian reaction against the political and social Liberalism—so far, at least, as to make their ideas penetrate the popular mind, and to render them what they have become since—important factors, determining the life of the nation.”

Austria has been called the “land of improbabilities,” and certainly the rapid succession of legislative enactments during the last eight or ten years is matter of surprise to all who know how slowly the state machine, as a rule, works in Austria; and what is still more astonishing is the promptitude with which these legislative measures are being executed, by the confession even of independent and not unprejudiced lookers-on. But since the days of Joseph II. Austria has been the country of “Enlightened Absolutism,” though now, as then, the philanthropy of the rulers and the readiness of the administrative bodies to carry out their orders encounter opposing forces on the part of those who are interested to keep up standing abuses and in retarding inconvenient reforms. This progress of Social legislation in Austria for the good of the people owes, as we have said already, its success mainly to the party led by Prince Lichtenstein and Count Belcredi; of course, also to the readiness of the humane Emperor and his paternal Government to follow out their suggestions. In their efforts the Christian Socialists were supported by the resolutions of the whole body of Catholics passed at meetings representing the feeling of amity in Church and State, e.g. the resolutions or *petition* of the Salzburg Landtag in 1882, or the resolutions passed at the Katholikentag lately held in Vienna. There are political critics who speak disparagingly of this “clerical and aristocratic dilettanteism.”² But in answer to this the Christian Social party simply point to their successes in the legislation. There are clerical critics playing the part of the candid friend, who speak of all their efforts as so many concessions to State Socialism, Cæsarism and “Byzantism,” which are likely to prove injurious to ecclesiastical independence, and unduly

² We subjoin a few of these enactments for the benefit of those who seek a closer acquaintance with the subject: Two measures were passed for the purpose of protecting factory labour and the appointment of factory inspectors, in March, June, and September of 1883 respectively; an act for the formation of compulsory trade corporations and creation of a sick fund in connection with them came into operation on the 1st of May, 1889. A law in favour of compulsory insurance against accidents, which it took several years to formulate and deliberate upon, was promulgated in January, 1888. Attempts to increase the power of representation by means of delegation or *Arbeitskammer* have not proved as yet successful, mainly because of party differences. The Liberal leader, Herr Plener, being now a promoter of these as well as was Count Belcredi in times past; but lately, the Conservative and clerical party, who first started the idea, have been slow in supporting the measure.

to strengthen the State and ~~weaken~~ the Church. To this both in the *Vaterland* and the monthly organ of the party there comes the following rejoinder by way of a parable, which our children tell us is a story with a meaning. We will tell the story as we find it thus recorded :—

"Once upon a time S. Nicholas and S. Cassian," so Solowieff relates, according to a story in Russian folk-lore, "were sent from heaven to earth, to see what was going on here. They saw a poor peasant, who tried in vain to release his heavily-loaded waggon of hay out of the mud.

" 'Let us help the man to free his waggon,' said S. Nicholas.

" 'God forbid,' replied S. Cassian. 'I might get my surplice soiled in so doing.'

" 'Then wait for me, or go on by yourself,' said S. Nicholas, and cheerily wading into the mud, he helped the poor man to drag the waggon out of it.

"With torn and bespattered surplice, S. Nicholas returned to heaven, to the great astonishment of S. Peter. But surprise gave way to satisfaction when S. Nicholas informed him of the cause of it.

" 'And you,' to S. Cassian, 'were not you there, too?'

" 'Yes, but I am not accustomed to mix myself up with things that do not concern me. Above all, I would not for the world soil the spotless purity of my priestly attire.'"

In these two saints, the *Vaterland* says, in agreement with the Russian writer from whom it quotes, the Eastern and Western Churches are typified respectively; the one given to isolation and asceticism, or self-contemplating mysticism, keeping away from politics and all social questions affecting man as man; the other not afraid to descend into the mire of current life, like S. Nicholas, who thought less of outward appearances and more of real human needs, each thus following its own religious ideal.

"The Eastern Church prays, the Western Church *prays* and *works*." This in answer to the censures of its critical friends, the *Christlich Sociale Blätter*, who, alluding to the recent formation of a new Outer party of Roman Catholic politicians for Austria as a rival association to the Christian Social party, and in reference to former associations, had said :—

"We have left this kind of social reform"—i.e. the one we are considering in this paper—"to its fate, since the Catholic *Idem* has become the pedestal for a State Socialism with a tincture of Christianity."

And concludes the *Vaterland* by way of *fabula docet* :—

"We and the gallant priests on our side will continue our present practice; we help the poor peasant to get his waggon out of the mud, even at the risk of spoiling the Chlamys, for this is the ancient usage of Catholics."

A calm and independent observer of the controversy may be allowed to express a doubt whether Romanists in their eagerness to enter the arena of political and social struggles have at all times been sufficiently cautious in keeping themselves "unspotted from the world." S. Nicholas certainly was more like the Good Samaritan than S. Cassian, but we doubt whether the conduct of the saint resembles in *all* respects that of his modern imitators. The parable naturally suggests the story of the saintly and gentle Fénelon actually assisting the peasant girl in the search for her cow, which had been lost in the gloaming, and this without the slightest fear of degrading his archiepiscopal dignity. But we should not from this infer that that simple act of kindly condescension is an encouragement for the political and social political action of Monseigneur Freppel and those whom he heads in France at the present moment, which was censured a day or two ago, as we are writing, by a deputy in debate, who, as a former disciple of Le Play in politics, is far from being an enemy of the Church. The safe way lies between the extremes of supine indifference to social needs, which is the error of clerical officialism, and superfluous meddling with social politics, which is the error of clerical officiousness. In following the middle course lies the safety of the Anglican Church in her relation to the State, and the people. She may apply to herself the following words of a noted Church politician in Austria, though in so doing, attaching a slightly different meaning, less exclusive in application :—

"Only for Austria thus remains the hope of a social regeneration on a Catholic basis, and in this we see the chief cause of calmly awaiting Austria's future."

The Emperor of Austria still enjoys the privilege of being called his "Apostolic Majesty" as the Queen of England is still called the "Defender of the Faith." True believers in the "Catholic Faith" in either country will entertain no fear as to the future of society resting on this foundation.

M. KAUFMANN.

ADDRESS BY PROFESSOR FRIEDRICH AT DR. DÖLLINGER'S GRAVE.*

FOR the event which has assembled us at this grave to-day we could not but be long prepared, since he who has gone home had far exceeded the extreme limits of human life as Scripture

* Translated from the German by the Rev. R. S. Oldham.

speaks of them, and was accustomed to regard each fresh day as a special gracious gift of God. Not the less are we deeply moved by it. We, his colleagues, know best of all what we have lost. The famous name of Döllinger, which has been associated with our University since its removal from Landshut to Munich, and which we looked at with pride at the head of our teaching staff, belongs now to the past. The Royal Academy of Sciences sees the seat of its president vacant. The learned world has lost one of its foremost leaders, and I doubt not that a feeling of heavy loss will pervade the whole civilized world. But to us the loss seems all the greater, because within a short period a whole list of men who were ornaments of our country have been called away.

The public career of John Joseph Ignatius von Döllinger is so well known that I hardly need to touch upon it. He was born on the 28th of February, 1799, at Bamberg, where his grandfather was body-physician to the Prince-Bishop Francis Louis of Erthal, and his father Professor of Medicine at the University then existing at Bamberg. After the dissolution of that University he removed with his father to Würzburg, where he received his first education. After devoting himself for a short time to natural science, he passed to the study of theology, which he completed at Bamberg, where some eminent theologians were lecturing at that time. He was promoted to the doctorate in 1820 in our University at Landshut. He received his ordination as priest at Bamberg, and went for a short time as chaplain to Scheinfeld in Mid-Franconia. In 1823 he became Professor at the Lyceum in Aschaffenburg, and from 1826 onwards he has belonged to us.

With his extraordinary mental gifts, his talent for languages, so that he was able to press English, French, Italian, Spanish, and Portuguese literature into his service, his marvellous memory, which remained with him to the end, and still more, with his remarkable diligence and iron endurance, he naturally soon became eminent.

Döllinger was held in high esteem by his late Majesty King Louis I., who appointed him Provost of the collegiate foundation at St. Cajetan. But the more the intellectual greatness of the deceased became apparent, the higher he rose in favour with Kings Maximilian II. and Louis II. The last-named appointed him Imperial Councillor of the Crown of Bavaria, and, after the death of Liebig, President of the Royal Academy of Sciences and Curator-

General of the scientific collections of the State, not to mention other Royal favours and distinctions. All the recognition and honour that science can claim was richly accorded to him without any injury to the plainness and simplicity of the man.

You will not expect me here to give any exposition of the inner development and individuality of the departed, of his significance as a man of science, and his literary achievements. I am too deeply moved to do so to-day, and at the present time I should not venture anyhow to detain you so long. The University will not fail at the right time to take public notice of its honoured teacher, and to give him a worthy memorial in its annals. He was the point of attraction to thousands of young men eager for knowledge, not from Bavaria and Germany only, but from foreign countries also. For theologians it was a special honour in his time to obtain their Doctor's degree at Munich; and still more highly was it prized if Döllinger took part in the disputations with the candidate, or spoke some word of recognition to him. Such was the esteem, the respect, the veneration in which he was held. This extended itself to the other faculties also, and I myself was witness how many students of other faculties, especially when he was lecturing on the history of the Revolution, sat at his feet. The University repeatedly placed him at its head as Rector *magnificus*, and many of us remember not only his brilliant rectorial addresses, but above all the great part he bore at the fourth centenary of our *Alma Mater*.

It belongs especially to the Royal Academy, whose president he was for so many years, and which he so splendidly represented to the world, to do adequate honour to his memory. To it, after he had given up his lectures at the University, he mainly dedicated his public labours. And how well he knew how to teach from his presidential chair may be seen in the two lately published volumes of his academical addresses, which excited universal admiration, not on account of their contents only, but their form also. But that I may not seem wanting in modesty, as though I would anticipate the judgment of the Academy, I will cite a North-German periodical, which only last December wrote of them:—

“No one will read this book without receiving the impression that it is here not an investigator merely, but a king of science who is speaking, who from his high tower is watching the stream of scientific progress with sharp eyes, undazzled and undimmed. We do not think that since Ranke's death there is any one living in

Germany who could give decisions with such overpowering clearness and certainty. The simplicity and calmness of the style corresponds to the weightiness of its contents; its independence and impartiality lift us out of the everyday world into the domain of freedom."

Who could have guessed that we who so short a time ago heard him speak to us in his old accustomed way would be standing around his grave to-day?

It becomes me—and you will expect it of me—to speak of Döllinger as a theologian, with the reverence inspired by his open grave. But even here I must emphasize the fact that the departed was the greatest theologian that Catholic Germany has produced, and that, confining ourselves to the present century, outside Germany also there has been no theologian who in range and depth of learning, in keenness of understanding, and in breadth and clearness of vision has been his equal. Once that was universally and without envy admitted. It is true his department was properly Church history; but one who deals with that, not in a fragmentary way, but on a large scale as Döllinger did, knows that it embraces all the other theological branches also, since if they are to claim any scientific significance they must be handled historically too. Thence came Döllinger's sovereign position in theology. But he here all the more deserves our admiration, because in his youth there was very little Church history science; and as he himself told me, he had to begin by teaching himself; yet in him the investigations of Church history reached their highest point, so that, as a Protestant minister of high position said to me some years ago, the history of the Church lay before him like an open book. For I do not deceive myself in this, that in the course of centuries his equal will not arise, as, apart from all else, the extraordinary length of life must be taken into account which God granted to Döllinger. Under his extensive influence, and through the similar labours of others, German theology in fact more and more adopted the historical method, and assumed an historical character. But when this was perceived it excited alarm, as though constituting a great danger. The watchword was given, "Dogma must defeat history." But if history was to be defeated, it was necessary that Döllinger, as its chief and foremost champion, should be struck at. What followed all men know, and, imitating his example, and beside his grave, I will not even call it by its name, but only answer the

question, How he bore it? And as the only witness of his most mournful hours, I must bear testimony to the world: He bore it as a truly great theologian. He took what was done to him as an undeserved martyrdom, and bore it patiently, with the true courage of a confessor, to the end. As a Church historian he knew that he was not the first who had had to bear such martyrdom, that the same lot fell to illustrious saints, and that according to the teaching of the ancient fathers certain human measures might have a meaning before men, but never before God. Rejected and forsaken by men, a man stands only the more directly before his God and Lord, to Whose honour he endures. Calmly and confidently he could look forward to death, therefore, without wavering, leaving behind an example worthy of the Church fathers of ancient times and of the high theological position that he held.

If ever a man has put out to interest the pounds that were intrusted to him, it was Döllinger, whose unweariedness is known to all. Each new day which God granted to him seemed to spur him on afresh, and a few weeks ago only he said to me "I have still much to do." Numerous labours had been planned by him and partly prepared for, so that they only waited execution.

But his day's work was finished. The Lord called His faithful servant to enter into His joy; for blessed are they that die in the Lord. And Döllinger's life was one unbroken service to his Lord. Amen.

LUX MUNDI.⁴

WE do not know whether "Lux Mundi" is intended for the manifesto of a school. If so, it is a hybrid school, made up of iron and clay—a school which attempts to unite a Catholicism which is neither Anglican nor Roman but Eclectic, with a Scientism which accepts the higher criticism of rationalism in the matter of Holy Scripture, the form of Pantheism which conceals itself under the name of Immanence, and the unproved conclusions of contemporary theorists in physics and biology. The book is edited by Mr. Gore, and we shall confine our notice of it to his essay, or rather

⁴ "Lux Mundi." A series of studies in the religion of the Incarnation, edited by Charles Gore, M.A., Principal of Pusey House. Murray, 1889. Pp. 525.

to that part of his essay which deals with the inspiration of Holy Scripture.

Mr. Gore begins by condemning the "isolation" in which the Scriptures are ordinarily placed in respect to inspiration (p. 337). "Nor, in fact, can a hard and fast line be drawn between what lies within and what lies without the Canon." For example, it is quite unreasonable, Mr. Gore argues, to regard "the anonymous Epistle to the Hebrews which represents Apostolic teaching at second hand" as having absolute authority, and to reject the claims of the Epistle of Clement, which "represents exactly the same stream of Apostolic teaching, only one short stage lower down" (p. 339). "The doctrine of the inspiration of Holy Scripture is not among the bases of the Christian belief" (p. 340). It is true—but what does it mean? "Every race has its inspiration and its prophets," such as Virgil for Rome and Æschylus and Plato for Greece. Did "the inspiration of the Jews" differ because it was "supernatural"? The writers of the narrative parts of the Bible were, we are told, "*in this* inspired—that the animating motive of their work is not to bring out the national glory or to flatter the national vanity; nor, like the motive of a modern historian, the mere interest in fact, but to keep before the chosen people the record of how God had dealt with them" (p. 344). From hence it would follow that any historian whose motive was to justify the ways of God to man would be equally inspired with the historical writers in Holy Scripture.

The Psalmists of Scripture are inspired because "the poetic faculty is directed to one great end—to reveal the soul in its relation to God in its exultations and in its self-abasements" (p. 345). Then any poet who kept this aim before him would be equally inspired with the Psalmists of Holy Scripture.

The inspiration of the Prophets of Holy Scripture consists in this, that "they see deeper under the surface of life what God is doing, and *therefore* further into the future what He will do. No doubt their predictive knowledge is general; it is of the issue to which things tend" (p. 345). Then any man of keen spiritual insight is equally inspired with the Prophets of Holy Scripture.

The inspiration of Apostles is an "endowment which enables men of all ages to take their teaching as representing and not misrepresenting His teaching and Himself" (p. 347). *Enables*, it will be noted, not *obliges*.

The inspiration of those who, "like S. Luke, represent Apostolic teaching at second hand," was "part of the whole spiritual endowment of their life, which made them the trusted friends of the Apostles, and qualified them to be the chosen instruments to record their teaching in the midst of a Church whose quick and eager memory of 'the tradition' would have acted as a check to prevent any material error creeping into the record" (p. 348). Then the safeguard that we have against material errors in S. Luke's gospel and the Acts is the "quick and eager memory" of the early Christians.

As to ourselves, "to believe in the inspiration of Holy Scripture is to put ourselves to school with each in turn of the inspired writers. With S. James, for example, as well as with S. John and S. Paul, with every part of the Old Testament as of the New" (p. 349). "Put ourselves to school" is an ambiguous expression. Does it mean that we are to accept their teaching or to see what they have to say and learn what we can from it?

So far Mr. Gore boldly states "it will not be a point in dispute among Christians what inspiration means or what its purpose is." Next come some questions on which we presume that Christians, according to Mr. Gore, may differ. (a) With respect to the historical character of the Bible Mr. Gore concedes that there is "nothing unreasonable or wilful" in continuing "to believe and to teach that the Old Testament, *from Abraham downwards*, is really historical. But within the limits of what is substantially historical, there is still room for an admixture of what is yet not strictly historical" (p. 352). For example, we may suppose that Moses himself "established a certain germ of ceremonial enactment," and that this was developed, "the whole result being constantly attributed to the original founder." Again, we may regard the Books of Chronicles as inspired, although historically false, and representing "the history which had become current in the priestly schools," because the writer was "idealizing" (p. 353). "There is nothing in the doctrine of inspiration to prevent our recognizing a considerable idealizing element in the Old Testament history" (p. 354).

(b) A great part of the Bible is, according to Mr. Gore, "dramatic," therefore not necessarily real. As to authorship, he argues thus: "The Book of Wisdom, which is inside the Canon of the Roman Church, professes to be written by Solomon, but is certainly written not by him but in his person by another author. We may

then conceive the same to be true of Ecclesiastes and of Deuteronomy—that is, we may suppose Deuteronomy to be a republication of the law ‘in the spirit and power of Moses’ *put dramatically into his mouth.*” Therefore because the Church of Rome calls an apocryphal book Holy Scripture, we may regard a book of Holy Scripture which professes to be written by Moses as not written by him.

If Jonah and Daniel be also “dramatic,” they may, Mr. Gore holds, be none the less inspired. The essence of dramatic composition is “to make characters, real or *imaginary*, the vehicles for an *ideal* presentation.” “In an uncritical age its results may very soon pass for history” (p. 355). Then books which profess to be real records of real events, and in matter of fact are nothing but “embodied ideas,” and not records of real events, may be regarded as inspired, and “the Church leaves open to literary criticism the question whether several of the writings of the Old Testament are not of this character” (p. 350).

(c) “Are not the earlier narratives of Jewish history before the call of Abraham of the nature of *myth*, in which we cannot distinguish the historical germ, though we do not at all deny that it exists”? (p. 357). Neither does this interfere with Mr. Gore’s theory of inspiration, for “the inspiration of these narratives is as conspicuous as that of any part of Scripture” (*ibid.*).

Mr. Gore finds a difficulty in his way in the acceptance of the truth of the Old Testament by our Lord. For example, our Lord speaks of the flood. Mr. Gore argues that all that He means is “a typical judgment,” and not the flood at all. But further “He shows no signs at all of transcending the science of His age; equally He shows no signs of transcending the history of His age” (p. 360).

From this one section of Mr. Gore’s Essay we learn that in the opinion of the Principal of Pusey House we may regard the Bible down to the time of Abraham as a myth; that we may look upon the succeeding narrative as having an unknown quantity of historical truth in it, but that we need not hesitate to believe that the books of Exodus, Leviticus, and Numbers are in error when they attribute to Moses laws which did not exist till long after him; that the Book of Deuteronomy is a dramatic composition with which Moses had nothing to do; that the Books of the Chronicles are mis-representations of history made ignorantly or wilfully by the priestly caste.

But, nevertheless, all these myths and stories full of false statements are inspired by God, because the writers had a religious end in view. We are further to believe that the Prophets' inspiration consisted in a keen apprehension of what was likely to take place—that the evangelists were saved from error in their stories by the memory of those about them, and that our Lord spoke in ignorance when He confirmed Jewish History by His authority.

If this is to be the allowed teaching of the Principal of Pusey House, or of any clergyman of the Church of England, why was Bishop Colenso condemned and deposed? and why was not "Essays and Reviews" accepted and cherished as orthodox?

Many years ago the writer of this paper was walking with Dr. Pusey in Oxford, when the latter said to him, "We shall now have to go back to the battle for the Old Testament, which has been put on one side by the religious movement here. It was coming years ago, but it has been kept off by the interest taken in the Tracts. Now the Tractarian impulse is passing away, and we must face the assault on Holy Scripture." He then sketched the form which the assault would probably take; in all essential points it was that which the Principal of Pusey House now commends to the acceptance of students at Oxford.⁶

Notices.

The Latin Heptateuch, published piecemeal by the French printer Morel (1560) and the French Benedictines, E. Martène (1733) and J. B. Pitra (1852-88). Critically reviewed by JOHN E. B. MAYOR, M.A., Professor of Latin in the University of Cambridge, and Fellow of St. John's College. [London: Clay & Sons, 1889.]

For the last three centuries there have been known to exist fragments of a version of the early part of the Old Testament in hexameter verse, the authorship of which was unknown. At the end of the sixteenth century the fragment then discovered was supposed to be S. Cyprian's, and was included in the edition of his works published by Morel. It consisted of less than 200 lines, ending

Behind the Principal of Pusey House stands Dr. Pusey's successor in the Professorship of Hebrew, and behind him Professor Cheyne. We are thankful for the reverent and pious words with which Canon Liddon has repudiated and refuted Mr. Gore's representation of Christ

with the curse of Cain. Early in the eighteenth century Martène found a manuscript in the library of S. Germain des Prés containing this fragment and some more verses carrying on the story further. The MS. declared them to be the composition of the Spaniard Juvencus, who lived in the sixth century. Juvencus is known as the first Latin ecclesiastical poet who wrote in the Latin language with the exception of Commodianus. He has written an *Historia Evangelica* which is a versification of the Gospel history in the hexameter metre, intended apparently not only to gratify his own poetic tastes, but to lead people to the study of Holy Scripture. It seemed, therefore, to be not unlikely that he should be the author of the Old Testament poem, as the MS. asserted. The next discovery was made by Dr. Giles, who found at Trinity College, Cambridge, the whole poem as we have it now to the end of the Book of Judges, with a note in the fly-leaf which appeared to attribute it to Aldhelm. Cardinal Pitra came to Cambridge to examine the MS., and determined in favour of the authorship of Juvencus. At present, however, the majority of critics assign it to a Cyprian who was Bishop of Toulon in the sixth century, and Professor Mayor confirms the general opinion by his authority.

Professor Mayor gives an account of all the persons which have been in any way connected with the book with wonderful freshness and zest, but it was downright cruelty to publish critical notes, excellent and provocative of all admiration and creative of interest, without any text to which to make reference. The volume, with the text, would have been large, but the Cambridge Press might well have undertaken the task, seeing that the chief manuscript belongs to the library of Trinity College, Cambridge. Professor Mayor's volume is one which scholars of the old days would delight in. It exhibits a student's delight in running a piece of post-Augustan and pre-mediæval Latin to ground. It contains also, as was the fashion with the old scholars, Professor Mayor's opinions about other matters not closely connected with the heptateuch, such as an affectionate notice of Dr. Kennedy and a few words on Bryennios and Kyriakos (whom, by the way, he calls Demetriades Kyriakos, whereas we have only as yet known him as Demetrius). The following passage will be specially interesting to our readers.

"As one small contribution to interconfessional comity, I offer these pages, heartily thanking Cardinal Pitra not merely for an interesting occupation, but still more for the opportunity—to me a glad surprise—

of demonstrating that in many things a Protestant, revering the Reformers next to the Apostles, may yet conscientiously co-operate with spiritual subjects of Rome. For myself I would as soon submit to the *Germania* or *Univers* as to any print claiming to speak for England's Church; and so I rejoice to know that for much of what we censure in Vaticanism, individual Romanists, being powerless to hinder it, cannot with justice be held responsible. On both sides of the line friendly intercourse—in *dubiis libertas*, in *omnibus caritas*—will remove unworthy prejudices; and there is much common ground where each may learn from the other without disloyalty to principle" (p. 59).

Our English Villages; their Story and their Antiquities.

By P. H. DITCHFIELD, M.A. [Methuen & Co., 1889. Pp. 141.]

We highly recommend this little book. It is on a subject which is only too much neglected in these days. Every one is aware of the way in which our villages are being deserted for the towns. But all do not realize the rapidity with which they are diminishing in population and in importance as well. A village—say, in East Anglia—may, without exaggeration, lose a quarter of its population in thirty years. And when a man migrates his interests migrate too. Consequently, we hear a great deal about our towns and their inhabitants, their local government, their dwellings, their improvements, their advancement, their importance, their history and traditions, but the villages have to a great extent lost the interest they once held in the minds of their sons, for they have moved from the old home, and cannot, like their predecessors, feel that they have been born, nurtured, reared in the same spot, that there they are flourishing and will flourish, and there they will die. Mr. Ditchfield's intention is not to discuss the great questions which arise here; he says nothing about the cause and the consequences of these features of nineteenth century history, but he reminds us of what our villages have been, of the interest attaching to them, of the affection with which we should regard them, the traditions attaching to them, and he calls our attention to these things in a very practical manner, by giving us some delightful chapters full of instruction and amusement. We are told how and where we may trace the Britons, Romans, Saxons, Angles, Danes, Norsemen, and Normans in England. The customs of the different races, the styles of architecture and architectural curiosities, fields and forests, the method of farming in mediæval times, the fairs, the holidays, the "Church houses," the pilgrimages, &c., are noted; and our attention is called to the battle-fields of England, to the village sports and pastimes,

"May Day," "the Mysteries," "Rush-bearing," "Beating the Bounds," &c.

In Chapter XI., in some respects the most interesting of all, we have the village Inn, its sign and its device, and its importance in the coaching days. Our English Inns have been famous among all nations, and they deserve to be so. Chapter XII., the last, touches on village superstitions.

The style of this book is very simple, and a child, as well as an older person, will have pleasure in reading it. We have only one fault to find with it, there is not enough of it. Our author opens out a vast field, but he takes pleasure in hovering on the outskirts of it himself. This can be easily remedied, and we hope Mr. Ditchfield will speedily remedy it by bringing out a larger volume, more in detail, as a sequel to "Our English Villages."

La Morale riassunta ed esposta in tavole per uso del Liceo, da Filippo Cicchitti-Suriani, Professore di Filosofia nel R. Liceo di Aquila degli Abruzzi.
[Aquila, tavole xx.]

This is a summary of a course of Lectures on Moral Philosophy delivered by Professor Cicchitti, at the Liceo of Aquila, represented in the form of twelve tables. They cover a vast extent of ground, and show that the Professor is thoroughly well acquainted with ancient philosophy, and fully abreast of the latest contribution to it. The first table points out the several parts of the science of Ethics. The second asks what is the final end of life, and answers the question by saying that it is the fulfilment of duty. Afterwards come such points as the Moral Law, the Sanctions of Morality, the Conscience, the Sentiments, the Will, Liberty of Action, Evolution, Sociology, the Family, Divorce, the State, the Church, Toleration, the Rights of Man, War. The Professor has a thorough grasp of his subject, and we are glad to think that there are Italian students who have the advantage of Signor Cicchitti's lectures. The Professor is himself an Old Catholic, having been ordained deacon by Bishop Herzog, and having co-operated for several years with Count Henry di Campello. His position is important, and we do not doubt will be of great utility to his pupils, and through them to his country.

Mr. Sargeaunt has written a short **History of Felstead**

School (Simpkins & Marshall, 1889, pp. 129)—a school which well claims a history from the good position that it now holds. He gives a sketch of the founder, Lord Rich, and traces the fortunes of his institution to the present day. The greatest man that Felstead has produced is Isaac Barrow.

Christian Unity and the Historic Episcopate, by HENRY FORRESTER, a Presbyterian of the American Church (New York: Whittaker, 1889), is a thoughtful treatise, the object of which is to solve the difficulty as to the admission to the ministry of the Church of those who have not been episcopally ordained. The author begins by showing the desire for Church unity which now exists, and the efforts made by the American Church to procure it. In 1886, a committee of American Bishops declared four conditions to be necessary in all negotiations for the restoration of unity. These are—1. Holy Scripture. 2. The Nicene Creed. 3. The two Sacraments. 4. The Historic Episcopate. In 1888 the Lambeth Conference took the same ground. It is evident that the practical difficulty in this programme is the necessity of the Episcopate involving the necessity of Episcopal Ordination. Mr. Forrester seeks to do away with this difficulty. His method is trenchant. He argues that the early Church in receiving the ministers of separated bodies into the ministry of the Church did not go on a cut-and-dry system, but acted freely and as they thought best in each case. If they received them, he thinks that the mere act of receiving them was sufficient to validate their future acts without any regard to the forms by which they had been originally ordained.

“It follows that if the Church as a whole in a general Council, or any autonomous branch of the Church in its local council, has received into the Catholic ministry without the usual form of ordination men who had no valid orders previously, such reception gave to them all that would have been given had the usual form been followed, and that their ministrations are thenceforth done by the Church's authority, and are therefore valid and effectual” (p. 62).

Thus everything is made to depend upon the authority of the Church. If the Church should choose to authorize Wesleyan ministers, they could on this principle become *ipso facto* ministers of the Church. Mr. Forrester does not show why this principle should not be carried further—why, for example, the Church should not give authority to its own ministers without requiring of them any

special form of ordination at all. We recognize in Mr. Forrester's essay an attempt to meet a real present difficulty in a reverent and Churchlike spirit, but we cannot think that the attempt is successful.

Bishop Cleveland Coxe, to whom the Church of America, the Church of England, and the Church Catholic owe so much, is well known in England by his "Christian Ballads" which are a favourite in many homes. Those were written many years ago when the author was hardly out of his boyhood. He has now in his mature age published what may be regarded as a supplement to that beautiful book. The "Christian Ballads" were, as ballads should be, light, pretty, and picturesque. The *Paschal* (New York : Pott & Co., 1889, pp. 231), which he published last year, is of a graver cast. It consists of short poems, some of them almost of the nature of hymns, on deeper subjects than those treated in the "Christian Ballads," such as "Holy Week," "Gethsemane," "Gabbatha," "Calvary," "The Cross," "The Burial," "Easter in the Garden," "Song for Easter," "Emmaus," "The Circumcision," "Whitsunday," "The Trinity." Any of them might be selected for quotation. We take some verses of the first piece in the book, called the "Proem," which dedicates the volume to two kinswomen long since dead. The poem contains touching remembrances of the author's boyhood.

We grew together, lov'd by one whose pride
 Watched o'er the budding of your loveliness ;
 Nor knew we, for too soon, alas ! ye died,
 All that he wrought our tender years to bless,
 Mingling wise counsel with his fond caress.
 Wisdom and wit was his, and nature gave
 His manly heart a maiden's tenderness ;
 And Christian hope adorns his lowly grave,
 Where, on the field he fell, Christ's soldier, true and brave.

Nor less, while your sweet life was linked with mine,
 I shared her love, who o'er your cradle bent
 And trained your earliest thought to thoughts divine ;
 For oft to me her kindly care was lent
 In words of cheer, with gentle warning blent,
 When to the poet's shell I tuned my youth,
 She loved all arts the soul that ornament,
 And wing'd her nestlings, like young birds forsooth,
 To soar aloft betimes and bask in light and truth.

We parted, where the snow-peaks all aglow
 Shone like an opal, and the setting sun
 Flamed o'er the Pyrenees, in pleasant Pau,
 Along the vale where restless Gave doth run :
 And as we gazed, each an enraptured one,
 'Twas well we heard no voices, save our own ;
 For seem'd our life beginning—when 'twas done ;
 And with that sunset, oh ! for ever flown
 Are joys so long we knew, and hopes no longer known.

Ev'n as a bird forgets its wonted note
 When death o'ershades its bower, and comes no more
 The smile that seemed upon its song to dote,
 So when ye slept, my listless hand gave o'er
 And lost its cunning ; for I grieved heartsore,
 Tuneless my shell, and unfulfilled my dream :
 Now, faith reproacheth that I thus forbore.
 Wake, languid shell, nor moan by Babel's stream ;
 Wake, from the willows wake, to Faith's transporting theme.

Yes, wake my soul, in swan-like notes to sing
 Of that blest home, where, nevermore to die,
 To them that slept comes Life's eternal spring,
 Where Love enthroned all human tears shall dry,
 Hearts claim their kin and brightens eye to eye.
 Sweet sisters, ye are safe. For me, how rife
 Perils of conflict, ev'n as years draw nigh
 That bring the grateful furlough after strife,
 And shines our even-star, the dawn of deathless life.

The Bishop of Gibraltar's *Pastoral Letter* (Parker & Co., 1889, pp. 34) contains the record of an active year, especially on the north coast of Africa. It has attached to it several valuable appendices, one of which consists of the following letter by Canon Curtis on the Crimean Memorial Church at Constantinople :—

“ There was a time when the heart of the whole British people was stirred to its depth by the sufferings and heroism of our countrymen in the Crimea during the war with Russia, 1854-56. At the close of that war the Society for the Propagation of the Gospel in Foreign Parts gathered from all orders and degrees of men among us the free gifts which they hastened to offer in order that some national monument might be raised to witness through years to come their thankfulness for the peace which followed, and the honour in which they held the memory of all who, during those sad years, fell at their posts in the discharge of duty on the field, on the deck, in hospital—officers and men of the army and navy, nurses, chaplains, and civilians of all departments—brave women with brave men. It was fitly decided that the proposed monument should take the form of a Church, which should be used to the glory of God, and benefit the living as well as commemorate the dead. In 1868 this memorial Church was consecrated ; but now, after twenty years, from various causes, it is falling into a dangerous

state of disrepair, and the question may be asked, 'If all classes of the British nation so readily gave their help for the construction of this national memorial, may not all be earnestly invited now to contribute with the like goodwill so as to arrest the decay?' Are there no survivors, friends, kindred, willing to put forth a hand?

CHARLES G. CURTIS,
S.P.G. Chaplain, Christ Church (Crimean Memorial Church)."

The Passover of the New Covenant. A theological Treatise by Professor Dr. WATTERICH. (Baden-Baden : Sommermyer, 1889.)

The English Prayer-book directs that on the morning of Easter Day, instead of the *Venite*, certain anthems shall be sung, the first of which consists of verses 7 and 8 of chapter v. of St. Paul's 1st Epistle to the Corinthians : "*Christ our Passover is sacrificed for us : therefore let us keep the feast ; not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.*" Further, as the 1st Lesson, the 12th chapter of Exodus is read, which records the original institution of the Jewish Passover. And the Special Preface in the Communion Office contains the words : "For He (our Lord Jesus Christ) is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world."

All this exhibits very clearly the teaching of the Church of England, that the Jewish Passover was typical in both its parts. Jesus was the true Paschal Lamb, of Whose sacrifice on the cross every lamb sacrificed at the Jewish Passover was a type ; and the Lord's Supper, at which "the Body and Blood of Christ are verily and indeed taken and received by the faithful," was typified by the sacrificial Feast at which the Paschal lamb was required to be eaten by the Jews.

It is the same teaching which is admirably enforced in Dr. Watterich's treatise. The whole subject is handled in a spirit of deep reverence and with great thoroughness. The abundance of Scripture illustrations is especially striking, and would of itself make the book one to well repay a careful reading.

The key-note is struck by the author in his quotation of the Baptist's saying : "*Behold the Lamb of God which taketh away the sin of the world.*" "And John laid the hand of the Bride in the hand of the Bridegroom when, drawing aside the curtain from the mystery of the Temple services and sacrifices—from the mystery of the Passover—he made the revelation which threw its light back upon

the last night in Egypt: 'Behold, **THERE** is the Lamb of God!' and then added—extending his gaze far beyond the limits of Israel to all mankind—'Which taketh away the sin of the world.'

"This saying, which crowned his whole message and in which Prophecy bursts its last bonds, taken in connection with what happened at the baptism of Jesus, meant: Mankind through their sin had incurred death—eternal perdition. Jesus, the only begotten Son of God, has come, in order that, sent by the Father, He may, by the voluntary surrender of His own body to death, win back their life, as the true Paschal Lamb of which Prophecy had spoken for 1500 years, so to 'take away' sin, and by an enduring covenant unite the lost ones to Himself and make them children of the Eternal Father."

The ceremonial of the Jewish Day of Atonement, as prefiguring **THE** Great Atonement on the Cross, when Christ was at once the High Priest who offered the Sacrifice and the Victim that was offered, is fully examined. The author then proceeds to show how the sacrificial Feast upon the body of the lamb, of which all were to partake, formed an essential part of the Jewish Passover; and how, consequently, in the same way, all who have faith in Christ as the true Lamb of God Who taketh away the sin of the world, are under an obligation to feed by faith upon Him in the Sacrament of the Lord's Supper. The significance of the meal, in the Jewish ordinance, was, that God had provided for the maintenance of the lives which He had spared. And by the Eucharistic Feast of the Christian Church the spiritual life of its members is actually nourished.

On the 15th Nisan—the appointed day—Jesus kept the Passover with His Apostles for the last time; and then almost immediately afterwards instituted the nobler Sacrament which was its true fulfilment, since **THE** Paschal Lamb was now not indeed actually slain, but just about to be. "*This is My Body WHICH IS GIVEN FOR YOU,*" "*This cup is the new testament in My Blood WHICH IS SHED FOR YOU.*"

Dr. Watterich interprets our Lord's words: "*This do in remembrance of Me,*" or (better) "for My commemoration," as having reference to the **זִכְרוֹן** or "memorial" of the Old Testament sacrifices, viz. that portion of the vegetable oblation which was burnt with frankincense upon the altar, by the sweet odour of which, ascending to heaven, the person sacrificing commended himself to the "remembrance" and favour of God. Jesus thus meant to say: "Do

this, that it may be the memorial before God of My sacrifice on your behalf." For the arguments in favour of this view we must refer our readers to the book itself. It is intended by Dr. Watterich to express the sense in which the Sacrifice of our Divine Redeemer is pleaded before God in the Sacrament of the Lord's Supper.

We have always thought that no aspect of that Sacrament is more likely to draw men to seek its blessings, than the exhibition of it as the Christian Passover; and Dr. Watterich's treatise affords such an exhibition of it in a very useful and valuable way.

We rejoice to find that the Rev. W. Sherrard's *Catechetical Instruction Supplemental to the Church Catechism* (Dublin: Herbert, 1889, pp. 77) has reached a seventh edition and the thirteenth thousand. We should be glad to see the instructors of all Church Schools imbued with its teaching.

The Rev. J. Coley has put together facts of the gravest importance and of very perilous import to the Church in *Revival of the Roman Mass in the English Church* (pp. 48).

The *Catalogue of the General Theological Seminary* (New York, 1889, pp. 72) shows that the active staff of the Institution is a Dean (Rev. Dr. Hoffmann) and seven Professors, and that there are eighty-nine students. The subjects of study for the year have been the Old and New Testaments, Church History, Divinity (Butler, Pearson, Hooker, Harold Browne), Pastoral Theology, Ecclesiastical Polity and Law.

In *The Greatest Thing in the World* (Hodder and Stoughton, 1890, pp. 64) Professor Drummond has set forth a noble plea for Christian love as the supreme good of man.

The third edition of the Christian-Catholic Prayer-book (*Gebetbuch der Christkatholischen Kirche der Schweiz*) was issued last year at Berne (pp. 572). We hope to notice it in our next number.

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BISHOP REINKEN'S REPLY TO THE ADDRESS OF THE
ANGLO-CONTINENTAL SOCIETY.

BONN, *February 14th*, 1890.

To the RIGHT REVEREND EDWARD HAROLD BROWNE,

Lord Bishop of Winchester.

CORDIALLY do I thank the venerable President of the Anglo-Continental Society and its honoured members—in the name also of my dear brother, Bishop Herzog—for the brotherly sympathy expressed to us, on occasion of the death of our great Confessor J. J. Ignatius von Döllinger.

The love which binds us together in the spirit of Jesus Christ cannot but manifest itself in a community of sorrow as of joy. And it is certain that the prince among learned men, who has been called home, did not belong to us only, but by the treasures of his scientific works had rendered imperishable services also to the powerful Anglican Church. We thus, on both sides, have just cause for grief at our irreparable loss, but yet also for thankfulness to God, who, in the departed, gave us so much that no death and no hostile power can take away from us again. And the echoes of his call to Christians for re-union will never die away till the One Shepherd, Jesus Christ, whom His own sheep know, shall have gathered around Him all who hear His voice.

With respectful and fraternal greetings in the Lord,

(Signed) JOSEPH HUBERT REINKENS,
Bishop.

NO. LIV.

DR. V. DÖLLINGER'S THEOLOGICAL AND ECCLESIASTICAL STATUS.

TO set at rest some groundless insinuations which have been made as to Döllinger's religious belief and ecclesiastical standpoint, we reprint the three following letters. The first, which expresses his latest views on the subject of which it treats, was addressed to the Rector of the American Episcopal Church, in Rome, the Rev. Dr. Nevin :—

"MY DEAR NEVIN,—I suppose your influence is sufficiently strong to get a short article or notice inserted in one of the Liberal papers contradicting the lies that have been spread over all Europe respecting my contemplated or consummated submission to the Vatican decrees. I have neither written nor done anything which could have given occasion to such a rumour. The circumstances which are mentioned in some papers are gratuitous inventions. I have only three weeks ago published a lecture (*Allgemeine Zeitung*, April 6, 7, 8) in which I state in so many words that nobody possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years my time principally to the renewed study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five, and not four. Pray, my dear Nevin, let me have some news of what is going on at Rome. Perhaps you can also obtain the reception of a similar notice in one of the American papers. *Totus tuus*,

"Munich, May 4, 1879.

I. DÖLLINGER."

The second letter is from Professor Friedrich, who has lived with and felt with Döllinger since their rupture with Rome. It is addressed to Canon Meyrick.

"What you have the goodness to tell me about the letter in the *Guardian* is only an echo of what was said in Germany about the affair. 'Döllinger,' they said, 'was not an Old Catholic; Friedrich overpowered him by force. Döllinger did not desire an Old Catholic but a civil burial—that is, without a religious service.'

"There is system in the whole matter. For a long time they played Döllinger off against the Old Catholics, as though he had separated himself from them, and had wanted to know nothing about them. Not long ago, when an opposition was raised in Bavaria against the Old Catholics, this was said, and it has been even repeated in Parliament by a Minister.

"The truth is exactly the reverse. Döllinger, as I pointed out in my notice on him in the *Allgemeine Zeitung*, was, and continued till his death, an Old Catholic; and, above all things, he would have nothing to do with the Church of Rome. His successor in the Provostship said to me and a colleague of mine in his study on the day of his death, 'So long as Döllinger was conscious, he thrust back every Roman Catholic priest.'

"Lord Acton also testified that Döllinger still stood in the position of 1871, adding that we excommunicated clergy must stand together as a Church. Lord Acton also said, 'At his death there will be Friedrich to take care of him.'

"I could not then do otherwise than I did. I did not, however, do so till I had asked Döllinger's eldest niece, who declared expressly that she would not bring reproach on her uncle's memory by giving admission to a Roman Catholic priest. Though they were unloving towards their uncle during his life, they rallied to him now at his death.

"Döllinger had certainly become unconscious when extreme unction was administered to him, but it is the common custom to administer extreme unction to a sick person in that state. At his sick bed I did not wish to discuss and determine theological controversies. I did what I thought best and what is the common use in the Roman Catholic Church.

"If you wish to make any answer in the *Guardian*, so far as I am concerned, you are not only authorized but begged to do so, though in truth the outcry raised by the Roman Catholics does not at all affect me. They will never allow themselves to be convinced, and will always repeat their lies so soon as they are refuted.—Yours sincerely,

"April 24, 1890.

J. FRIEDRICH."

The third letter is as follows :—

"I venture to affirm that Dr. Döllinger 'died a member of the Roman Church' in no other sense than that in which Cranmer, Latimer, and Ridley did. They had all alike been Roman Catholics, and they all alike died members of the Catholic Church, of which the Roman is a part, though a corrupt part. The Pope of the day attempted to separate all of them from the Catholic Church by an excommunication, but as that excommunication was unjust, it was invalid and null, and did not affect their relation either to the whole or even to the Papal part of the Church. If any one likes to say that Cranmer, Latimer, and Ridley died members of the Roman Church he can do so, meaning that they died members of the Church Catholic, and consequently members in a sense of the Oriental and of the Roman Church, which are parts of the Church Catholic. But it is a very deceptive form of speech, and the statement that Döllinger died a member of the Roman Church is equally misleading. That he died *in communion with Rome* is the exact contrary of the truth; he died out of communion with her as much as Lightfoot did, and by his express and resolute desire he was attended on his sick bed and at his grave by a clergyman excommunicated by Rome, who used ministrations which Rome would regard as sacrilegious.

"May 10, 1890.

F. MEYRICK."

The following letter was addressed by Döllinger to Herr Widman, Old Catholic clergyman of Offenburg (translated by the Rev. Archibald White) :—

"October 18th, 1874.

"HIGHLY HONOURED SIR,—Willingly do I answer the questions you have put to me, but with necessary brevity, as I am an old man, and my time is much occupied.

'1. As far as I am concerned, I consider myself to belong by conviction

to the Old Catholic communion. I believe her to have a higher mission entrusted to her to fulfil, and indeed a threefold mission—(a) To give testimony for the old Church truth and against the new errors of the universal authority and the infallibility of the Pope; in particular also to stand as a speaking and permanent protest against the wicked (*heillose*) arbitrariness in making new articles of belief first introduced by this Pope. (b) A second call for the Old Catholic communion is, in my view, little by little and in successive progress to present a Church purified from vain illusion and superstition, more conformable to the ancient and still undivided Church. (c) Closely allied to this is her third call—namely, to serve as an instrument and a mediating member of a future great reunion of separated Christians and Churches. A beginning of this, even if a small one, was made a few weeks ago in Bonn. I trust to the advance of this peaceful work.

"2. I have not the least hope that under the next Pope, or one of the next Popes, anything really good and great will be done, and, as far as I can perceive, all those who know the condition of the Roman Curia and clergy are as hopeless about this matter as I am. In all this Papal communion in Italy and outside that country there is only one motive power, in contrast to everything else, Episcopate, Cardinals, clerical orders, schools, &c., which hold themselves passive, and that is the order of the Jesuits. It is the soul, the master of all Roman Church life. This will certainly remain so even under a new Pope, because this order is indispensable, and, at the same time, cannot exist without dominating or wishing to dominate.

"Earlier, before 1773, there were many things in the Church to counterbalance this; the other orders were still strong and full of life; now the other orders are either powerless shadows or half willing, half unwilling satellites of the leading Jesuit constellation; and the Roman Curia, if it is to remain a Curia, and preserve its Church monopoly, income, &c., must support itself by the Jesuits—i.e. serve them and their impulses. But the Jesuits are the incarnation of superstition (*die fleischgewordene Superstition*), bound up with despotism. To rule over men by means of the Pope, who has become their servant—that is their task, their object, their art, exercised with masterly skill. Hence the endeavour to render religion mechanical, the *sacrificio dell' intelletto* which they praise, the breaking in of souls to unconditional blind obedience, &c.

"But what the prospect is in the Roman communion since the 18th of July, 1870, and what is to be expected in the immediate future, you may perceive from this, that the most monstrous thing has been brought about which ever happened in the province of theological learning, without a single voice being loudly raised against it; I mean the solemn proclamation of Alfonso Liguori as *doctor ecclesiae* (thus putting him on a level with Augustine, Ambrose, &c.); a man whose false moral teaching, perverted Mary-worship, and constant use of the most glaring fables and forgeries make his writings a magazine of errors and lies. In the whole history of the Church there is no example known to me of such a fearful and pernicious confusion. And about these errors and lies there is absolute silence, and in all the seminaries the next generation of the clergy is being poisoned with these books of Liguori! Such a state of things cannot last long; sooner or later, in some way or other, a reaction for the better must take place; but this where and how is perfectly hidden from our eyes.

"To your third question, What I advise you to do, I reply: Follow

your conscience, and do not allow yourself to be deceived by the pretext of preserving the truth and unconditional obedience wherewith every illusion and disfigurement of religion, be it ever so bad, is palliated. What we can and ought to do in this pitiable state of affairs is, to give our testimony before God and the world, to give to the truth we confess the honour that is its due. The general indifferentism, the stupid demeanour, of the clergy, which only thinks of its own ease (*Bequemlichkeit*), has brought this mischief of the Vatican upon us. The larger the number of confessors who separate themselves from this false teaching and obedience, the higher rises the hope of recovery.

"Thus much in haste. With all respect, your devoted

"J. v. DÖLLINGER."

ULTRAMONTANE ASSAULT ON OLD CATHOLICISM IN BAVARIA.

THE Bavarian Government and the Ultramontane Regent have not been slow in taking advantage of the death of the Old Catholic leader and chief to strike a blow at the ecclesiastical status of the Old Catholics of Bavaria, whom Döllinger's great name has hitherto protected from their hostility. The following is an extract from the *Labaro* of May 3:—

"MUNICH, *March 25th*, 1890.

"The official documents that have passed between the Bavarian Government and the clericals (who are pleased here to call themselves *patriots*) concerning the position of the Old Catholics towards the State were published on the 15th of this month. By this publication the question has entered upon a new and decisive phase, and I think it will not be displeasing to your readers that I should speak of it at some length.

"The official documents consist of: I. A memorial from the Chapter of München-Freising, signed by Dr. Rampf. II. A decree of Von Lutz, the Minister of Public Worship. III. The communication of this decree to the Central Committee of the Old Catholics of Bavaria.

"The first document states that it appears by the declaration of the Government in the Bavarian Chamber that it is disposed in political matters to recognize the exclusion of the Old Catholics from the bosom of the Catholic Church. The Chapter therefore repeats the request made before by all the Bishops of Bavaria that they may be politically excluded, especially in the diocese of München-Freising, where they exist in greater numbers, and where the Central Committee of the Old Catholics of Bavaria resides. The Chapter

justifies this request on the grounds that the Old Catholics disown the Vatican, and also deny the Primacy of the Pope and the dogma of the Immaculate Conception, and that they are excommunicated *ipso facto* for these heresies. It therefore requests the Government to consider the Old Catholics as excluded from the Catholic Church, and to deal with them accordingly.

"The second document contains the decrees of the Minister of Public Worship, in which he accedes to this request, but not on the ground that the Old Catholics do not recognize the Vatican. The Government, says this document, has not recognized the Infallibility of the Pope by the royal assent, and therefore cannot take any violent measures against those who do not accept this dogma. But the support that the Old Catholics receive from the Government, in consequence of the refusal of the assent to the Papal Infallibility, is limited to this question alone. No sooner had competent ecclesiastical judges declared that the exclusion of the Old Catholics from the bosom of the Catholic Church proceeded from other causes, than the Government was obliged, in consideration of the rights that the Catholic Church enjoys by the Bavarian Constitution, to execute the sentence of those judges, seeing that the conduct of the Bavarian Government hitherto towards the Old Catholics, which was based entirely on the Constitution, evidently could not authorize the Old Catholics to reject other dogmas, and yet allow them to remain Catholics, and to be treated as such. Moreover, although the Bavarian Government has not formally recognized the dogma of the Immaculate Conception by the royal assent, yet it has done so practically, for in 1886 it deprived the priest Braun, who denied it, of his benefice. Therefore, the document concludes, the Government finds in the denial of that dogma a ground for declaring the exclusion of the Old Catholics from the Catholic Church.

"The third document contains the decree by which the Minister of Public Worship informs the Central Committee of the Old Catholics that the Government no longer considers them and can no longer tolerate them as Catholics, and only recognizes provisionally their right to conduct their worship in accordance with the second paragraph of the Appendix to the Constitution.

"By this decree the Old Catholics of the Arch-diocese of München-Freising are disqualified from exercising any worship or performing any religious ceremony whatever. By the Bavarian Constitution no man can be forbidden to conduct any worship that he pleases within

the walls of his own house, but different individuals or several families may not unite together in their religious practices without the express consent of the Government. All secret assemblies under pretence of joining in family worship are forbidden. In order to obtain the consent of the Government to the formation of a religious society, its formula of faith and its organic statutes must be presented for examination and approval.

"The public religious societies recognized in Bavaria are the Catholic Church and the Lutheran and Reformed Communities, the two last of which are united in the Palatinate. The private religious societies that are recognized, whose services may be performed under the superintendence of State authorities, are the Israelites, the Greek Church Uniats and Non-Uniats, the Mennonites, the Irvingites, &c. The so-called free Communities, or German Catholics, are able to exercise their worship under the protection of the law on associations, as being non-political societies.

"The present position of the Old Catholics in Bavaria may be understood by these fundamental principles of the Constitution. They have no appeal whatever from the decrees of the Minister for Public Worship. The ecclesiastical authority which alone has jurisdiction within the Church has spoken, and the State authority has executed its sentence as the Constitution directs. Legally and juridically there is no longer a single Old Catholic in the diocese of München-Freising in Upper Bavaria. If they desire to continue an independent existence, they must be recognized by the Regent and the Government as a distinct and non-Catholic Society. Truly the decrees of the Minister of Public Worship are a grievous injustice, and are in open contradiction to the most elementary principles of common sense. Old Catholicism originated, as everybody knows, in the denial of the Papal infallibility, and it is legally to come to an end because of the denial of the dogma of the Immaculate Conception—a dogma which in truth depends for its sanction on the subsequently proclaimed Papal infallibility, which has never been recognized in Bavaria. The Ministerial decrees, indeed, enumerate among the causes for exclusion the denial of the Primacy of the Vatican, but they do not enter into a discussion of the motives of that denial as they do about the dogma of the Immaculate Conception.

"This dogma, as has been said, has not been recognized in Bavaria by the royal assent, but the Government has acknowledged it in practice. Braun, a chaplain in Lower Bavaria, mentioned in the

above-cited decree, denied this dogma, and was excommunicated and deposed by his Bishop, and thereupon the Government (Zwehl was then Minister of Public Worship) sentenced him to compulsory domicile in his native Commune. But when the royal assent to the dogma of the infallibility was refused, he was set at liberty. The heroic and modest Braun has long been dead, after a life of great privation and such extreme poverty that it is asserted that a poor labourer provided him with the means of living out of his own scanty earnings.

"Theoretically considered, the way in which this question has been resolved is defective, for according to the theory of the Ministerial rescript, the State is bound in future to protect those priests who deny no more than the infallibility, and yet no priest excommunicated by the Vatican may enjoy ecclesiastical revenues. Professor Friedrich, the celebrated historiographer, who gained such great fame at the epoch of the last Council, has hitherto held a benefice, a Catholic chaplaincy, and by this decision of the Minister he loses it. And this will be the only benefit that the Bishops and the self-styled *patriots* will gain by their campaign against the Old Catholics, and by the Government's surrender of a lofty principle for a petty political advantage, that is, for the sake of gaining votes for the grants for public worship, and for the fine arts.

"But the triumph of the Bishops and of the *patriots* is far from being complete, and the Government has in part repaired its wrongdoing. On the 21st of this month there was a discussion in the Bavarian Chamber on the Ministerial rescript, and the Liberal deputies, Dr. Deinhard and Dr. Schauss, remonstrated loudly on the unjust treatment of the Old Catholics. Dr. Schauss declared in a splendid speech that the *decapitation* of the Old Catholics had made a most unfavourable impression on the Liberals, and demanded that at least the Government would not put difficulties in their way if they desired to constitute themselves into a religious society. The Minister Craitshaim plainly declared in answer that the Old Catholics are free to return to their religious observances provided they will constitute themselves a religious society.

"They will probably do so, and thus the only result of the present persecutions will be, as always is the case, an increase of sympathy in Bavaria and in the whole civilized world."

These are the resolutions of the Old Catholics of Bavaria as we read them in the *Altkatholisches Volksblatt* :—

"MUNICH, *April 18th, 1890.*

"The National Union of the Old Catholics of Bavaria held an extraordinary general meeting on the 9th of this month, at which numerous members were present, and at which the following resolutions were passed unanimously :—

"1. We consider ourselves now, as formerly, members and true representatives of the Catholic Church as acknowledged in Bavaria up to July 18th, 1870.

"2. We consider it just and fair that if the Government allows the schism that was occasioned among the Bavarian Catholics by the Vatican decrees of 1870 to subsist, it should not treat the Old Catholic minority less favourably than the Roman Catholic majority.

"3. Therefore we consider the position of a private religious society imposed on the Old Catholics of the Archdiocese of München-Freising by the Ministerial decree of the 2nd of April only as provisional.

"4. Therefore, holding fast this provisional character, we authorize and charge our committee to prepare those measures of internal organization which the decree of April 2nd renders necessary.

"5. Finally, we charge our committee to take all proper legal measures, that the rights of a public ecclesiastical society demanded in the committee's petition of the 27th of March may be granted to us."

THE JESUITS AND ROSMINI.

BY PROFESSOR CICHITTI.

DURING the Papacy of Pius IX. the Jesuits, authors of the Syllabus and of the dogmas of the Immaculate Conception and of the Infallibility, were omnipotent. In the first years of Leo XIII.'s Pontificate, good Catholics hoped that their influence was at least not increased.

This hope was encouraged by the apparently mild and calm temper of the Cardinal Gioacchino Pecci, who at Perugia in difficult times had shown his political capacity by successfully reconciling the duties of his exalted ministry with the exigencies of altered times. But men undoubtedly sincere Liberals, who had approved and praised the actions of the Cardinal, were little able to foresee the conduct of the Supreme Head of the Church.

I will only say, painful as it is to a sincere Italian Catholic, that it did not correspond with our hopes.

The direction which Leo XIII. by slow degrees gave to the policy of the Church aimed at the same deal as that of the famous Company, though in another form; and that Company, wonderful as it appears, succeeded in obtaining from the Pontiff last year a renewal of all the privileges that it enjoyed before Clement XIV. suppressed it. Without going as far as S. Catherine, who candidly told Pope Gregory XI. that she "perceived far off the stench of the infernal vices of the Roman Church," we may assert with certain knowledge that all the acts of the Vatican are inspired by the Jesuits, and that Vaticanism and Jesuitism are fused into one.

Out of respect for the august person of Leo XIII. I will speak of these acts with calmness. I will pass over all that concerns his present policy, obstinately opposed as it is to all the institutions of the country. I will only speak of the so-called "restoration of philosophy" inaugurated by the Head of Roman Catholicism under happy auspices, and amid the applause of the civilized world. I say nothing of the Encyclic, "*Immortale Dei*," on the Christian constitution of States. Nor do I touch on the other, "*Humanum Genus*," on Freemasonry, generally considered so unfortunate, nor on that on the revival of historical studies. I will speak only of the results of that of August 4th, 1879, in which the philosophy of S. Thomas Aquinas is loudly praised, and pointed out as the fountain from which all Catholic thinkers should draw. I believe that in this the intentions of the Pontiff were not only good, but very holy; for even a freethinker or a non-Catholic must desire that his country should have an enlightened clergy, who, instead of encouraging their deeply-rooted superstitions, will instruct the people in religion and civilization.

But what has been the result of its publication? Contrary to the expectations of its august author, but not to those of the Jesuits who suggested it, instead of giving peace to troubled minds, it has been the cause of bitter strife between churchmen, and of schism in Northern Italy, a schism hindered from breaking out openly, perhaps only delayed, by the zeal of the Pontiff, who in 1882, if I remember rightly, addressed a Brief to the Bishops of Piedmont, commanding them to exhort the combatants on both sides to peace.

Both Thomists and Rosminians answered the admonition of their

supreme Pastor with deference, but truth compels me to state that the former did not always deal quite loyally with the others.

The Rosminians, being attacked, replied boldly; due moderation was not observed in the controversy, and invective often took the place of calm reasoning. The Thomists, Jesuits for the most part, unable to refute the arguments of their opponents by fair means, denounced some of Rosmini's philosophical doctrines to the Congregation of the Index as heretical; the Rosminians vehemently defended their orthodoxy. Both quoted Fathers and Doctors, but still their opinions were opposed, and it was no easy matter to stop their contentions. The affair was referred to the Congregation of the Index, which replied June 21st, 1880: "*Dimittantur opera A. Rosmini-Serbati*," a sentence in harmony with one given July 3rd, 1854, in the presence and with the approval of Pius IX., that the works of Rosmini were "theologically incensurable." So also thought Gregory XVI., for in his Apostolic Letters addressed to all Christendom in 1839, he praised Rosmini's doctrine, and declared him "*virum summopere humanarum atque divinarum scientia rerum præditum*." Whilst men were yet debating whether "*dimittantur*" meant prohibition or not, the official journal of the Roman Curia, on the 23rd of March, published a decree of the Holy Office, dated March 7th, the day on which the Church commemorates Aquinas being chosen to attack the memory of his devout and glorious son, condemning forty propositions, "*quæ ex operibus A. Rosmini-Serbati edita sunt*," "*quin exinde cuiquam deducere liceat ceteras ejusdem Auctoris doctrinas, quæ per hoc decretum non damnantur, ullo modo adprobari*."

This announcement caused grief and astonishment, and many expressed both in speech and writing their sorrow for the inconsiderate conduct of the Curia which provoked to strife.

It could not be otherwise when we consider that, disregarding learning, history, and civilization, the man who was an honour to Italy, the Aristotle of the nineteenth century, was declared a heretic by the zealots of that ungrateful Church to whose service he had consecrated his noble soul and his lofty intellect.

In truth the characters of the man, the citizen, the Christian, the priest, and the philosopher were marvellously blended in Antonio Rosmini. And when calumny dared to launch its poisoned darts against him, seeking to represent him as dangerous to religion, to morality, and to the Church, a heretic, a Jansenist, a hypocritical

enemy of sound doctrine,¹ an indignant cry was raised on every side to protest against the calumniators.²

To render the strife more clamorous, a great combatant, moved by no secondary aims but by pure love of learning, now came forward to attack many parts of Rosmini's system.³ But when Gioberti found that his ardent character had led him into excess, and perceived also that the Jesuits were gainers by the dispute, he ceased to attack Rosmini and took up his defence. Later on, he became his friend, declared himself his admirer, professed his sorrow that in the heat of the strife he had given pain to a great soul, and expressed a desire that the sage of Rovereto might be left in peace to his studies. Perhaps Gioberti then remembered the words spoken by S. Thomas to S. Bonaventura: "*Sinamus sanctum pro sancto laborare.*"

To the Jesuit Rozanar, who predicted, in a letter published January 21st, 1843, that Rosmini would act like Lamennais, Gioberti replied: "You might as well say that Manzoni would end like Voltaire."⁴

2.

Grievous and more hurtful to the Church than to civil society have been the results of Rosmini's condemnation, with which the last appearance of long-desired and often misunderstood conciliation has vanished. Cardinal Andrea dead by poison; Passaglia impotent through Jesuit slanders; Audisio too timid to resist resolutely, and more inclined to resignation than to a protest; Curci a Jesuit to the marrow of his bones, even when he seemed to rebel; Tosti sent as a messenger with the olive-branch, forsworn and dishonoured by a base retractation; Stoppani despised and unworthily attacked; Rosmini put in the Index.

After this sad hecatomb of such men the reconciliation desired by the good and feared by the interested has vanished, perhaps for ever.

I cannot refrain from expressing an opinion of mine which may appear simple and irreverent. Simple or not, I will say it. It seems to me that in condemning Rosmini the Roman Curia has departed from its traditional cautiousness and conciliation. That "*dimittantur*" spoken several times by Rome might have been a permanent subject of monkish disputations and academic discussions, but it could have done no harm to the Curia. On the contrary, it would have

¹ *Principi della Scuola Rosminiana, per un frate Bolognese, and Della Coscienza Morale di Eusebio Cristiano.* Pseudonyms of the Jesuits Ballerini and Meglia.

² See *Le Dottrine de A. Rosmini, &c.*, defended by Pestalozza.

Gioberti, *Degli Errori filosofici di A. Rosmini.* 3 vols.

⁴ *Gesuita moderno.* Vol. II., p. 371.

favoured its interests by forming a link between a world irrevocably past and a new world from which it has nothing whatever to hope. And if the Rosminians had been allowed freely to profess the opinions of their venerated master, would that permission have signified that the Curia had accepted them? I think not. Let history speak for me—history, the teacher of all except, apparently, the clergy.

History says that for the sake of peace and concord the Pontiffs have not seldom concluded Concordats with Governments; otherwise the affairs of the Church would have gone from bad to worse. And it has not been a rare occurrence for the interests of religion to be sacrificed to those of worldly affairs.

Must we say, then, that all these Pontiffs have made agreement with sinners, and approved of their sins? What concessions did not Leo XII. make to England in 1829 to obtain freedom for Roman Catholic worship? And has not the present Pope done the same for Germany, for France, and now for Russia, immolating the Polish nationality to ideals that are not altogether religious, and is he not preparing to do the same with Ireland? For the interests of the Curia it seems to me that tolerance, if not permission, of the Rosminian philosophy would have been wiser, and that thereby it might obtain what it formerly gained by Concordats.

I know that the satanic hatred of the Jesuits for Rosmini would have opposed this, but the Pontiff should have resisted their senseless pretensions, which could bring nothing but evil to the Church.

In the sixteenth century there was a hot dispute in Rome about a reconciliation concerning which minds were no less divided than they are now about another. The question was that of the reconciliation of Henry of Bourbon, King of Navarre, the rightful heir of the vacant throne, whom the law would not allow to ascend it because he was a Protestant. The most pious, the most learned and best instructed men in Rome, looking only to the glory of God and the good of souls, were for the affirmative; but the zealots of that day, partisans of Spain and of Philip II., who detested that reconciliation from political motives, beset Clement VIII. and succeeded in their evil intentions. Baronius and Filippo Neri, however, opened his eyes to that deceit; and Baronius, who was the Pope's confessor, even threatened that he would no longer hear his confessions if he persevered in the intention that he had been led to form.

3.

The Jesuits are now rejoicing in their victory, and forgetting

that many Fathers of the Church were accused of heresy before Rosmini.

Were not Justin, Athenagoras, and Theophilus of Antioch accused as teachers of subordinationism? Origen and Clement, of Alexandria, as authors of the *eterusia trinitaria*? Basil as a favourer of the *pneumatomachi*? Chrysostom as leader of the Pelagians? Augustine as a predestinarian? Was not the "angelic" S. Thomas accused in 1286 before the Sorbonne in Paris, assembled in a solemn audience under the presidency of the Bishop of Paris, Stephen Tempier, and before the faculty of Oxford, presided over by Robert Kilwarby, Archbishop of Canterbury?

Can we wonder, then, at the present attitude of the Curia, which has been enslaved for centuries to the fatal Company, to the great injury of religion and of the State? I certainly do not, when I remember that Dante's "De Monarchia" was put in the Index while John XXII. was Pope, as Boccaccio tells us and Ozanam repeats; when I remember that the books of Robert Bellarmine, the well-known author of the Catechism, the founder of the *Controversia Catholica*, celebrated as "*malleus hæreticorum*," were put in the Index under Sixtus V. It was even said that Bellarmine, afterwards beatified by the Church, had become a Calvinist.

And the great Ludovico Antonio Muratori, was he free from the accusation of heresy? Read his touching letter to the truly great Pope Benedict XIV., September 6th, 1748; it is too long to copy. He appeals to his great charity, almost, he says, to his justice, for the restoration of his poor name. Benedict was moved. He answered without delay, and said, amongst other things, that he had written a confidential letter to the Spanish inquisitor, and told him that he must prohibit the condemnation of the works of great men, even if there were things in them that would deserve to be prohibited if some one else had written them—an answer worthy of that gifted Pontiff and thinker from whom emanated the celebrated constitution "*Sollicita ac provida*," wherein the grounds for prohibiting books are very reasonably set forth.

Father Perrone says, in his "*Corso teologico*," that some books were put in the Index, not on account of any errors that they contain, but as a prudential measure, and that when the cause ceases they can be withdrawn. Everybody knows how elastic and yielding these prudential measures are in times of powerful factions, and how often they are masks of evil passions and ignoble fanaticism.

The Jesuit Ballerini himself, quoted above, confesses this, for he says that the Jansenists at their first appearance succeeded in obtaining from Rome a prohibition of the works of the Jesuits of Louvain, who had scented out their so-called errors, and attacked them vigorously. It was the same with the so-called Quietists. Perhaps the first to attack these was the renowned Jesuit Segneri, with whom an anonymous inhabitant of Bologna associated himself, writing the "*Clavis Aurea*." The two books were immediately put in the Index, and Segneri complained loudly of the injustice, nor is it known that he ever made any public act of submission. But Bellarmine and Segneri are forgiven much, because they were . . . Jesuits, and "wolves do not eat wolves"—according to the well-known saying, "*Clericus clericum non decimat*."

Does the reader wonder that forty propositions of Rosmini, who has the original sin of not being a Jesuit, are condemned? I certainly do not. I have not forgotten how the Jesuit Liberatore showered mockery and insults on Gioberti and Rosmini in a comedy entitled "*Autocrazia dell'Erite*," at the very time when the admirers of the talent, virtues, and doctrine of the two sages of Italy were still shedding warm tears for their untimely death. It was represented, I believe, in 1864, by the Salesians of the well-known Don Bosco.

Are the clergy to be instructed in learning, virtue, and piety, by mocking at serious doctrines, and at men who deserve well of religion and of their country? And the man (Cornoldi) who represents the horn (corno) of the Company against modern civilization published in 1881 a third volume well printed, entitled, "*Il Rosminianismo sintesi del Ontologismo e del Panteismo*," with the object of inducing the Congregation of the Index to condemn Rosmini's writings. He had powerful co-operators in this insulting work: Cardinal Zigliari, Cardinal Pecci, and the Jesuit Cardinal Mazzella. The Jesuitism of Father Cornoldi triumphed.

A hundred years were not enough for the condemnation of Macchiavelli's Prince; but the Florentine Secretary had not unveiled the "Five cancerous wounds of the Church," nor had he written the "Constitution in accordance with Social Justice." And it is no new art of the followers of Loyola to ally themselves with notoriously irreligious men, in order to depress sincere Catholics who rebel against the Papal tyranny.

4.

Whatever the censures of the Congregation of the Index may

mean, it is well to say that even Papists do not regard them as infallible when they offend against freedom of thought and conscience. This is evident, because the writings of Segneri, Bellarmine, and Galileo have been withdrawn from the Index. Moreover, the Index is a disciplinary institution, ratified by the Council of Trent in the decrees "De reformatione," but its decisions are invalid in countries where they have not been published, as Germany and France. S. Alfonso de' Liguori (I quote him purposely, because he is most thoroughly accepted by the Jesuits), speaking not of the Church, but of this its human instrument, acknowledges that there may be errors and frauds in its decisions, and affirms that "they concern not so much the books as the readers, whom it is thought well to keep from such reading."

The Constitution "Auctorem fidei" published by Pius VI., August 28th, 1749, is well worth studying. It abounds in expressions that have a likeness to each other, some limiting and some explaining: a proposition is, "sic intellecta, heretical," "sic explicata, heretical;" "qua parte insinuat, quatenus intendit, tending to a system already condemned and heretical," "in eo quod innuit, tending to schism," "intellecta hoc sensu, heretical." What is the deduction? Clearly that truth and falsehood, orthodoxy and heterodoxy consist not in the words and propositions taken materially, but in their true meaning, which is to be gathered from their object, their antecedents, and their consequences. Thus the proposition, "Unus de Trinitate crucifixus est," is heretical in the book of a Monophysite, but Catholic in that of an ante-Nestorian writer, and thus the proposition, "Secundum id quod magis nos delectat, operemur necesse est," is sound in Augustine of Hippo, but heretical in the Augustine of Ypres.

And does not this fit Rosmini's case to a hair? The Jesuits appeal to the decrees of Pope Gelasius. This is not honest, for it is *imprudent* for a good Catholic to seek to discredit the bull "Sollicita," lest he should incur the indignation expressed therein, paragraphs 25—27. Benedict XIV. was no less the vicar of Christ and the successor of Peter in the eighteenth century than Gelasius I. in the fifth. Nor are the decretals of Isidore and Gratian with which the Jesuits prop their edifice against Rosmini more to be accounted of. But when the well-known Canonist Conzio proved that those decrees were not authentic, the preface in which he had done so was suppressed by the censure. Blondel completed Conzio's work, and his book also was put in the Index. Besides

these, the centuriators of Magdeburg showed the apocryphal character of the decretals for which the Jesuit Turriani afterwards compiled a weak and diffuse apology. Now, if the decretals of pseudo-Isidore and Gratian are altogether corrupted, and the only answer to those who exposed the fraud was a condemnation to the Index, can their authority be seriously adduced to justify the condemnation of the great man of Rovereto? If Tertullian's maxim, "Illud verum quod prius est, et illud falsum quod posterius," were universally received, the novelty of the proceedings in the condemnation of Rosmini's philosophy would be enough. But as that can be accepted only hypothetically and within narrow limits, I have thought it necessary to take on myself the burden of explaining the reasons that make me think it not merely suspected, but false and absurd. I have not opposed it because it is new, for new things may be true or false, progression or retrogression, but because it is devoid of all reason and opposed to reasons not easily contradicted.

5.

Now that the Jesuits have obtained a triumph, perhaps only transitory, over Rosmini, what will the thoughtful Catholic laity do? Will they return to Aquinas' Scholastics, as the decree of the Index counsels them with lofty hypocrisy?

It seems impossible that men of strong minds can persist obstinately in this deplorable anachronism, and persuade themselves and others that S. Thomas, who lived in the middle ages, can suffice alone to confute the experimentalism of Bacon, the idealism of Cartes and Malebranche, the empiricism of Hume, the sensuousness of Condillac, the criticism of Kant, the absolute idealism of Hegel, the realism of Herbert, and the modern materialism of Vogt, Büchner, and Moleschott, as well as the evolutionism of Spencer, all systems posterior by many centuries to Thomism. If the angelic doctor himself lived again in these days, he would assuredly accept the facts of modern science and make use of them. He would be constrained to do so by the altered conditions of science, the new intellectual struggles, the new needs, and the new tendencies of society. Moreover, the scholastic philosophy, for want of later methods, is unable to satisfy the modern spirit, and to follow the development of individual sciences, both speculative and practical.

Add to this the importance now attributed to the history of each branch of philosophy, which history is an element of the important

science of the real and effective evolution of human thought. By this the historical genesis of a doctrine often becomes its most efficacious demonstration or confutation. And the scholastic philosophy, for want of linguistic knowledge and of historical criticism, departed widely from Aristotle, who always makes it a duty to study the past, and requires it in every kind of learning as an indispensable condition of its perfection.

The very man who succeeded marvellously in reconciling Catholic tradition with modern science was that Rosmini, who is now proscribed by the Church. His powerful, fruitful, diligent mind was thoroughly instructed in ancient and modern speculations. He knew what was necessary and fitting for his own time, he was respectful to Catholic rules, unwilling to obey arbitrary regulations; no less solicitous for unity in necessary things than for liberty in things indifferent. He knew that the objective limits of belief were fixed, but he perceived also that the boundaries of philosophy were movable. He knew that not one tittle could be added or taken from revelation, but he saw that the field of philosophy was capable of enlargement. Thus it came to pass that now more, now less, now in appearance, now in reality, Rosmini departed from certain opinions both theological and philosophical, but not from any that concerned dogma.

Since Rosmini's condemnation, the Church of Rome has shown its firm intention of divorcing itself from civil society. We shall not grieve. At worst, our descendants will say one day, "Incidit in foveam quam fecit." Savonarola, so evil spoken of, was declared by Benedict XIV. worthy of canonization, and in like manner in far distant times some Pope resembling Benedict in intellect and goodness may confirm what Gregory XVI. wrote of Rosmini in 1839, and what the honest and eminent Catholic Manzoni and the clerical turncoat Cantu said of his doctrines and of his virtues.

In conclusion shall I set before the children of the great Roveretan the well-known dilemma, "Depart or submit?" It would be adding insult to injury, and therefore I venture to give my modest opinion that they should neither depart nor submit. The Jesuits desire to drive them to some extreme step; let not their evil intentions succeed. The Jesuits have cursed and excommunicated Rosmini; but let his followers take comfort. If their master has been cursed and excommunicated by the Jesuits, the Jesuits themselves have been excommunicated by civil society, and their name has become a curse

in all languages. For Jesuitism is neither philosophy, nor learning, nor religion, nor politics, but *wickedness*, as Manfredoni said of the Papacy, and he who swallows mud, as the great poet says, must expect mire.

Quanti si tengono or lassù gran Regi,
Che qui staranno come porci in brago,
Di sè lasciando orribili dispregi.

F. CICHITTI-SURIANI.

ITALY.

I.—LETTER FROM AN ITALIAN.

THE minds of Italians are unhappily so fully occupied by the excitement of temporal affairs, that the most important affair of all, that of religion, is pushed into the background. Occasionally some event, a scandal or conversion, occupies people's talk, and fills the newspapers for a time, but the interest is merely personal and soon dies away. Such an event has occurred lately. Cristoforo Bonavini, a priest, and trained by the Jesuits, had fallen from one doubt to another, and had at last become notorious as a materialist philosopher, propagating his doctrine of negation under the name of Ausonio Franchi both by books and by lectures. But he grew old and weary, and for a time was silent. He has now startled the public by a new book, "*Ultima Critica*," in which he very forcibly attacks all the opinions which he formerly disseminated. Unhappily he has returned not only to Christianity, but to the most intolerant form of Popery. Far from blaming his frankness, I admire it, but I grieve for the moral that will be deduced: Unbelief or Jesuitism, no medium between rationalism or Popery. Signor Crispi himself fell into this error, when at the banquet in Palermo he declared that the State is rationalist. For centuries we had a theological State, and we still feel its evil results, but will a rationalist State be better? It is the fault of the Papal clergy, who cause this confusion between politics and religion, by obstinately persisting in their secular ambitions, denying every right to the State, refusing a hearing to every loyal suggestion.

Some little noise has been made in Rome by a newspaper, the *Cronaca Nera* (Black Chronicle) which devotes itself entirely to spying out and publishing the misdeeds of the clergy. I do not know if it will last, and I anticipate no good from thus following

the tactics of the clerical papers, which first set the example of low personalities and calumnies.

The old question of Rosmini is not yet ended. The Congregation of the Index has not intimated to the General of the Order its condemnation of the forty propositions. It is said that the Pope intended to dissolve their Institute of Charity, but that your countryman Cardinal Manning, much to his credit, had the courage to remonstrate, and to set before the Pope the bad effect that such a step would produce in Italy, and that his remonstrances were successful.

The Curia silences the best and wisest of the Roman Catholics, and rests its hopes on the manifestly approaching invasion of an unbelieving and levelling democracy. It would be well content that the red democracy should govern Italy, provided that the black democracy might rule in Rome. Foreign war and civil war are nothing so that the Papal power is secured. Leo is constantly occupied in collecting money. He imposes strict economies, in order that, it is said, the accumulated millions may serve to the restitution of the temporal power. Foreign Bishops have been made to understand that money is the most acceptable offering.

There have been great and heated debates in the parliament about the new law about Works of Charity (*Opere Pie*), which excludes priests from presiding over them, though it leaves all other offices free. One deputy said, "We will receive the priests when they are members of a national Church;" but the parliament does nothing to make a national Church possible.

Our democrats are following in the footsteps of the French Radicals, and making a fierce attack on religious education in the elementary schools. They would have God absent from them, but they make a boast of fine words, "morality," "the duties of citizens," "strict uprightness," and so forth, leaving each man to explain morality after his own fashion. Their Legislator is the Minister of Public Instruction; their gospel the programmes that he elaborates. I fear these things will not fill the place of a Divine Gospel, and that they are only building without foundation, on the changeable will of a minister, a professor, or an ill-paid and discontented schoolmaster. The effect must be disastrous, but I can see no remedy under the present conditions.

The religion of this country is the Roman, and its teacher is the priest. If he is zealous, he not only seeks to inspire hatred of the institutions under which we live, but he teaches a morality that

he has learned from Jesuit treatises, full of compromises, excuses, and evasions, in part from the pulpit, entirely in the confessional.

For the present, the Government has compromised the matter by ordering that religious instruction shall be given only to those whose parents desire it. This sounds well, but practically the religious instruction is entrusted to the lay master, who is almost always an unbeliever, indifferent, or a furious atheist. What edification can be expected? Moreover, the scholar who leaves the class during the religious instruction thinks that he enjoys a privilege over those who remain. Thus lukewarmness and indifference continue to spread. Nay, more than this, there is too often indifference in the priest, and how can one who has no faith himself kindle it in others? Under such men the Catechism is merely an exercise of memory, and can little help to guard the young against the scepticism that they meet with everywhere, in their houses, in society, in the public press. The true remedy would be a reformation of religion, but to that both freethinkers and romanists equally object; the first, because they despise all religions equally, the others, some through conviction, and some because they fear any shock that might utterly destroy the ruinous old Church from which they gain their living.

The favourite saint among our country people is S. Luis Gonzaga, the ideal of Jesuit asceticism, who never lifted his eyes from the ground, lest he should see unfitting sights, and one of those sights that would have offended the modesty of the youthful saint was his mother, because she was a woman. This is told from the pulpit every year when the panegyric of this contemptible saint is rehearsed.

Padre Agostino de Montefeltro has been preaching the Lenten sermons at Milan. There were immense crowds to hear him, crowds of the same public that go with equal eagerness to see the displays of Buffalo Bill and his cowboys. On the last day everybody was asking, "Will he speak of the country, and how? Will he bless the king and the army?" He spoke in a way that satisfied the Liberals, and the zealots took offence. I send you some extracts from the *intransigente* paper, *The Osservatore* :—

"Some have remarked on the blessing given in Rome, the city of the Pope, to one who cares neither for Pope nor for blessing. It has also been noted that Father Agostino makes unnecessary declarations which please a certain class of citizens—for instance,

'I will not touch on politics,' as if politics, which among us attack the Pope and the Church, ought to be left to carry on their work unhindered. And this declaration, 'We need a religious re-action, not a political one,' no doubt sounded sweet in the ears of all the great mob of Liberals, who monopolize politics and snarl at active Catholics, calling them clericals, intransigenti, and so forth.

"Besides this, it has not escaped the dullest observers that Father Agostino rarely speaks of the Catholic Church, and hardly ever of the Supreme Pontiff, and every one knows that the great attack in these days is that on the Catholic Church and the Supreme Pontiff. . . . He speaks continually instead of our country, our national banner. Fine, well-sounding words, but why are they used without a hint of the misuse that is made of them? If Father Agostino had explained that the Liberal sect is the ruin of our country, and that the word National has been used to justify a sacrilege which is the dishonour of Italy and the fountain of all its woes, &c., it would have been better.

"The sermon on the love of our country with which he concluded the Lenten series would be enough to confirm the distrust awakened in some and the enthusiasm aroused in others by certain proceedings of Father Agostino, by allusions, words, phrases, reticences. . . . It is a crime to educate hearts to love their country, without taking care to free the noble object of their emotions from the filthy and wicked fury of Liberalism.

"Ought we to think of our country as Father Agostino would lead us to do? We speak not of his benediction of the king. The king himself, by writing to Cardinal Agostini about an important affair, that he referred himself to the judgment of God, has shown what value he attaches to uncalled-for intermediaries who place themselves between him and God; but it pains us that so incorrect an idea of our country should be held and preached, and Father Agostino ought not to have inflicted this pain on Catholics."

G. T.

II.—LETTERS TO UGO JANNI.

LONDON, *March 31st*, 1890.

REV. AND DEAR SIR,—I have received and read with great interest your letter of March 27th with the enclosures, and I wish cordially well to the movements for reform made within the Italian Church. It is, I think, of importance that they should be made fully known in this country from time to time; the more fully and

frequently the better. I do not doubt that the *Guardian* newspaper, which has a large and an important circulation, would be well disposed to aid in publishing these reports. But I need not say that their vitality must depend, under God, upon their truly Italian character, upon their root in the soil.

For my own part, I have no polemical feeling in the matter; but when members of the Latin Church feel with Döllinger that no secure foundations can be laid upon historical falsehoods, and that truth, faith, and freedom will eventually stand or fall together, I cannot as a Christian withhold from them all sympathy. I do not, however, feel inclined to act individually, and my desire is, in this as in other matters, to follow and co-operate with the authorities of the Church of England, especially the Archbishop of Canterbury, whom we regard as our spiritual head.

I remain, Rev. and dear Sir,

Faithfully yours,

W. E. GLADSTONE.

Spero di non incomodarla scrivendo in Inglese, per paura di snaturare il mio intendimento con parole infelicemente scelte.

PARIS, *April 18th*, 1890.

I thank you, my dear brother, for your kindness in sending me the *Labaro della Riforma Cattolica*. I have read it with interest and great sympathy. The cause which it supports, little as it is known, is without any doubt the most important of our age, and I think its success will in great part depend on the Christian and Catholic union of its representatives in different countries.

In Christo et Ecclesiâ,

HYACINTHE LOYSON.

Fra Andrea Altagene (Paolo Panzani), that martyr of Italian Reform, was a friend of mine, and godfather of my son Paul.

CENTRALISM IN THE ROMAN SEE.

BY PADRE CURCI.⁵

WHENEVER those who have the right and obligation to do so approach the task of carrying out a true and salutary reformation of the Church, to correct her habitual disorders, and to amend what is corrupt in her, they must begin with sacred Rome,

⁵ From *La Nuova Italia ed i Vecchi Zealanti*, c. ix. Translated by Rev. R. B. Mackenzie. Curci has effaced himself, but has not destroyed his arguments.

both in things concerning her directly, and those which have to be accomplished elsewhere, but ought to have their impulse from thence. I do not possess the experience or information requisite to treat this subject successfully. There are, however, two heads which I propose to consider, and to call attention to the grievous consequences that flow from them.

Now that in the political world the serious evils of *centralism* are recognized and lamented, and the remedy of *de-centralization* is being loudly called for, it seems strange that in the Church, from which such danger seemed further removed, there should have sprung up, and should be growing ever deeper, a centralism of which the effects are already being felt; nor are they such as to inspire satisfaction. To Peter certainly, and to his successors, Jesus committed the keys of the Kingdom of Heaven; to him, and those represented by him. He constituted the foundation of His Church; to him and to these belongs specially the Primacy of honour and jurisdiction over the universal Church; but the Bishops were not instituted by Peter, as are the Prefects by the Minister of the Interior in the name of the king; they were placed by the Holy Spirit (Acts xx. 28) to govern the Church of God; nor could the Pope do away with them, or alter their appointment. It was debated at great length in the Council of Trent whether their authority came *mediate* or *immediate* from God, and it was thought best to leave a question open by the deciding of which practically nothing would have been affected. Either way, it remains true that their authority comes to them from God as their own; nor is it, nor can it in any sense be said to be *delegated*; and in this all the Fathers of the Council were agreed. Now, that tendency of the Episcopate, of the clergy, and of the Faithful to draw closer to their supreme Head, which is a glory of our times, is exposed in common with all other things, however good, to the dangers arising from excess, which might involve the divine institution of the Church itself in perilous changes. The Church having been ordained to embrace the whole human race, had need of a strong centre to ensure her unity; but, for the unfolding of her life in its details, she had an equal need of *lesser centres* which, deriving their authority from Christ, might possess independent power of action, however intimately connected they might be with the whole. This harmony would disappear if all vitality were absorbed in the supreme Head, and nothing left to the *lesser centres* except the function of being instruments without life or nearly dead.

An exaggeration of this sort seemed to be greatly encouraged under the late Pontiff, and that not by new positive decrees, but by spontaneous *deference* of a few, which, owing to the dignity of his person, and in consequence of the petulant and arrogant instigations and the intrigues of the Catholic press, was becoming almost a *law* for all. Hence arose one of those things which urgently call for remedy in Italy, namely, a lamentable stagnation, in which it hardly ever happens that a spiritual pastor dares to put forth a new idea, or to attempt any new effort without first consulting the Oracle of Rome; and from thence—for we know the influences of the place—either no answer comes, or it comes obscurely, or else all is set down to a revolutionary spirit. Nor could it be otherwise; for docility to the extent of blind obedience is well-nigh the one quality looked for in the lower clergy, and the highest virtue in a priest is esteemed to be exact and scrupulous dependence on those above him. This may be a virtue in the eyes of those who do not look very far ahead; others see that it promotes a desire to be at ease, it leads men to a fear of compromising themselves, and inclines them to hold themselves aloof, throwing off their proper responsibilities upon any one that will undertake to give orders.

And this is a thing of the utmost importance, as it touches the government of the Church, owing to the very singular condition in which Providence has decreed that the supreme Head should be placed. The Pontiff—whom we believe, as universal ruler of the Church as regards faith and morals, to have been always helped by God, with a help which in certain rare instances we hold as of faith to be miraculous—is, after all, as regards all else, and above all in particular matters, a man like the rest of us; and, in some respects, he finds himself less happily circumstanced than any one else. The loftiness of his position, and nowadays it must be added the great isolation in which he is kept (I do not believe that this is effected by “the Revolution,” far less by “New Italy”), renders it extremely difficult, I should say almost impossible, for him rightly to know, by personal knowledge, any business or any man whatsoever in reference to important affairs that urgently call for decision. All must reach him through various channels, modified according to the disposition of those channels. Certainly, we may suppose, and we ought to suppose, that the channels nearest to him are faithful; but who could ensure the same as to those that are remote? who assure us that in their origin they were not tainted with ambition, with greed of gain, and with other human

affections and interests? We may well doubt whether, by restricting practical decisions to distant Rome, any advantage is gained over what might have been secured from the ordinary authority which would have at least a better, because a more direct, knowledge of the circumstances.

The sad tendency of this *Centralism* so foreign to the spirit of the Church will be better understood if there be added to it an element which, though secondary in its own nature, sometimes all but entirely excludes the primary object of the system from the reckoning, namely, that increase of the Pontifical power is hardly ever accomplished without an accompanying increase of gains for those who are its ministers *ex officio*; think whether there must not be for this reason all eagerness to keep up the ancient power and to be for ever introducing fresh increase of it? Those gains assuredly are honest and just; but it would be a most injurious and disgraceful custom if they were to become the principal and almost the one only motive for desiring centralization. The original of a document recently came under my eyes, in which a Bishop of the Southern Provinces requested of the Pope a Faculty to allow the transfer of a priest from his own diocese into that of another with the full consent of the Ordinary of this latter. That seemed strange to me, together with the rescript wherewith it was endorsed: "*Sanctissimus Dnus benigne annuit ad cautelam*"; but all became intelligible to me when I saw marked at the foot the *costs* of 18 *lire*. Without these, we may be sure, no one would have been at the pains of furnishing that *cautela*, about which it is very probable that the *Sanctissimus Dnus* knew nothing.

A much more serious application of what has been said might be made to the case of the election of Bishops, on which the smooth working of the Church in great measure depends, and which is nowadays amongst us placed entirely in the hands of the Pontiff—I will not say through the kindness, nor yet will I dare to say through the malice, of New Italy. No one could entertain a doubt but that this would be the best and the only desirable method, not only for Italy, but for the whole of the Catholic world, if the Pontiff could act with direct and immediate knowledge of the places and of the persons. In whom might one look for, *cæteris paribus*, a more pure "intention" for the honour of God or the well-being of souls? In whom a heart less open to the influence of human interests? But, unfortunately, that knowledge is impossible; and since we must go by the average run of human affairs, we fall back into the difficulties as to the *channels*,

owing to the intervention of which we might remain in doubt whether this new method be really giving better results than were obtained from the ancient, even though in this latter the lay powers had no small share. Leo XIII., in the constitution "*Immortalis Memoria*" of November, 1878, has ordained precautions on this subject so great and so numerous that it would be difficult for human skill to devise greater. If, however, the fruits do not correspond with those holy intentions (and if we seek them and are not afraid to find them, there might perhaps be some deplorable cases to be found), there may be reason to infer that the method itself, in spite of all human efforts, may not be so excellent as at first starting it was declared to be; nor would the reason for this be hard to discover. The promises of favours, the frauds, the irregularities, the manoeuvres of all sorts, not without smothered whispers of simony, that are wont to be put into play in this matter by those who aim by such means at the office, and thereby prove themselves undeserving of it: all this, I say, in the new method is not cleared away in the least—only it has changed its position, and, far from losing by its displacement, it has gained by being removed to a greater distance from its place of origin, where the concealed ambition would more easily have been discovered. In Rome, where this ambition is at work on the sly, by underhand and indirect means, it is very easy for it to remain hidden, and yet to become more powerful, occasioning to the Church mistakes disastrous and in this respect irreparable, or only to be repaired by looking solely to the well-being of souls—a custom of which in our days the very idea seems put out of sight.

The Church has always wished that her pastors should be not only men of renown, but also in good esteem and acceptable to their flocks—qualifications of which it is difficult to form a right judgment at a distance upon the slight and unreliable reports of others. It is needful, for this end, that one should see things with one's own eyes, and handle them with one's own hands, as can only be done by those that are themselves present. Rome in the first centuries, as a protest against the Byzantine usurpations in the east, favoured always in the west the primitive form of election by *clergy and people*, of which some traces still survive in Italy. That form of election, above all of the parish priests, it was attempted by some a little time ago to revive amongst us, entreating the Government to take a part in it.

It rests with the Church alone to judge whether this would be

convenient or no, when and to what extent ; and perhaps it might be wise to attempt something in this matter, for the opportunity it would afford of recalling a part at least of the laity to Christian duties, who are every day becoming more and more estranged from them. Certainly, it will not be desired that atheists, socialists, internationals, and other similar folk who give themselves out as unbelievers by profession, should meddle with sacred elections or with the administration of parochial affairs. If, however, that participation were restricted to the fathers of families, accustomed to practise religion and who desire it, from amongst them there might be established for each parish those charitable and religious associations that were to be seen everywhere in Tuscany, organized to assist the parish priest in various good works, and especially in attending at the Communion of the Sick. Those are all now fallen to the ground, like all other similar institutions ; but an attempt having been made to restore one of them found a more hearty response than would have been expected in our times. "Now what," it was said by as many as noticed that fact with astonishment, "what if the same were done in all the parishes in Tuscany? If throughout the rest of Italy they were revived, and established where they do not exist?" What if these good laymen found themselves called on to take a part in some way in the affairs of their own parish? Might we not perhaps hope for a revival of Christian spirit in this poor laity, that nowadays hardly remembers any longer that it is Christian? But, as usual, there being no question of the glories of Pius IX. and of the Temporal Power, scarcely any one would hear anything about it ; there was some languid response, but the effort not being taken up, not receiving any encouragement, remained solitary, as it was born, and if it is not extinct, I believe that very little of it can be yet remaining.

OLD CATHOLIC HYMN ON THE AGONY.*

THE night is dark
 In the garden,—Hark !
 Hark ! to that burst of groaning ;
 In trembling fear
 On that evening drear
 A heart began its moaning.

Hymn 174 in the *Gesang-buch* of the Old Catholic Church.

The Lord knelt there,
And He strove in prayer,
His soul for trouble quailing ;
That sorrow sore,
As His own He bore,
The ransom for our failing.

His limbs were wet
With the burning sweat,
Like drops of blood down stealing ;
No strength was left,
And He lay bereft
Of hope, to Heaven appealing.

Before His sight
Was the infinite
Abyss of sin unending ;
Which man had made ;
And where Grace was stayed,
With guilt and vice contending.

Three times the Lord
Hath His wail outpoured,
On earth in anguish lying ;
Uprose the moan,
Till from God's own throne
Came comfort to His crying.

Thou drankest up,
O my Lord ! the cup
Of bitter condemnation.
We cast our care
Upon Thee in prayer ;
And hail Thy full Salvation.

R. M. M.

UTRECHT.

BY BISHOP CLEVELAND COXE.⁷

I.—A Letter to a Divine of Utrecht.

MY REVEREND AND DEAR BROTHER,—The ancient Church of Holland, in its reduced estate, has maintained for two centuries a position in Latin Christendom for which Catholi-

⁷ From the (New York) *Churchman*.

city owes her a debt of gratitude. Her traditions are, therefore, to be respected, and it is for her, and not for others, to decide how far she should endeavour to prolong them. But the new dogmatic definitions of the Roman see have greatly modified her relations to that see, and since the establishment of a schismatical hierarchy in Holland to sustain the new dogmas, the see of Utrecht has not been slow to recognize her new conditions and the new obligations resulting therefrom. By imparting the Apostolic Succession to the Old Catholics of Germany, she has again merited the admiration of all Catholics whose Catholicity is that of Nicæa and the ancient constitutions. She has thus shown her sufficient *raison-d'être*, and awakened a conviction in many Catholic minds that she has been raised up to become largely serviceable to the Churches of Western Europe as a "repairer of the breach and a restorer of paths to dwell in."

But so suddenly has the Church of Holland assumed this new and aggressive rôle in Christendom, that the minds of many have, perhaps impatiently, expected of her a speedy development of her new mission. She is now the chief dependence of those Latin Churches in which a remnant of Catholicity is maintained by the few faithful priests and laics who cannot compromise their ancient faith by submitting to the novel terms of communion imposed by Jesuitism under the mask of the Vatican Council and by the sole voice of the Roman pontiff. That large expectations are logical and natural enough, I trust you will acknowledge; deeply do I share them with others, though I address you as a valued friend to assure you of my freedom from all impatience in the matter. I recognize and profoundly feel the delicacy and the difficulty of your position, and hence I am far from entertaining any surprise at some features of the recent *manifesto* of the Bishops of Holland, which has struck many minds as of retrograde tendencies, if not as somewhat ambiguous in expression. I am unable to sympathize with this view; I can put myself in your place and fully understand the necessity laid upon you to make no advance in this crisis of Catholic Restoration without a firm foothold at every step and full confidence as to *terra firma* before a single footstep quickens to a stride.

That you should not know the Church of England as Anglicans know you, and that her character and position require to be further studied by you and by some of your laity who are neither theologians nor historical experts, is quite intelligible to all who are versed in your antecedents, and especially in the traditions you have received from your predecessors—traditions to which they were committed in the

"Jansenist" controversies. Their recognition of a canonical "primacy" in the Roman see gave force to their resistance to its uncanonical claims of "supremacy." Their adhesion to "transubstantiation," in terms of the Creed of Pius IV., was required by consistency; they had accepted it *pro formâ*, and were not prepared for a quarrel with Rome, except so far forth as Rome herself was responsible; nor were they discontented with the dogma itself, as they understood it. With reference to Anglican Orders, they had no occasion for any inquiry; they received and retained the impressions industriously and perseveringly forced upon Latin Christendom by the Jesuits, and nothing called upon them to investigate the fables or to refute the falsehoods which they found in theological text-books. So the matter has stood until now. But the times have changed, and new duties are imposed upon all the Churches. Hence I am pleased, and not at all dissatisfied, with your recently developed disposition to investigate Anglican dogma and Anglican Orders.

On our part, we have nothing to ask and nothing to fear with respect to such an investigation. As to dogma, we adhere to our Catholic position, and profess to hold, or to be ready to accept, everything which can be sustained under the rule of Vincent: "*quod semper, quod ubique, quod ab omnibus.*" If "transubstantiation" is a Catholic dogma under this rule, we are bound in consistency to accept it. But we speak concerning the Eucharist as the ante-Nicene fathers have spoken, and we suppose that to be orthodoxy. Our brethren of Holland must reflect that the Church of England never accepted "transubstantiation" except passively, and only as "school doctrine." It was a dogma unknown to her Saxon fathers; its introduction was scholastic, and subjected to much discussion; the "creed" (so-called) of Pius IV. was never recognized in England. This "creed" (anathematized as such by antiquity) was created after she had regained her autonomy, and had reduced her scholasticism to a *minimum* in the XXXIX Articles, which Articles, be it remembered, are a mere catechism *pro clero*, and are not terms of communion for any Christian soul. It is certain, however, that as she has not accepted the Ptolemaic astronomy by virtue of Vatican decrees against Galileo, so she will never accept Aristotle's physics by virtue of the decree of Pius IV., which, by making a dogma out of Aristotle's notions of substances and accidents, has imposed his exploded philosophy of matter upon the faith of Christians, and made Aristotle, and not S. Paul, the expounder of sacramental mysteries.

Analytically, this dogma, which we hold to be a scholastic refine-

ment merely, does not necessarily include the novel rites and ceremonies which it has been made to sustain. The modern and un-Catholic proscription of the cup for lay-communicants is so contrary to ancient usage that it proves the novelty of the teaching which led to it; but that teaching directly affirms nothing more than a theory of the natural philosophy of the great mystery. We believe that in that Holy Sacrament we must "discern the Lord's Body," and receive it, as S. Augustine saith, not with the teeth, but by faith. If others define how this is done, we do not anathematize them; only, we maintain they have no right to anathematize us for not accepting Aristotle, and for being too reverent to ask, "How can these things be?"

As to "Anglican Orders," I have myself published a little work, in the French language, under the auspices of an Anglican society (*L'Episcopat de l'Occident*) in which every fable and every fact conjured up to mystify a plain historical matter is abundantly met and expounded. If there be points not satisfactorily cleared up, I beg you to state them, and to let me pursue my studies in this direction. Hitherto, it has been impossible for us to obtain from our Jesuit adversaries any statement of what they demand as requisite to a valid Episcopal ordination or consecration. They dare not commit themselves, in view of the notoriously uncanonical and irregular proceedings authorized by the Roman Pontiffs, to any other position than that "whatever is done by Pontifical authority is valid, and whatever lacks such authorization is null and void." Is it though? Such a verdict invalidates the Episcopal character of Cyprian, of S. Ambrose, and of S. Augustine; nay, of the entire Episcopate of the Orient. Dr. Carroll, a respectable presbyter sent to Baltimore as the first Roman bishop in the United States, was consecrated by two fellow-presbyters and one titular bishop! Can pontifical authorization give any other than the most dubious quality to such a consecration? Now, every American bishop of the Anglican succession knows all his consecrators for many centuries, and there never was one who lacked the laying on of hands by three consecrators required by ancient canons. Moreover, as to the formula of consecration, it has always been the same as prescribed in the Roman Pontifical; and if anything be demanded as essential, which is not found in the Anglican Office, then it will be easy to show that there is not a valid bishop in Christendom. Nobody can suggest that the *quod semper* requires anything as essential which our Office does not include. All other

things belong to ceremonies, and are non-essential by consent even of Roman canonists, and well did Dr. Döllinger pronounce Roman consecrations (owing to Papal dispensations the most flagrant) subject to objections which cannot be raised against those of the Church of England.

In this matter we Anglicans feel that, on the contrary, ours is the most unimpeachable succession in Christendom. Not that other successions are not demonstrably sound, but that ours is more fully opened and manifested to all the world than any other. Our enemies have proved our helpers. Every attack they have made has been fairly and boldly met by testimony the most convincing. Laymen and clerks, than whom none in Christendom have been more learned, none more enlightened and conscientious, none more able to weigh evidence and to exact proof, have united to lay before friend and foe the most conclusive answers to all objectors and the most positive demonstration of facts, which can be shown by any Church in Christendom to sustain its Catholic and canonical reception and transmission of Holy Orders from the primitive ages to this day.

Your own succession in Holland, though exceptional, is not invalidated by the fact that it depends on a single consecrator; for, as an autonomous Church, you elected a bishop canonically who was uncanonically denied consecration by the Roman Pontiff. As in some ancient crises of Catholic orthodoxy, you acted under constraint of necessity. The Old Catholics, under like constraint (rejected because they would not submit to heretical dogmas), applied to you, and were aided by you, as S. Basil aided the Orthodox in Arian times.

We are so strong in this matter that we hail with satisfaction the resolution of our brethren of Holland to reject us, or to satisfy themselves in every particular of this apostolic claim on our part. The Latin Churches, since the Council of Trent, are specially involved in difficulties the most serious by those who accept its doctrine as to intention; for it is certain that no Ultramontane bishop ever intends to make a "successor of the apostles" when he consecrates a presbyter; he makes nothing but a vicar of the Bishop of Rome. The catechism of the Council of Trent refuses to recognize a bishop as raised to another order by his consecration; he is a mere presbyter still, though elevated to a higher grade in the hierarchy. All he is and all he does as a "bishop" is wholly as a functionary of the one only successor of the Apostles, who is "Universal Bishop" and can authorize a mere presbyter to exercise his functions where and when

he enjoins or permits! The testimony of S. Gregory against such pretensions is sufficient to sustain Dr. Döllinger in all he affirms of the ambiguous nature of Roman consecrations.

But we believe a better day is at hand, in which a Restored Catholicity shall be given to Latin Churches. And we trust the Church of Holland, after long sufferings and forbearance, is now called of God to the holy mission for which He has been preparing her. As for ourselves, we prefer that she should not be entangled by our common adversaries in any of the cavils and calumnies they have raised against us. We love our brethren of Utrecht, and would not make them responsible for any fellowship with us till they desire it. We stand on firm ground, and we can bide our time working for Christ and His Church, and rejoicing to see others more fruitful than ourselves. Even the Ultramontane De Maistre recognizes our mission, and proclaims that the Church of England is "most precious." Even he was forced to recognize the true position of the grand old Church of England and the work to which God has called her, and for which learning and true Catholicity have prepared her. We are content to work on in the vast field which God has opened to our Apostleship; and we feel sure that, in His own good time, the Master will crown our labours with the fulfilment of His own command and promise—that there shall be "one flock and one Shepherd." Always, in Christ, with prayers for the Church of Holland, your friend and brother,

A. CLEVELAND COXE,
Bishop of Western New York.

II.—Utrecht and the Gallicans.

Daylight at last! Easter has brought me, among other good things, an answer from the "Divine of Utrecht," whom I addressed in a letter published in your columns of February 8. I wish those interested would recur to that letter, for the reply of Mr. Van Santen (whose name I am now allowed to make public) is a document of no ordinary interest. It frankly states the difficulties to which I gave recognition, minimizes them rather than exaggerates them, and concurs in my opinion that the Church of Utrecht is now called of God to a leading work on the continent of Europe for a *Catholic Restoration*. The readers of the *Churchman* are aware of the convictions to

which I have been led by long study of the practical (as well as of the theoretical) ideal of such a restoration. In few words, they are these : (1) That the Latin Churches can only be restored from within ; that is, by working out their own deliverance under the guidance of the Holy Ghost. (2) That it is the duty of Anglicans to lend them aid and encouragement, but not to trouble them with advice except such as is asked for, and then it must not be dictation, nor any enforcement of Anglicanism. (3) That in such a work our strength is to be found in " quietness and confidence " ; impressing our foreign brethren with the truth that we have nothing to ask for ourselves in the matter, and that we are strong in our own Catholic and apostolic position. (4) That, further, though self-respecting and conscious of our power in Christendom, we are not proud, but humble ; ready to learn and be taught, as well as to teach ; and profoundly impressed with convictions that conferences with brethren must be in the spirit of S. Paul's counsel to Timothy—2 Tim. ii. 23—26 : " But foolish and unlearned questions," &c.

Guided by such convictions, I visited Utrecht some ten years ago to entreat brethren there to recognize that Gallican Restoration is their special mission and *raison-d'être*. Unfortunately, an excellent divine of Utrecht, who in many respects agreed with me, is since dead ; but he found the bishops just then convinced that the time had not yet come for co-operation with Père Hyacinthe. I was led to suspect that (as was most natural after ages of estrangement) our brethren of Holland were vaguely doubtful as to us, and prudently unwilling to join us in the Gallican work. I saw that, however delicately expressed, they felt that, if prepared to co-operate with Gallicans, they were not willing to entangle themselves with the side questions sure to arise, and to be craftily used against them should they depart from their traditional foothold, by even an apparent shouldering of the Anglican conflict with Rome added to their own. Hence, I took the ground that we can fight our own battles, and our Dutch brethren may be sure we feel that their practical scruples on this head are wise and justified by all tactical experience. In accepting the painful position of trying to revive interest in the work of the good Père in Paris, I was influenced chiefly by the hope that I might be blessed through the Spirit with grace to shape the Gallican future, in some degree, towards the results I have indicated. France is not in a condition to give the guidance of her affairs to Anglicans, and I respect her traditions too sincerely to wish it were otherwise.

But the Père has not failed in his mission. He has awakened in many parts of France a spirit which would accept with gratitude a kindred spirit and apostolic succour from the Church of Holland. Happily, the Dutch bishops understand (what some in our Church seem not to have learned) that when Catholics are deprived by their own pastors of the sacraments and of all pastoral care because they refuse to become heretics and to accept sinful terms of communion, then, provisional succours may be extended to them by Catholic Churches (see S. Basil's letter to the western bishops). Oh ! how S. Basil groaned in spirit at the "Western haughtiness" and indifference—"because they came not to the help of the Lord against the mighty." God grant that the curse of Meroz may not be uttered against our American disdain and neglect of the Gallicans ; "for we have despised the day of small things."

But I see daylight, as I have said, and as soon as I can prepare it for the press, I shall publish in your columns the letter from Mr. Van Santen to which I have referred. In my conviction, it is full of promise as to the future ; and I love the candour with which he states his ideas about us, because they let us into the secret of their reserve and prudence. They will soon be disabused, if we are wise enough to show them our love, and strong enough to leave them to find us out in their own way and in God's good time.

The worthy Père is continuing his labours, and will "reap if he faints not." He is far in advance of John Huss and of Wiclif, in their day, and of their influence on their own times. God gave them the increase afterwards. Now, then, let all who would have helped John Huss prove it by helping Père Hyacinthe. Funds sent to Julien T. Davies, Esq., 32, Nassau Street, New York, will be gratefully acknowledged.

A. CLEVELAND COXE,
Bishop.

Easter Monday, 1890.

P.S.—I am also cheered by a letter from Oxford informing me of a movement in England to secure a permanent personal income for Père Hyacinthe for the residue of his heroic life. This communication I propose to present to Bishop Potter and other clergymen, as well as laymen, at an adjourned meeting soon to be called in New York.

THE OLD CATHOLIC CHURCH OF HOLLAND.*

THE division which arose in the Romish Church of our Fatherland at the beginning of the eighteenth century had its origin in various quarrels between the Papal Chair and a portion of the Roman Catholic clergy of the Netherlands. When the Pope, after the introduction of the Reformation, regarded the Episcopal government in the Church province of Utrecht as null and void, and adjudged to himself the right to take action according to his own discretion in the clerical management of this land, this view was not shared by a considerable portion of his clergy. They were of opinion that the bishoprics erected in the year 1559 continued to exist according to Church law. In consequence of the decisions of Canon law, the Chapters of Utrecht and Haarlem filled up their own vacancies by co-optation. The Chapters were of the opinion that in consequence of this right they were also competent exclusively to provide for the management of the dioceses. The Apostolic Vicars who up to that time had conducted the management of the Church provinces, were indebted in consequence of this view for their privileges, not to the nomination of the Pope, but to the election by the Chapter.

To this were added other points of difference. Among others, a charge was made against a portion of the clergy of the Netherlands that they had attached themselves to the teaching of Bishop Jansen, which the Pope had condemned as heretical. They had indeed acknowledged that the condemned passages were contrary to Church teaching; they refused, however, to give the required submission to the decree of the Pope, because they contended that the quotations from Jansen were not to be understood in that sense.

As the Pope, after 1717, passing over the Chapter, assigned the government of the Church province of Utrecht to his legates at Cologne and Brussels, the Chapter of Utrecht did not allow the matter to rest, but elected, on the 27th of April, 1723, an Archbishop of Utrecht. Later on, from the year 1742, Bishops of Haarlem were also elected, and from the year 1757 Bishops of Deventer. When the Popes renewed their excommunications again and again, the clergy of these ancient bishoprics always replied by an appeal to a General Council lawfully summoned.

A great portion of the Roman Catholic clergy stood at first on the side of the Utrecht Chapter, yet when they died out their

* From the "State Almanack" of Holland.

number was soon very much diminished, because the newly-filled livings were occupied by men who thought differently. The great majority of the laity submitted themselves gradually to the authority of the Papal legates. The Church of the clergy of the ancient bishoprics considers herself as a lawful part of the Catholic Church, on an equality with the remaining parts, with which she seeks on her side to keep up relations. She recognizes the authority of the General Councils, including the Council of Trent, and the binding force of their claims in respect of Church teaching. On the other hand, she opposes the rightfulness of the last Council held at Rome in 1870, because the first condition of a really General Council, the freedom of debate, was wanting; and in consequence of this the Old Catholic Church of Holland does not recognize the resolution of the Council with respect to the Infallibility of the Pope.

The government of the Old Catholic Church of Holland is carried on in accordance with Canon law. The Church establishment is, as may be gathered from what has been said above, that of 1559. To the archbishopric of Utrecht were added, as time went on, the bishoprics of Haarlem and Deventer. Attached to the archbishopric of Utrecht is a Chapter consisting of a Dean and seven Canons, which assists the Archbishop in the management of his diocese. The Chapter elects its members itself, and appoints the Dean from their midst. In the bishopric of Haarlem the appointment of a Vicar or of Vicars, and of the new Bishop, is made by all the clergy of the diocese. The Bishop of Deventer is named by the Archbishop.

For the training of the clergy a seminary has existed at Amersfoort since 1725.

The archbishopric is divided into three archpresbyteries. The archpriests exercise no authority; they are only commissioned to exercise supervision.

Only in the dioceses of Utrecht and Haarlem are there parishes which recognize the authority of the Bishops of the ancient clergy. General rules respecting the management of the church glebes and funds do not exist. In most parishes there are church committees of management, each of which has its own rules.

Usually the clergyman is at the head of the management. The church committees of management fill up vacant places by their own election. In certain cases the sanction of the Bishop is required. In small parishes, where the number of the laity is not

large enough to bring together its own committee of management, the Bishop exercises more or less influence, either in person or through his representatives, over the management of the glebes and funds.

For the church care of the poor, since the year 1855 general rules have been fixed for the dioceses of Utrecht and Haarlem. The management of poor funds is placed in the hands of the Bishop. With his permission vacant places may be filled up. The supervision of poor funds may be united in the same persons as the committee of church management.

The twenty-eight church communities and the twenty-eight actively employed clergy in them are placed in the dioceses as follows :—

STATISTICAL ACCOUNT OF THE OLD CATHOLIC CHURCH OF HOLLAND.

No.	Diocese.	Congregations.	Clergy.	No. of Souls.	Churches.	Parsonages.
1	Archbishopric of Utrecht	Amersfoort	2	183	2	2
2		Delft	1	108	1	1
3		Dordrecht	1	102	1	1
4		Gouda	1	130	1	1
5		's Gravenhage	1	176	2	1
6		Rijswijk and Arnhem		22		
7		Hilversum	1	550	1	1
8		Kuilenburg	1	280	1	1
9		Leiden	1	56	1	1
10		Oudewater	1	27	1	1
11		Rotterdam (two Parishes)				
12		Oppert	1	350	1	1
13		Paradijs	1	570	1	1
14	On German Territory } Bishopric of Haarlem	Schiedam	Bishop of Deventer	76	1	1
15		Schoonhoven	1	32	1	1
16		Utrecht (three Parishes)	Archbishop and 5			
17		Drieboek		400	1	1
18		Klarenburg		300	1	1
19		Vuiten de Weerd		550	1	1
20		Nordstrand	1	30	1	1
21		Husum				
22		Itzehoe				
23		Lagerdorf		20		
24		Aalsmeer	1	180	1	1
25		Amsterdam (two Parishes)				
26		Brouwersgracht	1	231	1	1
27		Barndesteeg	1	240	1	1
28		Egmond aan Zee	2	1530	1	1
29		Enkhuizen	1	59	1	1
30		Haarlem	Bishop	80	1	1
31		Den Helder	1	550	1	1
32		Krommenie with Wormerveer	1	105	2	1
33		Ymuiden		150	building	
34		Zaandam	1	32	1	1
			28	7119		

The Archiepiscopal Chapter of Utrecht consists of Archbishop, Dean, and 7 Canons. The Theological Seminary at Amersfoort has a President and 4 teachers, including the Bishop and Dean of Haarlem. The Bishop of Deventer has no parishes or clergy.

GENERAL SUMMARY.—There are 28 Parishes, 1 Archbishop, 2 Bishops, 28 Clergy, including Deans and Canons. The number of souls is 7119. There are 30 Churches and 27 Parsonages, including Episcopal residences.

T. ARCHIBALD S. WHITE.

BRAZIL.

THE "bloodless revolution"⁹ was as unexpected as it was complete. So far, public order has been hardly disturbed. The Ministers are making changes vast and radical in all the institutions of the country; changes which would convulse any of the old-fashioned countries of Europe, and which would take a slow-paced British Legislature half a century to effect!

The "separation of Church and State" was accomplished some two months ago by "decree." But this was felt to be so *trifling* a matter that it has scarcely been heard of since! Some anonymous writer ventured to suggest in the leading paper here that it was unfortunate the *Bishop* should be *absent* from his diocese at the time, thereby making any organized movement in the matter impossible. This called forth a reply from some one who seemed to speak for the Bishop, to the effect that the Bishop knew his own business, and that any anxiety about the matter was quite unnecessary; and from that day to this I have not seen the subject *alluded* to in the papers, and have scarcely heard it mentioned in conversation.

Civil marriage and divorce were "decreed" at the same time, but equally failed to excite or even interest the public mind!

A few days ago the chief of the Provisional Government was made Chief Mason of Brazil. This is significant, Freemasons in this country being excommunicated.

The absence of the Bishop above referred to is of itself strange enough. When that letter was written his lordship had already been away three or four months, and he remains so still. The reason given at the time was that he was with his mother who was ill near Rio.

Meanwhile, American Presbyterian Missionaries are at work in all the chief cities and towns of the new Republic. These formerly were vigorously frowned upon by the priests, and sometimes this led to popular demonstrations against them. Now, however, the priests are quiet enough.

These Missionaries are earnest and devoted, and so are beginning to have a following. Their methods, of course, are not ours, but we Churchmen have done so little for Christianity in Brazil, that I, for one, feel it difficult to criticize their methods.

"We had no enthusiasm¹ here except for a day or two. Sunday,

⁹ From an English correspondent.

¹ From letters by the Rev. Lucian Lee Kinsolving, of the American Episcopal Church, in the (New York) *Churchman*.

November 17th, there was no small fuss kept up all day with sky-rockets. The little room where the Presbyterian service is now held was crowded, notwithstanding the brass band and fireworks. That night, just as service was over, the parade passed by and gave three cheers for 'Liberty of worship.' They resumed their march to the tune of the Marseillaise, and gave three cheers to Senhor Henrique, the oldest Republican in these parts. The old patriarch, who was passing up the street with us, called out to the crowd 'Obrigads' (obliged to you). Passing up the street a few paces farther they halted. Some one was speaking from the steps of the new Presbyterian Church. We crept up in the darkness to hear; it was Dr. Augusto, a fine young fellow who has a large coffee plantation near here, and whom we had met a few days before. He said he could not pass that Protestant temple without saying something. In a capital five-minute speech he declared that the Protestants were brothers in the State, and that if there was anything the Republic would grant, it would be liberty of worship. For his part, he was a good Catholic, but his brethren in the State had rights which the Republic would respect. He ended with a 'Viva' to the Republic and liberty of worship, which was joined in by all. I rushed up to him, and gave him a good grip in the dark. He recognized me by the flash of an ascending rocket, and exclaimed, 'Americans! We are all Americans now,' and we indulged in a Brazilian embrace. It was grateful to see how these Protestants, the most ardent of Republicans, held aloof from all the Sunday parade. Fuss or no fuss, Republic or no Republic, they would not desecrate Sunday.

"We have pursued our work without an hour's interruption while the God of all nations prepares, we trust, a high-road for the advance-guard of His truth. S. Peter prays at Joppa; but two days' journey over the hills the Holy Ghost is preparing the heart of the centurion hour by hour. May this prove the parable of our work here.

"Now that the gates of the new Republic have been thrown wide open by the recent decree of separation of Church and State, and full liberty of worship has been accorded to all at present within or who may in future come to this land, the question which presses itself upon every thoughtful mind among our clergy and laity is whether they are opened to us of the American Episcopal Church or not.

"Our only right to enter a country is based upon what we take to

it on the one hand and what it needs on the other. We all believe that the truth, 'as this Church hath received the same,' should be heralded the world over; but with hosts of duties on every hand, at home and abroad, that appal us with their magnitude and importance, our field of action must be limited. We must be content to plant the Church with her blessed Gospel, sacraments and Liturgy among those whose needs are most crying; those for whose enlightenment we are personally responsible by reason of our proximity, and who are shaping their future by our past; among those, most of all, to whom God's finger is pointing us by His providential dispensations. The favourite theme of the mission orator has been God's preparation of the nations for the truth. Has, then, this most wondrous event, the crowning revolution of the ages, no significance to the thinker of our time? That significance can be set forth in a clearer light by a brief glance at the needs of the people God has opened to us.

"The great enemy in Brazil, as was told your correspondents by a gentleman of large experience here, is infidelity. Educated Brazilians look to France for their literature in largest measure. Thereby they imbibe the worst scepticism of that nation. German agnosticism has its votaries among some of the leading spirits of the land, and sifts down in ever-widening streams into the lower strata of social life. The Portfolio of Agriculture of the Provisional Government was held by a young high priest of Positivism. On account of differences with the administration he resigned. The *Rio News* remarked rather wittily at his withdrawal from the Cabinet: 'Like most young philosophers he was clearly unsuited to a department office. Positivism may be a fine school of philosophy and may afford food for endless speculation, but it is difficult to apply it to post-office and telegraph administration, to water and drainage works, to patents, sugar-mills and transportation problems.' This is one among many in the highest stations of national life, while a yet more dangerous tendency is shown in the fact that some of the finest provincial schools and colleges have elaborate courses in English and German scepticism. One of the wisest of the American residents, who has passed most of a long and useful life as an educator, said after the first month of the new *régime*: 'Our greatest fear is that the nation will eventually become a Godless and God-hating Republic.'

"But some one will say: 'Infidelity is everywhere, threatening every people.' Our answer is: 'True, but this people have not the Bible,

that great sheet-anchor of the ship of state.' Every lover of the truth deploras the infidelity rife in our own fair land, and hails with joy the gleam of hope coming from the study of God's word on every hand—a wider, deeper search for its truths, perhaps, than in any previous age. Not only our own, but the vanguard of the world's civilization, hold in their hands the open Bible. It is a significant fact that a brilliant Roman Catholic essayist should have suggested and advocated, in a leading literary review last fall, that the King James' version should be given with doctrinal changes to English-speaking Romanists, although they claim to possess the Douay. Here, alas! the nation has none. According to the testimony of the agent of the American Bible Society, priests confess to him in many localities they have no Bible whatsoever—not even the Vulgate.

"When we turn from the educated classes who constitute only fifteen per cent. of the population, and among whom the gangrene of infidelity is eating its way, to the masses, the outlook is almost as dark. Will you pardon mention of one or two customs in this most enlightened province, among the most fertile farms and an intelligent peasantry? During two brief droughts that have occurred, the padre here called together what people he could gather and marched in procession with his images toward the mountains, a short distance, to bring rain. It is, I hear, an old superstition that finds no votaries in the towns, yet has official countenance in the country. Again, on the roadside of each of the three highways that radiate from this villa, is erected a huge cross, around which are piled stones and on which are hung miniature heads or feet or arms made of some hard substance. The explanation is that the cross works miracles, effects cures; and these miniature heads and hands are the record of those miracles, while the rocks are the promises made to the cross. Mark you, the prayers are all made to the cross. They run: 'Oh, cross, hear me,' 'Oh, cross, heal me,' &c. This is asserted positively. The beautiful symbolism of the tree of shame, which speaks to us from the cross-crowned spire, is utterly divorced from that cross in the dark dread of benighted ignorance. This is shown conclusively from the fact that only the ignorant use the shrines; the more enlightened never visit such roadside relics of darker times. One can thrill with pleasure at the sight of Francis of Assisi planting the roses of victory where he had struggled in prayer with mighty passions, and yet feel that

stringing a miniature limb to a piece of wood to which the untutored mind in deep superstition has prayed and in order to record a miracle wrought is but a relic of fetishism. Yet the custom is unrebuked. We know that such a thing could not exist in any land where God's Word is widely read. People will differ to the end of time about the reverence they pay such a symbol, but never, with God's truth shining o'er them, will they prostitute it to such use.

"Again, how can people be lifted without culture, education, Christian teaching? Here there is no pulpit-teaching except occasionally at evening service, when only few attend. The morning service is always in Latin—only one in ten can read the breviary. In the matter of instruction, 'where are the nine?'

"In the light of these facts we may now ask, in the uplifting of this nation what is being done by the lately disestablished Church? We should expect her to be our ally in this grand fight for God and truth, but alas! it must be said she was unable as a State Church to meet her obligations to this people. With all the wealth the Empire gave her she could but feed the few with the system in which she believed. At the close of this year she will stand depleted of her revenues to face an impatient, unbelieving populace increasing from immigration alone 70,000 annually. She could not do the work of reaching this people, even were she panoplied with truth and prepared for the most heroic endeavour. These things must be written that men may know the true state of affairs. Many take a superficial glance at Brazil and think she has all done for her in the way of religious enlightenment that can be expected. We fear at times this popular heresy has possession of many fair-minded men who have not given the subject the thought it demands.

"Your missionaries recognize full well theirs is not the duty of preaching antagonism and raising the flag of ecclesiastical hate. They will only herald the truth of the holy evangel, and trust the heaven to do its work. They will set forth a living Christ to living men. Yet those at home must know what is lacking here that they may see the need of prayers and offerings. Only through the need of this people can be seen our duty to them, or the true significance of the recent political events. Who can witness without deep joy the opening of a land with 15,000,000 of souls toward which a tide of immigration has set that bids fair, according to the *Nation* (N. Y.)

to exceed that of our own land in the past, yet a land without God's Word, a land of deepest ignorance and spiritual darkness? The clergy and laity of our Church must needs bear a heavy responsibility if they cast this matter aside without due consideration. Do they not remember that the one awful law that speaks from almost every page of the Church's history, from the time God plucked the candlestick from the Ephesian Church, although she had received her doctrine and ordinances from Apostolic lips, down to the present, is that neglected opportunity brings inevitably its curse? We know the need of this land; we believe we have the remedy; the doors of opportunity are open; will we enter? Plainly it is our duty, not England's. God hath made us their spiritual sponsors. God grant that the dear old Church we love may be roused to this high duty; do noble "Christly battle" here as at home; win anew the right to the name of Militant, that at the last she may wear the crown of the Triumphant.

"Cruzeiro, Brazil."

STATISTICS OF THE CHRISTIAN CATHOLIC CHURCH OF SWITZERLAND.

BISHOP:—THE RIGHT REV. DR. HERZOG.

CANTON BASLE (town).

Basle.—Number of souls, 4000; recognized by the State. Two clergy: Pfarrer, Otto Hasler; assistant curate, Adolf Hänggi. The congregation possesses a church of its own, and is recognized as the Catholic Church of the country in the Canton, while the Roman Church forms only a free association without State recognition. The clergyman has a stipend of 3500 francs and residence free; the assistant curate 2400 francs. Service regularly. Instruction to 450 school children. The Church Committee consists of 15 members, and is elected for three years.

CANTON BASLE (country).

Allschwyl.—Number of souls 600; recognized by the State. Pfarrer Kolb. The congregation has a church for their sole use. Service regularly. The clergyman is paid by the State.

CANTON ZURICH.

Zurich.—Number of souls, 6500. The Christian Catholic Church is recognized by the State, the Roman not. The clergy are Friedrich

Wrubel, 1st Pfarrer, and Louis Saladin, 2nd Pfarrer. The congregation possesses a parish church and a cemetery to itself. Service regularly. The clergy are paid by the State, and (with the sexton) have their lodgings free in the parsonage-house belonging to the congregation. Glockengasse 18. Religious instruction to 625 children.

FILIALE:—

Oerlikon.—Number of souls, 200 ; not recognized by the State.

The congregation has no church as yet. Religious instruction twice a week to 34 children.

CANTON SCHAFFHAUSEN.

Schaffhausen.—Number of souls, 425. The clergyman has no official residence, and receives no allowance for his lodging ; indeed, he is unable to obtain, either from the State or from the town, any financial support whatever. It is confidently expected, however, that recognition by the State, and therewith State pay for a clergyman to itself, will be granted shortly. The congregation was cared for by Pfarrer Baur, from Constance. Now, however, Pfarrer Kolb has officiated for some weeks, and the establishment of a regular pastorate is considered a great blessing. The Town Council has granted the Protestant St. Anna Church for their joint use. Service on Sundays. Religious instruction to 30 children. *Vide Der Katholik*, November 16th, 1889.

CANTON AARGAU.

Aarau.—Number of souls, 800. Pfarrer, Xaver Fischer. The congregation is recognized by the State. The Protestant and Christian Catholic congregations have used the same church in common since the foundation of the Catholic congregation in 1803. Service is held regularly every Sunday and Holy Day, also on week days. The clergyman is paid by the State. Religious instruction regularly to 85 children. No affiliated parishes.

Kaiseraugst, the old Roman Augusta Rauracorum. Number of souls, 250. Recognized by the State. Curate-in-charge, Gottfried Räber. The congregation has the sole use of the parish church. Service regularly on Sundays and Holy Days, and in the week. The clergyman is paid by the State. Religious instruction regularly to 54 children. No affiliated parishes. There are, however, several families in the neighbouring Canton of Basle (country) where the clergyman has to undertake baptisms and funerals.

Laufenburg.—Number of souls, 400. Recognized by the State. Pfarrer, Hermann Reinmann. The parish church is in the sole possession of the congregation, but it could also be used by the Roman Catholics. Service every Sunday and Holy Day; twice during the week, on Tuesday and Friday. The clergyman is paid by the State; he gives religious instruction to 43 children. There are no affiliated parishes at present.

Lenzburg.—Recognized by the State. Number of souls, 183. Pfarrort. Pfarrer, Karl Lochbrunner. Service regularly, and religious instruction to 16 children. The clergyman has to care for the pastorate in the prison there; he has no official residence.

Magden.—Number of souls, 780. Recognized by the State. Pfarrer, Johann Schmid. The congregation possesses the parish church alone, and has service every Sunday and Holy Day, and four times a week. The clergyman is paid out of the endowment there. Religious instruction to 129 children.

Möhlín.—Number of souls, 1650. Recognized by the State. Pfarrer, Johann Wiry. The congregation possesses the parish church. Service is held on Sundays and Holy Days, and four times a week. The clergyman is paid chiefly by the State, a small portion only being contributed by the congregation. Religious instruction to 274 children.

FILIALEN:—

Wallbach.—Number of souls, 225. Not yet recognized by the State. Religious instruction once a week. No service, because there is no church at present. 29 children taught in Wallbach and Obermumpf.

Obermumpf.—Number of souls, 186. Recognized by the State, but the joint use of the church is not allowed. Religious instruction once a week. The clergyman receives no pay for either of these affiliated parishes.

Olsberg.—Number of souls, 150. Recognized by the State. Pfarrer, Adolf Eng. The church is in sole use. Service every Sunday and Holy Day, and in the week. The clergyman is paid by the State. Religious instruction in the national school and in the institution there for destitute boys. 54 children altogether. There are no Roman Catholics in this parish.

Rheinfelden.—Number of souls, 1400. Recognized by the State. Two clergy: Pfarrer, Sebastian Burkatt; assistant curate, Xaver Stocker. The congregation possesses the parish church and a chapel

for their sole use. Further, two endowments, from which the clergy are paid, also a dwelling-house for the clergy, organist, and verger. Regular service every day, on Sundays and Holy Days several times. Religious instruction regularly to 187 children. One of the two chapels here is entirely resigned by the Christian Catholics to the Protestants. No affiliated parishes.

Wegenstetten.—Recognized by the State. Number of souls, 381, of whom 200 live in Wegenstetten and 181 in Hellikon. Pfarrort. Pfarrer, Th. A. Bruhin. The parish church is assigned to the congregation for their joint use. Regular religious instruction in both places to 75 children. There is no parsonage here for the Christian Catholic clergyman, and he receives no allowance for his apartment.

FILIALE :—

Zuzgen.—Recognized by the State. Number of souls, 120.

The congregation is allowed the joint use of the parish church.

Regular service and religious instruction to 25 children.

In the Canton Aargau there are, besides, the following congregations, which, however, are cared for by the clergy of the Canton Solothurn.

Aarburg.—Not recognized by the State. Number of souls, 40. Religious instruction one hour in the week. No service. This parish is affiliated to Trimbach.

Zofingen.—Not recognized by the State. Number of souls, 30. One hour's religious instruction weekly. Affiliated to Starrkirch.

CANTON BERNE.

Berne.—Seat of the Swiss National Bishop, Dr. Edward Herzog. At the University there the Theological Faculty for the Old Catholics of Switzerland has been established. The professors are paid principally by the Canton of Berne. These are the Bishop, Dr. Herzog, New Testament Exegesis, &c.; Professor Dr. Woker, Church History; Professor Dr. Thürlings, and Abbé Professor Dr. Michaud, who holds his lectures in the French language, the three first-named in the German language. The congregation consists of 3000 souls, and is recognized by the State. The St. Peter and St. Paul Church is in the sole possession of the Church community. Order of service every Sunday and Holy Day, on week days in winter twice a week, in summer service every day. The pastorate is cared for by the clergyman of the place, Charles Migy, and two curates, Willi and Giacomo Rizzi. The Old Catholic clergyman also exercises his pastorate in the prison, where every Sunday service is held for 60

prisoners. 212 children receive religious instruction in Berne and the neighbourhood.

AFFILIATED PARISHES :—

Thun.—Number of souls, 110. Recognized by the State. Service and religious instruction take place once a fortnight ; the former in the Protestant church.

Burgdorf.—Number of souls, 80. Not recognized by the State. Service and religious instruction take place once a fortnight in a private chapel. To Burgdorf belongs the little community Oberburg, with service in Burgdorf.

Biel (Biemme).—The number of Catholics altogether amounts, according to the census of 1888, to 2600 souls, of which 2000 are Old Catholic and about 600 Roman. The congregation is recognized by the State. Pfarrer, Fridolin Troxler. The church is handed over to the Old Catholics by the political community for their sole use. Service regularly. The clergyman receives State pay with an allowance for lodging and an additional stipend from the congregation. Religious instruction is given in four divisions to 64 children in the German and French languages.

AFFILIATED PARISH :—

Nidau.—Religious instruction. The congregation attends service in Biel.

St. Immer (Saint Imier).—Number of souls, 1000. Parish for a resident clergyman. Pasteur, Pierre César. The congregation is recognized by the State, and has the parish church for its sole use. Service regularly, as well as the religious instruction to 80 children. No endowment exists. The clergyman is paid by the State. There is no parsonage, but the State makes an allowance for lodging.

AFFILIATED PARISH :—*Sonceborg.*

Laufen (Laufon).—Number of souls, 800. Recognized by the State. Pfarrer, Johann Burkart. The congregation possesses the parish church and the chapel in the cemetery. Service takes place every day. The clergyman is paid by the State. Religious instruction regularly. 102 children taught in Laufen and Zwingen.

AFFILIATED PARISH :—

Zwingen.—Number of souls, 50. Not recognized by the State. During the summer religious instruction is given. The congregation possesses no church, and therefore attends service in Laufen.

Pruntrut (Porrentruy in French).—Recognized by the State.

Number of souls, 80. Parish for a resident clergyman. Pfarrer Roudeix. The church is hired by the congregation. Service on Sundays and Holy Days. After each service religious instruction is given to 23 children. There is no parsonage, and no allowance is made for lodging. The clergyman is not paid by the State, but by the Bishop, from the treasury of the Synod, as in the case of all clergy in places where the Christian Catholics are in a minority.

CANTON ST. GALLEN.

St. Gallen.—Number of souls, 1600. Not recognized by the State. Pfarrer, Karl Weckerle. The church is granted to the congregation for their joint use by the Reformed Church. The service can only be held from half-past seven till half-past eight in the morning of every Sunday and Holy Day. The congregation receives no subvention from the State, but pays all expenses from free-will offerings, which amount to about 7000 francs annually.

AFFILIATED PARISH:—

Flawyl.—Without service and religious instruction, where lectures only are held. The members come to church at St. Gallen.

CANTON GENEVA.

(The clergy throughout the Canton receive an allowance for their lodging.)

Geneva (Génève).—Number of souls, 4000. Recognized by the State. The congregation has two churches in their sole use. Service on all Sundays and Holy Days, and in the week on Thursdays. The names of the clergy are Felix Carrier, Gaspard Castanié, Jean Pierre Rieu (Incumbent); assistant clergy and curates, Jean Lugol, Jean Richterich, Fridolin Schenker, Hypolite Baroz, and Henry Beck. Charles Brassart treasurer of charities. All the clergy are paid by the State. One of them must hold service in the German language. Another holds service in the hospital and in the prison. Religious instruction throughout the Canton of Geneva is given in school and church by the priests, and the total number of children now being taught in these parishes is 532.

Aire-la-Ville.—Number of souls, 60. Recognized by the State. Parish for a resident clergyman. Pasteur, Louis Masson. The congregation is in possession of the parish church and of a chapel in La Plaine, of which latter they obtained the joint use from the Protestant community in Dardagny. Service every Sunday in Ai e-

la-Ville, in La Plaine once a fortnight. Religious instruction in Aire-la-Ville and in La Plaine, one hour in each place every week.

Bernex.—Number of souls, 130. Recognized by the State. Parish for a resident clergyman. Pasteur, Jules Coffignal. The congregation is in possession of the parish church. Service on Sundays and Holy Days. High Mass (Hochamt); during the week daily celebration (eine heilige messe). Religious instruction three times a week.

Carouge.—Number of souls, over 800. Recognized by the State. Pfarrer, Jules Jacquemin. The congregation has the chief church of the town of Carouge in their sole possession. Service every Sunday and Holy Day; on Thursdays early school service. The clergyman is paid by the State. Religious instruction seven hours weekly in school; besides that, two hours catechizing. No affiliated parish. The congregation has at present only one clergyman, but it has from the State the right to appoint a curate.

Chêne-Bourg.—Number of souls, about 100. Out of 130 independent men of the community, 30 are Christian Catholic, the remainder Roman. The Christian Catholic congregation is recognized by the State, and possesses the church alone. The Romanists have built a chapel. Service every Sunday and Holy Day. The clergyman is paid by the State. He gives four hours' weekly instruction to 20 children. Pfarrer, Jean Cadiou.

AFFILIATED PARISH :—

Thonex.—Service takes place also every Sunday and Holy Day.

The church is in the sole use of the Christian Catholics.

Choulex.—Number of souls, 50. Number of inhabitants, 300. Recognized by the State. Pasteur, Alphonse Chrétien. The parish church is in the sole use of the Christian Catholics. Service regularly. Religious instruction also. The clergyman is paid by the State.

AFFILIATED PARISH :—

Meinier, where some Christian Catholic families live whose children receive religious instruction.

Collonge-Bellerive.—The former Christian Catholic clergyman, Dr. Peter Fischer, had to give up his charge on the 30th of October, 1888, owing to lack of congregation. Out of 840 inhabitants, 60 are Christian Catholic. The congregation is no longer recognized by the State. Christian Catholic service is held once a month in the parish church. There is no religious instruction.

Lancy.—Number of souls, 200. Recognized by the State. Pasteur, Emil Favre. The church is used by the Christian Catholics and Protestants. Service every Sunday and Holy Day, and during the week at least once, often several times. The clergyman is paid by the State. 40 children attend the religious instruction. No affiliated parish.

Meyrin.—Number of souls, 250. Recognized by the State. Paroisse. Pasteur, Ad. Marchand. The parish church is in the sole possession of the congregation. Service every Sunday and Holy Day at ten o'clock in the morning; frequently also Bible lessons. Religious instruction two hours weekly, and one hour's catechizing.

AFFILIATED PARISH :—

Sotigny.—Religious instruction two hours weekly. For catechizing, the scholars go to Meyrin.

Versoix. Paroisse. Pasteur, G. Gaspard. Number of souls, 160. The parish church is in the sole possession of the congregation. Service every Sunday and Holy Day. Religious instruction in the schools twice a week; also in the church two hours' catechizing every week. No affiliated parish.

CANTON SOLOTHURN (La Soleure).

Olten.—Number of souls, 2300. Recognized by the State. Pfarrer, Karl Gilg. The congregation has a church to itself. Service on Sundays and Holy Days. During the week, every Friday for the school children. The expenses of the congregation are defrayed from the interest of the church property. Religious instruction to 389 children in the schools.

AFFILIATED PARISH :—

Wangen.—An association ("Verein"). 29 children (included in the 389 of the Olten list) receive two hours' instruction weekly.

Trimbach.—Number of souls, 500. Recognized by the State. Pfarrer, Wilhelm Zöller. The church is in the sole possession of the congregation. Service every Sunday and Holy Day, also frequently in the afternoon. Every Friday school service. The clergyman is paid by the State. 74 children receive four hours' instruction weekly.

AFFILIATED PARISH :—

Aarburg.—Here live five families. 6 children receive an hour's instruction every week. No service.

Starrkirch.—Number of souls, about 600 ; was the first Christian Catholic congregation in Switzerland. Recognized by the State. The congregation possesses the parish church and the chapel belonging to it. The Roman party have the right of joint use. There is a small endowment, to which the State gives yearly an additional sum. Three hours' religious instruction every week. The number of children taught in Starrkirch and its affiliated parishes is 130.

There is a place close by called *Duliken*. The Romish majority pulled down the chapel there two years ago in order that the Christian Catholics might no longer be able to hold service in it. Three hours' religious instruction weekly.

AFFILIATED PARISHES :—

Grosswangen.—10 children receive religious instruction. Number of souls, 60. Not recognized by the State.

Zofingen.—Number of souls, 30. Religious instruction one hour a week to four children.

Solothurn.—Number of souls, 2000. Recognized by the State. Clergy, Arnold Bobst and Professor Joseph Meier. The congregation has hired the church from the State, and is therefore in sole possession of the same. There is no parsonage. Services regularly, also during the week. The congregation has its own endowment. Religious instruction is given to 175 children.

Grenchen.—Number of souls, 700. Recognized by the State. Parish for a resident clergyman. Pfarrer, J. Walker. A church and a chapel, under certain restrictions, are granted to the Christian Catholic congregation by the civil authorities for their use jointly with the Romish party. Religious instruction is given to 74 children. The Christian Catholic services here are held under peculiarly difficult circumstances. In the parish church the Christian Catholic priest can only give lectures, and that in his ordinary civil costume—not in canonicals. The chapel is more than half an hour's walk from the village, and is situated on a hill.

Schönenwerth.—Pfarrer, Emil Meier. The congregation possesses a church and parsonage. The church has recently been restored in a handsome manner. No return of population or of children under religious instruction has been obtained from this place, though repeated applications have been made.

(*To be continued.*)

GIBRALTAR PERMANENT DIOCESAN LIST.

Bishop—The Right Rev. CHARLES WALDEGRAVE SANDFORD, D.D.

Archdeacons—{ The Ven. D. S. Govett, M.A.
The Ven. E. A. Hardy, B.A.

GIBRALTAR.

Ven. D. S. Govett, M.A.

MALTA.

S. Paul's Valletta, and { Ven. E. A. Hardy, B.A.
Trinity Church, Sliema { H. I. Shaw, B.A.

SPAIN.

Barcelona H. C. Downman.
Bilboa A. Burnell.
Granada
Madrid R. H. Whereat, B.A.
Malaga T. H. Twist, M.A.
Seville F. L. Merrick, B.A.

PORTUGAL.

Lisbon T. Godfrey P. Pope, M.A.
Oporto T. S. Polchampton, M.A.

FRANCE.

Antibes D. Simpson, M.A.
Beau Lieu T. I. Torr, M.A.
Cannes, Christ Ch. . . H. Percy Smith, M.A.
Holy Trinity Ch. . . W. Brookes, B.D.
St. George's . . . { J. Aitken, M.A.
 { A. Carter.
St. Paul's { W. M. Wollaston, M.A.
 { A. S. Gordon, M.A.
 { H. W. Hitchcock, M.A.
Carabacel, Nice . . . C. M. A. Tower, M.A.
Grasse H. E. Gedde, M.A.
Costabelle { M. E. Kennedy, M.A.
 { A. Waller, M.A.
Marseilles T. C. Skeggs, M.A.
Mentone, Christ Ch. . W. Y. Thompson, M.A.
St. John's { W. D. West, D.D.
 { W. folliott.
Nice { J. F. Langford, M.A.
 { J. S. Gale.
St. Michael's R. E. Hutton.
St. Raphael and Val- { A. F. Dyce, M.A.
 { scure

CORSICA.

Ajaccio L. C. Edwards, M.A.

ITALY.

Alassio H. A. Olivier, M.A.
Amalfi A. K. Nairne.
Bordighera A. T. Barnett, M.A.
Capri F. Arnold, M.A.
Castellamare C. E. Campbell, M.A.
Florence, Holy Trin. R. L. Tottenham, M.A.
St. Mark's C. Tooth, M.A.
Genoa A. F. C. Owen, M.A.
Leghorn R. H. Irvine.
Milan E. Godfrey, M.A.
Naples H. T. Barff, M.A.Pallanza F. M. Harke, M.A.
Pegli A. C. Jackson.
Pisa, and Baths of }
Lucca J. C. Erck, M.A.
Rapallo, and Santa }
Margherita E. J. Selwyn, M.A.
Rome, All Saints . . H. W. Wasse, M.A.
Trinity Church . . . Rt. Rev. Bp. Cheet-
 ham, D.D.
San Remo, All Saints G. Gibson, M.A.
St. John-the-Baptist E. Walters, M.A.
Sorrento A. Hitchins, M.A.
Spezia J. J. Wilnot, M.A.
Turin W. Latham.
Venice K. Jameson, M.A.

SICILY.

Messina J. J. Varnier.
Palermo and Marsala . T. Dixon, D.D.

GREECE.

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Patras & Zante, S.P.G. F. G. Mitchell, B.A.
Syra R. W. Quinet.

AUSTRIA.

Trieste C. F. Thorndike.

RUSSIA.

Odessa E. W. Ford, M.A.

TURKEY.

Constantinople, Christ } C. G. Curtis, M.A.
Church
Legation W. E. Cockshott, M.A.
Haskeui J. B. C. Ginsburg.
Kadikuei G. W. Paterson.
 { J. Bainbridge Smith,
Smyrna and Bournabat } M.A.
 { John Mühlenbruch.

AFRICA.

Algiers H. B. Freeman, M.A.
Oran G. H. Pinchin.
Tangier C. C. T. Fagan, M.A.
Tunis C. F. Flad.

Lay Helpers.

Genoa Mr. C. de Grave Sells.
Gibraltar Copeland.
Lisbon J. J. Heal.
Malta J. Bolingbroke.
Marseilles G. Evans.
Savona M. Ridler.
Smyrna G. Perrin.
Sulina J. Eagle.

Notices.

The Epistle to the Hebrews. The Greek text, with translation notes, and essays by B. F. WESTCOTT, D.D., Bishop of Durham.

ANY book by the new Bishop of Durham is sure to be welcomed by the Church, especially one in which he has applied his profound theological ability and insight to a work so urgently needed as the full exposition of the teaching of this epistle, and the exhibition of its place in the scheme of the Christian theology. He has produced a book by which, together with his volume of sermons entitled "Christus Consummator," the need may perhaps be said to have been supplied. This is essentially a commentary for students, who will find that much work on their part is required to put them in possession of its full value, and that their efforts are repaid, even if they are left with the feeling that they have failed to penetrate so far as their commentator wishes to guide them into the depths of the theology of the epistle. With all its very great merits, the book cannot be pronounced entirely free from the indefiniteness which has been thought to diminish the value of the Bishop's other works, and which here makes it sometimes difficult to grasp the essential meaning enveloped in a cloud of theological verbiage. That he has a meaning cannot be doubted, nor that it is the valuable result of a great deal of affectionate and reverent study.

Some may be of opinion that the exegesis is rather overdone, the notes too large, repeating as they do what has appeared before in the analysis and translation, that an excessively minute and elaborate examination has been applied to the smallest details of language, and too large a quantity of expository matter developed from the slightest peculiarities of grammar and composition. But the fulness can scarcely be considered a fault in a work of such importance. The Bishop says in his Preface that this has been his intention, believing it to be impossible to pay too careful attention to the smallest indications of the exact meaning of the writer ; and certainly his book itself is a strong argument in support of this view, so full as it is of delicate and penetrating observations. The Bishop's treatment of other commentators and authorities on the subject is admirable. He does not adopt the vexatious German method of overloading his pages with enumeration and discussions of the opinions of the numerous modern writers, though he has evidently passed

them carefully in review. From the Fathers, however, he quotes frequently in the original languages passages which will well repay the trouble of mastering; and the numerous references to Philo show the relation of the epistle to the Alexandrian school of theology. Perhaps the introduction scarcely does justice to this. The question whether the type of teaching is Alexandrian or Palestinian is a very important one, and seems to require more examination than is given to it by the Bishop, who decides in favour of the latter. (Introduction, p. lxi.) He evidently shares the opinion of Dr. Routh as to the high value of the Latin versions as a guide to the meaning of the sacred text; while Chrysostom, Ecumenius, and Theophylact, among Greek commentators, and Primasius (6th century) and Herveius (12th century) among Latin, are most frequently referred to. Obligations to two modern commentators are acknowledged by name in the Preface, Richm and Delitzsch;² the excellent commentary of the latter, having been translated into English, may naturally and profitably be compared with this of the Bishop of Durham.

The Bishop follows the ordinary view as to the date of the epistle (between A.D. 64 and 67), and its destination, a congregation at or near Jerusalem, in opposition to those critics, including Professor Sanday, who assign it to a Church of Jewish Christians at Rome.

He can scarcely be said to have done much to throw light upon the question of authorship, beyond giving a careful, complete, and well-arranged collection of the patristic references, and other data upon which a decision must be based. Perhaps he may be thought to give scarcely sufficient weight to the general agreement of Eastern, especially of Alexandrian, opinion; the view which attributes the matter to S. Paul and the form to S. Luke is one that reconciles much of the external evidence, while also accounting for the acknowledged resemblances of language between the epistle and the known writings of S. Luke. Such is the conclusion of Delitzsch. On the other hand, the case for S. Barnabas, resting mainly on the authority of Tertullian, ably stated by Dr. Salmon (introduction to New Testament, p. 527, &c.), seems to deserve more consideration than it receives here. The Bishop seems to attach but slight value to any of the extant testimonies; though surely weak evidence is better than none at all. His opinion is that the epistle is "the final expression of the teaching of 'the Three,' viz. S. Peter, S. John, and S. James, the last voice of the Apostles of the Circumcision."

² The death of Delitzsch (March 3rd) is one more of the heavy losses that Biblical theology has suffered during the recent months.

The text presents but few important variations from the Receptus, one of which, though readers of Westcott and Hort's Greek Testament will have been prepared to expect it, is scarcely likely to commend itself. This is at the end of i. 8, where αὐτοῦ is read on the authority of $\aleph$ B instead of σου, and the verse is translated, "But of the Son (He saith), God is Thy Throne for ever and ever, and the sceptre of uprightness is the sceptre of His kingdom." We may think, with Tischendorf and the Revisers, that the authority for the reading is insufficient, and feel that the translation very much weakens if it does not altogether lose the point of the argument, which is to prove the superiority of the Messiah, not simply to any earthly king, whose throne might rest on the Divine Providence, but to the highest angels.

In ix. 15—17, the Bishop translates διαθήκη by "covenant" throughout, and argues the point forcibly in an additional note at the end of the chapter. He points out the difficulties in the way of the traditional rendering "testament." It will be doubted whether he has succeeded in removing those which attend on the rendering "covenant," especially whether his explanation of the necessity of death in relation to the covenant is either clear or sound. He translates (verse 16), "For where there is a covenant the death of him that made it must needs be presented" (φέρεισθαι), which he explains, "It is not said that he who makes the covenant must die, but that his death must be 'brought forward,' 'presented,' 'set in evidence,' so to speak" (verse 17 translated). "For a covenant is sure where there hath been death (ἐπὶ νεκροῦς), since it doth not ever have force when he that made it liveth." His explanation is that a covenant was made upon the basis of a sacrifice. It was only rendered valid by the death of the victim, which was the representative of the maker of the covenant. The death of the victim symbolizes the idea that the covenant-maker has deprived himself of all power of further action or change in reference to it; it makes the covenant irrevocable.

Similar originality and ingenuity is shown at x. 19, 20, translated, "Having, therefore, brethren, boldness to use the entrance into the Holy place in the blood of Jesus, the (entrance) which He inaugurated for us, (even) a fresh and living way through the veil, that is to say (a way) of His flesh." The flesh of Christ is not the veil, in the Bishop's view, but the way through the veil. The passage is a difficult one, but τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ can hardly be separated

without violence from τοῦ καταπετάσματος and attached to ὁδόν. We can scarcely help connecting this passage with the miraculous and symbolic rending of the veil of the Temple at the moment of the death of Christ. His flesh or human nature was a veil by which His Godhead was concealed from human eyes. The death of his humanity was the rending of the veil and the inauguration of the way through which mankind may now approach the Divine Presence. The Bishop's argument should be carefully studied; so should also his admirable note on the verse xii. 22, &c., where he connects πανηγύρει with μυριάσιν ἀγγέλων, "to innumerable hosts of angels in festal assembly."

But the commentary contains many of such notes, in which the power of a great theologian is displayed, as, e.g., that on i. 1—3, and the supplementary notes at the end of each chapter. These are essays, or, in a few cases, skeletons of essays, for the student to work out, on such subjects as the præ-Christian Priesthood and idea of sacrifice, the significance of the Tabernacle, the aspects and effects of Christ's sacrifice, and the use of the Old Testament in the epistle. On the whole, the commentary is one for which the Bishop will receive the gratitude of theological students, and of those who for devotional purposes wish to enter into the meaning of the epistle. It can be no better summarized than in the words of S. Ambrose:—

"Umbra in Lege, Imago in Evangelio, Veritas in Cœlestibus."

Original Notes on the Book of Proverbs according to the Authorized Version. By the Rev. S. C. MALAN, D.D., late Vicar of Broadwindsor, Dorset. (Williams & Norgate, 1889, pp. 489.)

An extraordinary amount of learning is exhibited by this book. Yet exhibited is hardly the word to use, for the book is written with as great modesty as erudition. The Book of Proverbs is illustrated in its pages by quotations from the writings of authors belonging to many more Eastern nations than the ordinary Englishman has ever heard of or knows to have existed. Scripture is reverently placed above all human learning, but the wisdom of uninspired man is made to illumine pages of holy writ. The book has clearly been a labour of love, begun, we are told, when the author was an undergraduate at Oxford, continued as occasion was given throughout a busy manhood, and now published in mature age. We are unable to say how many Eastern languages and how many Eastern books have been put

under requisition and made to contribute to a single volume. Their names occupy five octavo pages with double columns, and most of them are strange even to those who claim the name of scholars.

The principle on which Dr. Malan goes is to take each verse of the Book of Proverbs and place by its side the examples of Eastern wisdom thus widely culled. It is singular to see the great similarity of thought which runs through these citations, and likewise their dissimilarity, owing to the superiority of inspired Scripture. Dr. Malan rightly says :—

“ We cannot study the best of those ancient children of the East without feeling drawn towards them. We cannot help being either pleased with their wit, with their quaint common sense which they tell in their own way, or delighted with the freshness of their old ideas, and with the beauty and elegance of their own words, which, alas ! wither or die in the rendering. But, best of all, we often feel lost in admiration of the earnestness of some of them ‘in seeking after God, if haply they might find Him.’” (Preface, p. xii.)

There is a mellow wisdom in the way in which Dr. Malan recognizes the spiritual excellences of heathen writers, and yet refrains from placing those excellences on a level with those of Holy Scriptures, which is well worthy of imitation.

If we venture to criticize any linguistic statement made by one of the first Oriental scholars in England, we do it with unfeigned humility and hesitation. It is only an *obiter dictum* that we shall make bold even thus to question. Dr. Malan accepts the usual interpretation of the name Jehovah, and says, “ The best substitute for it is probably *l'Eternel* in the French Bible.” But is it the case that the verb *hawah* or *hayah* from which Jehovah is derived does indicate absolute existence ? It is used in the sense of *to happen* (Gen. xxix. 23 ; 1 Sam. vi. 9), and *to become* (Gen. xxxiv. 15 ; Ps. lxxviii. 22), and as the *copula* (Gen. i. 2 ; xxix. 17) ; but it is not, we believe, found in the sense of *to exist*, for which another word is used (Judg. vi. 13 ; Ps. xiv. 2). If this be so, the expression “ I am Jehovah ” would not mean “ I am the eternally existing one,” but “ I am he that bringeth things to pass.” It does not, in that case, point to the absolute existence of God, but to His dealings with men. It does not represent Him in the character of the speculative philosopher's God, as the Existing One, but in that of the God of Providence, as He that shows Himself to be the ruler of and carer for His creatures.

Some of the illustrations are singularly shrewd, some very beautiful.

The following is part of the note from the verse, "Yet a little sleep, a little slumber, a little folding of the hands to sleep" (vi. 10)—

"Of whatever grade be the Brahmachari, let not the sun, either rising or setting, find him asleep. If in either case the sun find him asleep, let him do penance for it a whole day. But let him, after having washed his mouth with water, say his private prayers devoutly, and with a composed mind, in some purified spot, according to commandment." "Let him give up going about at night, sleeping by day, sloth, evil-speaking and drink, and either too much or too little attachment to comfort," said Narada. "No good comes from long sleep." "Wise and clever men," said the Baital to king Bikram, "spend their time in reading the Shastras; but fools and simpletons spend their time in ease and sleep." "Give not way to sloth (drowsiness, slumber), lest thy work and meritorious deeds remain undone." "A sleepy fellow, one who is careless or pleased with himself (at ease), one who is sick, a sluggard, a covetous man, and one who delights in fresh work (restless, or fickle), these seven have no business with religious books." "There are six faults to be eschewed by him who wishes for superiority (or dignity): sleep, laziness, fear, wrath, idleness, and dilatoriness." "The slothful man says: 'My trust is in the Lord; I will sit alone and hold my peace; and He will do it!' But does the Lord behold his idleness for naught? Nay. He never will give good things to the slothful, neither will He fulfil his desire." (P. 302.)

The notes contain references to the books from which the quotations are taken. Each verse, before it is illustrated, is paraphrased and criticized.

The whole of the book is most valuable as exhibiting the moral wisdom of old sages with whom the western world is unacquainted. It is also an astonishing testimony to the learning of Dr. Malan, who entitles himself no otherwise than "late vicar of Broadwindsor, Dorset."

Under the name of *The Divine Appearances under the Patriarchal, Levitical, and Christian Dispensations* (Nisbet, 1890, pp. 297), Dr. Townesend has issued a series of reverently-written essays on the identification of the Angel that appears in the Old Testament with our Lord Jesus Christ. He accepts this identification without doubt or question. To show that his theory is not a new one, he quotes in the introductory chapter Waterland, Dr. Mill, and George Stanley Faber, referring also to Tenison, Bull, Hall, Patrick, Lowth, Horsley, Wordsworth, Burton, Stier. Dr. Townesend deals with the appearances to Adam, Cain, Noah, Abraham, Hagar, Isaac, and Jacob in Book I.; to Moses, Balaam, Joshua, Gideon, Manoah, Samuel, David, and Solomon in Book II.; to Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, and Zachariah in Book III. Book IV. contains short sketches of the chief scenes in our Lord's life. Each book

is followed by short Appendices. In one of these the author adopts the view that Melchisedek was a manifestation of the Divine Being, in which we are unable to follow him. We learn from the Preface that Dr. Townesend has long had in his mind the purpose, which he has now fulfilled, of writing the present work. "He has written this volume," he says, "under the conviction that the oneness of the Divine Agent manifested alike under the Patriarchal, Levitical, and Christian dispensations is a transcendent proof of the Divine origin of Revelation, and a standing testimony to the truth, that through all the progress of human time 'there is one Mediator between God and man—the man Christ Jesus.'" (P. 3.)

The Story of the Nations is an enterprising effort to place before the English reader short histories of important kingdoms or races, such as Rome, the Jews, Germany, Carthage, Alexander's Empire, the Moors in Spain, ancient Egypt, Hungary, the Saracens, Ireland, Chaldea, the Goths. Of these we select for notice, "The Goths" and "The Moors in Spain." The Goths are by Mr. Bradley, the Moors by Mr. Stanley Lane-Poole.

These volumes are very much what the present age demands. They are exact, clearly written, and, above all things, short and readable. There is little in the history of the Ostrogoths that has not been already said by Gibbon, but Gibbon's account is imbedded in the pages of his great history, and we are too impatient in these hurrying days to piece it together from thence. Mr. Bradley traces the Ostrogoth from the shores of the Baltic into Dacia, and afterwards into Italy, and follows him to the fall of Totila and the ruin of the kingdom, and he describes the course of the Visigoths as they crossed the Danube, in the reign of Valens, constituted the kingdom of Toulouse in France, invaded Spain, established the Gothic kingdom in that Peninsula, and ruled it under successive kings until the time of the Moorish invasion. The book, as well as its companion volumes, is written somewhat too much in the didactic style, as though the author were addressing little boys who had never before heard the names of the persons mentioned, but it is written well, and gives well-drawn pictures of such persons as Theodoric the Ostrogoth, Bishop Wulfila (Ulphilas), Alaric, Belisarius, Narses, Totila, Leovigild, Wamba, Bishop Julian—the last of whom Mr. Bradley calls by anticipation Archbishop of Toledo, though that title had not in his days been introduced into Spain.

Mr. Lane-Poole's *Moors in Spain* is similar in style and character to Mr. Bradley's *Goths*, and carries on the story from the time of Roderick, the last Gothic king of Spain, down to the banishment of the Moors from the Peninsula in the year 1570. Mr. Lane-Poole shows little sympathy for the Christian who suffered martyrdom at Cordova a thousand years ago, and he sneers at the voluntary character of the martyrdoms which they underwent. He does not realize that it was the brave self-devotion of those men and women who saved Mozarabic Christianity at a time when indifference was fashionable, and it was counted even by prelates to be good taste to conceal the profession of Christianity. Indeed, the author's sympathies seem throughout to be more with the Moslem than with the Christian—not, indeed, on account of the Mohammedanism of the Moslem or the religion of the Christian, but on account of the splendour of the Ommeyad Dynasty of Cordova and its prosecution of the arts and sciences of civilization. With regard to the Cid, Mr. Lane-Poole takes an intermediate position between Professor Dozy, and the traditionary story; that is, he believes in the existence of a Cid, but declines to pin his faith to the romantic stories with which the ballad-writers have clothed his name. The last section of the book bears marks of having been written under the influence of Washington Irving's "*Tales of the Alhambra*." It would be difficult to deal with Granada and the last struggle with the Moors except on the lines laid down by that fascinating writer, but it hardly accords with the character of the rest of Mr. Lane-Poole's history. A very singular reason is given in the Preface for the author's not having read Miss Yonge's "*Christians and Moors in Spain*." "For a glance at her pages, while exciting my admiration, showed me that her book was written so much on the lines which I had drawn for my own work that I could not read it without risk of involuntary imitation." We can understand a writer giving up a proposed work because he finds that another writer has too well covered the ground to give him admission, but we do not think that any man should preclude himself from a source of information which he regards as good for fear of finding himself anticipated. *Pereant qui ante nos nostra dixerunt* is intelligible, but we do not understand an author shutting up a book for fear he should find a predecessor who may have said what he proposes to say, and so made his own work superfluous.

A singularly interesting paper, printed but hardly published, has

come across the Atlantic, giving some account of a **Commemorative Service of Praise and Thanksgiving** on the occasion of the twenty-fifth anniversary of Bishop Arthur Cleveland Coxe's consecration as Bishop of Western New York. It is preceded by an address delivered in S. Paul's Cathedral in Buffalo, on January 3, 1890, by the Right Rev. Bishop Potter, of New York, and followed by a sermon preached by Bishop Coxe himself on the actual day of the anniversary, January 4, 1890, in the same cathedral.

There are still living in England many, though not so many as once there were, who remember Mr. Cleveland Coxe coming among us, a young Presbyterian and a young poet, full of enthusiastic love for his mother, the Church of England, knowing more of England's history and of objects of local interest connected with Church history than any native-born Englishman, and already full of the hope of seeing Christendom take example from the Anglican Church by reforming herself after her model and re-uniting in the pure Catholicism of the primitive ages. Since that time they have watched him with affection and admiration as he has nobly fulfilled the promise of his young days as a Bishop in the Church of God for now twenty-five years. One purpose is seen running through his life whether in America, or in England, or on the Continent, namely, that of bringing men to Christ and building up His Church to serve as a refuge for those who love Him and as a fortress against error. We are thankful that he has reached the silver anniversary of his consecration with eye undimmed and force unabated.

In the Present Day Tract Series (Religious Tract Society, 56, Paternoster Row) Mr. Kaufmann has issued a very able defence of Christianity against the specious charge of its being a system founded on selfishness. The title of his tract is, **Egoism, Altruism, and Christian Eudaimonism** (pp. 64). Mr. Kaufmann is very successful in meeting Mr. Frederick Harrison's declaration that the principle of future happiness is a selfish principle, and he shows that Comte's teaching on the promoting the happiness of others is derived from Christianity. The subject is one that requires good treatment at the present time, and it has received it at Mr. Kaufmann's hands.

La Vie Chrétienne (Nismes) is a periodical which shows how even the better sort of Protestantism in France is pervaded by a rationalism which overthrows all hope of its success. It began a few years ago with great promise of larger sympathies and more serious

piety than those forms of Calvinism which have been honeycombed by rationalism generally offer to Continental Protestants. But it has not fulfilled its promise.

Whichever part of the *Official Year-book of the Church of England* (S.P.C.K., 1890, pp. 624) we turn to, we cannot but be surprised at the life and vigour exhibited by the Church of England in the particular sphere to which we have directed our attention. The Year-book for 1890 contains information concerning the Colonial Church which the previous numbers did not offer. Questions appear to have been sent to the various Colonial Bishops asking for a general description of the Diocese, the church and educational work going on in it, its finances and needs. Most of the Bishops have responded, and the result is a most encouraging picture of ecclesiastical life throughout the Colonial churches.

That which perhaps most impresses itself on the mind of the reader is the enormous patience and industry which must be possessed by the honorary editor, the Rev. Frederick Burnside, and his power of arrangement. Statistics cannot be as interesting as stories, but they may be more necessary and more useful. The book deserves the support of churchmen, and Mr. Burnside their thanks.

"PRO CHRISTO DISCERE AC DOCERE."

"FOR CHRIST TO LEARN—FOR CHRIST TO TEACH"—
O Lord, may this our watchword be!

What nobler destiny for each

Than thus to live and work for Thee!

"FOR CHRIST TO LEARN—FOR CHRIST TO TEACH"—

His Cross in view, His Word in hand,

Up, fellow-soldiers, mount the breach,

Be true to Church and Fatherland!

"FOR CHRIST TO LEARN—FOR CHRIST TO TEACH"—

For Childhood's holy cause to fight,

This be our task—not idle speech—

Not vain delay—fast comes the night!

"FOR CHRIST TO LEARN—FOR CHRIST TO TEACH"—

To strive—nor lay our armour down!

Be this our warfare till we reach

The victor's goal, and win the crown!

PLUNKET, *Dublin.*

¹ The motto of the Church of Ireland Training College.

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THE BISHOP OF WINCHESTER'S GOLDEN WEDDING DAY.

A DDRESS by the Anglo-Continental Society, to the Lord Bishop of Winchester, on his Golden Wedding Day, 1890.

My Lord,—We trust that you will allow us to join with your Diocese in offering to you our heartfelt congratulations and good wishes, on the occasion of your having attained to the 50th anniversary of your married happiness.

To your Lordship the Anglo-Continental Society owes more than it can express. Thirty years ago, on the occasion of a meeting being held in Cambridge, your Lordship took the chair, being at that time Norrisian Professor of Divinity at the University, and under your auspices there was formed, by Archdeacon Emery and others, a Local Committee of the Society for Cambridge. In 1861, you became a member of our Book Committee, together with Bishop Jacobson, and in 1863 you were elected our first President. From the time that you joined us, your aid has never been asked in vain, whether we made demand on your time or on your purse. You have presided at all our public meetings, except when you have ceded the Chair to His Grace the Archbishop of Canterbury, and at almost all our committee meetings. Those who were charged with carrying out the details of the Society's work, were always sure of wise counsel, when they applied to you for advice, and they invariably met with,



not only courtesy, but that sympathy and affectionate co-operation which made their task light. Especially, we recall the Conferences which your Lordship conducted at Farnham Castle, in the weeks following the Lambeth Conferences of 1878 and 1888. The first of these Conferences was addressed by your Lordship, by the Bishop of Western New York, Bishop Herzog, the Archbishop of Dublin (then Bishop of Meath), the Bishop of Gibraltar, the Bishop of Pennsylvania, the Bishop of North Carolina, M. Loyson, Dr. Nevin, the Bishop of Moray and Ross, the Bishop of Ohio, the Bishop of Haiti, the Bishop of Nova Scotia. The second was addressed by your Lordship, the Bishop of Western New York, the Bishop of Guiana, Pfarrer Cech, Bishop Herzog, the Bishop of Pretoria, Pastor van Santen, the Archbishop of Dublin, Señor Cabrera, Count Henry di Campello, Canon Thornton, Mar Gregorius, General Lowry. These meetings had almost an œcumenical character, and served to make known in many countries the position of the Anglican Church, and her aspirations after that Union of Christendom, which can only be brought about by a recurrence to the Faith of the Primitive Church.

We recall also the Conference held by your Lordship at Ely, with the Archbishop of Syros, in which the points at issue between the Oriental and Anglican Churches were discussed with so much charity and earnestness; and your presence at the first Conference at Bonn, in which you took an active part in Dr. von Döllinger's great attempt to unite the non-Vaticanized Churches, so as to offer a firm resistance and an equal front to the aggressions of the Roman Pontiff.

Since your Lordship has been our President, you have seen the effort in behalf of Catholic Reform in Italy, which was crushed for a time by politicians, but not destroyed, as may be discerned by what is occurring in Italy at the present time: You have seen the Vatican Council held and the declaration of the Infallibility and the Universal Episcopate of the Roman Pontiff made: You have seen the brave struggle for primitive truth conducted by Dr. von Döllinger and his associates, which ended in the formation of the Old Catholic Church in Germany, and the Christian Catholic Church in Switzerland, the Old Catholic Movement in Austria, and the similar efforts in France, Italy and Spain.

We believe that the Church of England holds a different position in the estimation of thinking men on the Continent, now and 30 years ago; that it is no longer regarded as a British Institution, but, as it is, as a part, and as we believe, the purest part of the Church Catholic,

with duties, not only to its own members, but also to all other sections of the Christian Church. If the Anglo-Continental Society has contributed to the enlightenment of public opinion on the Continent, we owe it to your Lordship that we have been enabled to effect anything in this direction.

We desire to tender to your Lordship, and Mrs. Browne, not only our formal congratulations, but an assurance of the high admiration and warm affection in which your Lordship is held by each one of us, and as we believe, by every faithful member of the Church of England, and we wish health and happiness to both of you, through lives which we trust may be long extended for the good of your family, the diocese, the Church of England, and the whole Church of God.

(Signed for the Society); JOHN SARUM, *Chairman of Committee.*
 FREDERICK MEYRICK, } *Hon. Secretaries.*
 R. S. OLDHAM, }

June 18th, 1890.

II.—REPLY OF THE BISHOP.

Farnham Castle, Surrey,

July 4, 1890.

MY DEAR LORD AND DEAR FRIENDS,

I am deeply gratified by the kind words of the address from the Anglo-Continental Society, on the occasion of my golden wedding, which you have sent me.

It is most true that I have from my first acquaintance with its work taken the very greatest interest in the Society, though I fear that you greatly overrate the help which I have been able to give it. It seems impossible that any true Christian can be indifferent to the union of Christendom, now so unhappily divided. The only possible hope of healthy reunion is on a basis of Primitive Catholicity. This is essentially the theory of the Anglo-Continental Society, and, indeed, of the whole Anglican Church. Faithfully, as I believe, has the Anglo-Continental Society held up this principle to the struggling Churches abroad. There has been no attempt and no desire to create schisms from other national Churches, but simply to set before them what may be possible in the way of internal reformation or of more perfect ecclesiastical organisation. That his too, was the aim

of that great scholar and divine, Dr. von Döllinger, to whom you refer, no one can doubt, who saw and heard him in the Old Catholic Conference at Cologne and Bonn, or who was honoured by personal intercourse with him then and in after years. He felt and maintained that the decrees of the Vatican Council made union under the See of Rome in its present condition simply impossible; yet his earnest desire was to promote internal reformation, and so to make disruption unnecessary. He had a constantly increasing sympathy with the Anglican Churches, and respect for the members of those Churches with whom he came into contact; and I have reason to know that his intercourse with representatives of the Anglo-Continental Society greatly fostered this sympathy and respect. I earnestly hope and pray that the Society may be endued with much wisdom from above, and may be enabled to help on that great work of true and healthy reunion, which is so near to the heart of our Great Lord, as His own last prayer for His disciples so lovingly shows.

I must not omit to thank you for all you say about my own home happiness and the partner of that happiness.

I remain, with the truest regard,

Ever very affectionately yours,

E. HAROLD WINTON.

THE LORD BISHOP OF SALISBURY,

Chairman of the Committee.

THE REV. PREBY. MEYRICK, }
THE REV. R. S. OLDHAM, } *Secretaries of A.C.S.*

III.—DIOCESAN ADDRESS.

To the Right Rev. the Lord Bishop of Winchester and Mrs. Harold Browne.

We, the undersigned clergy and laity of the Diocese of Winchester, in offering for your acceptance the accompanying gifts, desire to assure you of the heartiness with which we thank God that it has pleased Him to prolong your lives, so that on this eighteenth of June, 1890, you are permitted to look back upon fifty years of happy married life. We have always felt that we have been able to look up to our Father in God as one ready to sympathise with us in our difficulties, and to guide us with wise words of counsel. We have

learned to look to Farnham Castle as a pattern of home life, the loving influence of which has extended far and wide. We thank God for His protecting hand held over yourselves and those dear to you in the past; and our earnest prayer is, that for the time yet remaining to you on earth, He may pour out upon you both the richest blessings of His love, and in His own good time welcome you to the home above, where partings and separations shall be no more, and where love—at the best, imperfect and faint here below—shall be perfected in the presence of our God. With the deepest feelings of affectionate respect and esteem, we greet you both this day, June 18th, 1890.

IV.—REPLY OF THE BISHOP.

"I suppose this is an unknown occasion before in this house and in this Diocese. I think I may say, pretty certainly, no Bishop of Winchester ever before celebrated the jubilee of his married life. I have looked through records since the time of the Reformation to see if possibly there might be any such, and, as far as I can judge, no Bishop of Winchester has ever before been married to his wife for an unbroken period of fifty years. One Bishop, whose portrait hangs in this hall, Bishop Morley, who restored this house after its destruction under the Commonwealth, lived to be eighty-seven, and might, no doubt, have had a golden wedding, but he never had a wife at all. He lived a celibate life, though long after the Reformation, and I do not think any of my predecessors since the Reformation have had anything like fifty years of unbroken married life—and, I venture to say for myself, and I hope for my wife, too—of unbroken esteem and personal affection for each other. Of course, before the Reformation, the Bishops—at least from the time of the conversion of the Anglo-Saxons to the Reformation—were not married, and could not have golden weddings. Therefore, this is an unusual event to be celebrated at Farnham Castle and in this Diocese; and I feel not only deep thankfulness to Him Who has preserved my wife and myself thus long, I trust in His service, but I also feel it is a very solemn occasion to have reached fifty years of a very responsible life.

"Before the Reformation, as I have said, Bishops were not married, and there are some perhaps who think it would be as well that Bishops should not marry now. Queen Elizabeth, who was a great Reformation Queen, had the greatest possible objection to Bishops marrying, and I suppose she did not like the clergy to marry at all, and if we fall back on mediæval precedent it was forbidden to the

clergy and Bishops to marry. But I for my own part—and I hope I am in sympathy with those around me—believe we did well at the Reformation when we fell back from mediæval practices to primitive practices. Primitive Catholicity is that on which the Church of England for 350 years has stood ; and, I trust, always will stand, for as long as she stands on those principles I believe she will stand safely, and when she deserts those principles I cannot think she will be safe. But with regard to the marriage of the clergy, independently of the fact that it was a mediæval principle to forbid such marriages and not a primitive one, it seems to me that it must be a blessing to a clergyman and to a clergyman's parish that he should live a married life. I am not insensible at all to the arguments which may be used in favour of a celibate clergy ; I quite understand how a celibate clergy must be necessarily a cheaper clergy than a married ; I quite understand how they may be more moveable, and certainly more manageable, when a great society is in the hands of those who are at the head of affairs. So also there are times and places in which a person who is unmarried, unfettered by domestic ties, can better devote himself to a particular calling and to particular duties. But omitting these exceptional considerations, it seems to me that we of the rougher and ruder sex are generally much benefited by frequent intercourse with the more refined, for the most part the more pious, and always the more self-devoted and self-denying portion of the community. I am sure it is good for man not to be alone, and I believe, too, that the amenities of domestic life—the hallowed and hallowing relations of parent and child, the relations to other members of the household outside those of immediate blood relations—are very useful and profitable to men, and save them from rudeness, roughness, and selfishness. Those who are not embarrassed by domestic ties may be able to devote themselves more easily to the work of evangelisation, but however much I may esteem some such—and I have the highest possible respect, especially for the deaconesses, who flourish so much, I am thankful to say, in this diocese—one quite sees how they do a work which people engaged in domestic life could not, and I wish there were many more of them—yet I venture to think there is no deaconess in a country parish as good as a clergyman's wife, and no head deaconess so good as a Bishop's wife. Then I am sure that most of the influence we have on our fellows is an insensible influence ; we are unconscious of it ourselves, and others are unconscious of it, and this unconscious influence in a parish is

marvellously, widely, and deeply exercised by a pious clergyman and his family.

"I am not insensible of the evils sometimes of clerical marriages. When young men marry young ladies, both with no private income, and with no prospect of income beyond a curacy of £100 a year, I cannot but think they are doing a most indiscreet thing; in thus contracting marriage, men bring their wives and children to comparative beggary, and often involve themselves in debt, difficulties, and troubles, out of which they can never escape. I hold that a clergyman is bound, when he marries, to consider, in every possible way, whether his wife will be a helpmeet for him in the duties of his sacred and most responsible office; and it is most unhappy for him and his parish, and for his influence with the world, if he from merely empty fancy contracts a marriage which afterwards turns out to be a burden. I believe this to be the exception; I believe a clergyman's family is really the life of the parish in which he lives, and if it were withdrawn the parish would suffer in every conceivable way. The thing I dread most in what we are threatened with in these days—viz., the disestablishment and disendowment of the Church, is that, if that takes place, many families of clergymen now scattered all over this country, in every parish in the land, will be withdrawn. These clergymen will be obliged to dissociate themselves from immediate parochial connexion, they will centralise in the towns, and will only be able to visit parishes from time to time as missionaries, and not as local inhabitants and pastors of the parish.

"I do not know that I need apologise for speaking at such length in favour of clerical marriages, but against hasty marriages. I have certainly had fifty years' experience; I am willing to testify, and no one could deny what I am saying, that I have found the greatest help and greatest blessing from the counsel and support, and the constant sympathy of one who is as devoted at least as much as I can be to the work of the ministry. I have said something about mediæval practices and our returning to primitive practices, and I do hope that this will be the great aim and object still of the clergy and laity of this Church of England. I am not ignorant of much of the beauty there has been in mediæval times in our Church of England, and although we may wish to fall back on primitive practices and principles, I feel we cannot separate ourselves from any period in our history, nor can we separate ourselves from the history of our Church. I think I may say that, with the exception of the two great

dioceses of Canterbury and York, there has been no diocese more mixed with the history of our country, or more distinguished in that history, than the diocese of Winchester." His lordship then referred to the important part in history borne by some of his predecessors from the time of Birinus, and said he was very unwilling to give up a residence which had been in the hands of the Bishops of Winchester for more than a thousand years, but as he should be soon obliged to give it up, he could only say that he hoped it would still continue in the See of Winchester. "We may well say that the diocese of Winchester is very dear to us; I know my hands have become feeble, and I cannot long hold the reins of this diocese, but so long as I live I shall ever cherish and shall ever feel grateful for all the kindness and affection, for all the support I have ever received, and especially shall I feel grateful for this most remarkable, most kind expression of goodwill and good feeling which we have received at your hands to-day."

The following were the concluding words of the Lord Lieutenant of Surrey (the Earl of Lovelace) in presenting the memorial. We believe they will find an echo in the heart of every member of the Anglican Communion at home and abroad:—"My Lord, in the long roll of distinguished persons who have occupied this great See, there is not one whom for soundness of judgment, for wisdom of counsel, for maturity of learning, for honesty of purpose, for entire disinterestedness, and for unfailing kindness to all who have been brought into personal relation with him—there is no name which will be more reverentially cherished, I think I may venture to say, by the clergy of all shades of opinion—I am sure I can affirm—by the laity of all occupations, positions, and ranks, than that of Bishop Harold Browne."

TOSCANELLI ON ITALIAN CHURCH POLITICS.¹

SIGNOR TOSCANELLI has written a book which is the more interesting that, as a Deputy in Parliament, he has for thirty years constantly opposed all measures hostile to the Church, so much as to obtain the character of a *codino*. As a sincere Catholic, and as

¹ Religione e Patria Osteggiate dal Papa. L'Italia si deve difendere. (Religion and Our Country Attacked by the Pope. Italy must Defend Herself.) By Giuseppe Toscanelli, Parliamentary Deputy. Third edition. Florence: Bocca, 1890. Pp. 135.

a patriotic Italian, he has sought the good of the Church and of the State, and has reluctantly come to the conclusion that the Pope, by the course that he is pursuing, is making himself the worst enemy of both.

He lays down two maxims, that the power of governing resides with the people, and therefore the King, as their hereditary representative, elected by a full plebiscite, and established for many years, is the lawful governor in temporal things, and that the words, "Let every soul be subject to the higher 'powers' apply to him and to his Ministers," and that the Pope is infallible in matters of dogma and definitions made *ex cathedra*, but that in other things and at other times, he is but a man, and as such subject to errors and to sins, a fact which marks out the limits of the obedience due to him. He quotes from Bellarmine a remarkable passage to this effect: "Licet resistere pontifici invadenti animas, vel turbanti rempublicam, et multo magis si Ecclesiam destruere videretur. Licet, inquam, et resistere, non faciendo quod jubet, et impediendo ne exequatur voluntatem suam. Non tamen licet eum judicare, vel punire, vel deponere, quod non est nisi superioris."²

He shows also how Councils have judged and deposed popes, and he compares these things with the modern papal claims of obedience.

"According to tradition, Councils, the writings of Catholic doctors, Catholic doctrine and dogmatic canons, S. Peter as well as the other Apostles, in the regions where they found themselves, had powers conferred on them directly by Jesus Christ. S. Peter had especial powers besides those that were common to the other Apostles. Nevertheless, the Bishops in their dioceses are, as it were, popes. Then, since the Pope represents on earth S. Peter, the first of the Apostles, and the Bishops the other Apostles, as the Pontiff has a power that emanates directly from Jesus Christ, so the Bishops, although they receive canonical investiture from the Pope, have in their own dioceses a power of their own, independent of the Pope, and independently conferred on them by the Holy Ghost." pp. 38—39.

The Pope claims an obedience from the Italian Bishops which he does not get from other countries.

"When he desired all Catholic deputies in Germany to vote for the Septennial Act in order to induce the German Government to favour the political interests of the Catholic Church, Windhorst, the head of that party, replied that he and his friends had extreme deference for the Holy Father, but that they did not acknowledge that he had any right to interfere with German politics, and that they would vote against the Act." pp. 16, 17.

Half of the Irish Bishops, headed by the Archbishop of Cashel,

² Bellarmine. *De Romano Pontifice*.

refused to obey the Pope's Brief, which they considered to concern political affairs, and disregarded his especial delegate Monsignore Persico, till the Holy Office published a decree declaring that the Irish League and boycotting were opposed to faith and morals (p. 17).

"In the United States there is a vast association entitled the Knights of Labour. This association is now blessed, but was at one time excommunicated. Several Bishops and very many Catholics openly opposed this excommunication, and the opposition was patronised by Cardinal James Gibbons, of Baltimore."

The Pope's command, that no Catholic should vote or present himself for election to Parliament, is wrong. It is not only the right, but the duty of an Italian Catholic to take part in the affairs of his country. It was hoped that an uncatholic Parliament would pass unchristian laws, and that these would occasion a re-action. But Providence has ordained that many Catholics should disregard the prohibition, and be both electors and elected.

By its "non expedit" the Papacy has made the Chamber from which the Ministry proceeds to be what it is, and, by its claim of sovereignty over Rome, it has given its defenders the appearance of enemies of their country, and so has made them politically impotent.

The Italian Bishops remonstrate in their private communications with the Pope, but their remonstrances are not published, and they share the unpopularity of the measures to which they object.

Italy cannot be the first object of the Pope. He has the whole world to consider. Pius IX. was at the head of the Italian reforming movement. In consequence the Bishops of Austria threatened a schism, and he issued the encyclic of April 30, 1848, declaring it impossible that he should make war on Austria.

The present Pontiff in 1882 was willing to allow Catholics to take part in political elections. He consulted the Metropolitan bishops of the world. Almost all the Italian bishops were favourable, almost all the others opposed. The foreign interests prevailed, those of the Italians were put aside.

In 1887 there was hope of a reconciliation between the State and the Church without the restoration of the temporal power, but with the Vatican immunities. The French Government and episcopate opposed this reconciliation, and with threats. The political and religious interests of France prevailed, those of Italy were disregarded and greatly damaged.

"Will the Italian clergy and laity always peaceably and resignedly endure,

that the Pope, residing in Rome, shall look on at the unchristianising of Italy, and even produce and increase it, and also oppose Italian policy in a thousand ways, because he thinks that this will benefit some foreign Catholics? I think not, and I raise my voice to defend the religious and political interests of my country, because I see that Italy is being unchristianised to avoid the imaginary danger of unchristianising France.”—p. 11.

The result of this unfortunate policy of the Pope is not only to throw the management of public affairs into the hands of his opponents, but to lead some, though as yet only a minority of these opponents, to seek to diminish the religious feeling of Italy, hoping thereby to diminish the power of their opponents.

There was a time, Toscanelli says, when Pius IX., by timely concession, might have saved the temporal power, which has now ceased to exist, and cannot be regained. Let Leo XIII. beware lest the time come when the same thing may be said of religion itself!

The chief remedies that Toscanelli proposes are two. (1) That the bishops, on their appointment, shall make an oath of obedience to the Pope only in matters of dogma, obeying the State in temporal things. (2) That the Bishop of Rome shall be elected as he was in primitive days, by the clergy and laity of his diocese, not by the Cardinals, who have usurped an office that did not originally belong to them. Italian, and elected by Italians, he will no longer be out of harmony with the Italian nation, whose rulers will gladly accept his assistance in composing the disorders and raising the moral tone of their country. Secular governments can punish crime, but they cannot inspire the motives that raise men above crime.

Two *obiter dicta* of Signor Toscanelli are deserving of notice—one, that Cardinal Lavigerie is rather an intriguing politician than a pious prelate; the other, that the United States, England, and Switzerland are the three most religious countries of the world.

COUNT HENRY DI CAMPELLO.

I.—Letter from the Bishop of Salisbury to the Archbishop of Dublin.

“MY dear Lord Archbishop,—I am writing to your Grace as chairman of the committee in England which has so largely and so generously helped the reform movement in Italy, and its leader, Count Campello, during the last four years.

"You will remember that about the end of July, 1886, I undertook, at the request of the Archbishop of Canterbury, and with the consent of the presiding Bishop of the American Church, to take the place vacated by the Bishop of Long Island, and to give a certain amount of Episcopal supervision to this work, at least until the next Lambeth Conference should meet. Your Grace will also remember that you were good enough to express your own satisfaction at my undertaking the work, and I have to thank you for your cordial co-operation since in all that concerns it.

"Although the Lambeth Conference of 1888 did not pass any resolution on the subject, I did not feel at liberty to break the relation of confidence which had been established between myself and Count Campello, and in this relation I have recently received a number of documents which have led me to write this letter.

"In the month of April certain accusations were made to me in a petition signed by eight persons living in Arrone and its neighbourhood, forwarded with a letter from the priest whom Count Campello had dismissed from the charge of the station of Ferentillo, with the full approval of your committee. As Canon Thornton was on the Continent, and kindly willing to undertake the investigation of these accusations (both at Rome and in Arrone and its neighbourhood), I was very much relieved to be able to place this difficult and delicate task in such competent hands. The result has been a very full and masterly report which he has been good enough to present to me, with over thirty original documents in support of the conclusions at which he has arrived.

"I am rejoiced to say that not only does Canon Thornton think that the priest in question was most justly dismissed, but also that all the charges made by him against the Count were absolutely false.

"I am glad to have the opportunity of saying that my recent intercourse with Count Campello has much increased the esteem and confidence with which I have long regarded him. His judgment of what is possible and what is expedient appears to me to have much ripened. I may say that I have been much struck with this in regard to the two young men whom he has trained for the ministry, whose examination papers last Advent I had the pleasure of reading, and whom on this examination I gladly recommended to Bishop Herzog for ordination.

"You will, I am sure, gladly join me in thanking Canon Thornton most heartily for the great labour he has so generously given to a

disagreeable task, and for the skill with which he has performed it. I know of no one else who could have carried it out as he, under God's providence, has been enabled to do. Believe me, my dear Lord Archbishop, your faithful servant and brother in Christ,

"Palace, Salisbury, June 16th 1890.

JOHN SARUM."

II.—Appeal of the Italian Committee.

Those who have really known Count Campello and his doings have never hesitated. A growing reverence for the man has led them to thank God for permitting them to help forward his work. But it has not been so with some of his well-wishers. Influenced by the doubts suggested by open enemies, or, worse, by "candid friends," their sympathy has been half-hearted, their help small. If they have not believed, or half believed, the slanders against his character, and against the character of his work, so abundantly propagated by the agents of the Evil One, yet they have assumed that he is not fit to be the leader of a great movement for reform—so humble, so guileless, with so little trust in himself, so anxious to do God's will and not his own, so willing to work perseveringly in a small sphere, humanly speaking, so little likely to lead to great results—and yet no leader of men.

But has not God justified His choice of His own agent? What are the facts on which we are to form our judgment of the position of the Italian Catholics, and of their claim on our effective sympathy and help? Three years and a half ago, under circumstances which left him no alternative, Campello severed his connection with Savarese, and threw himself for support and help upon those English Churchmen who knew something of him. Four priests clung to him, one only remained with Savarese, and that one had been received, in spite of an earnest protest on the part of Campello and one of the Committee. Campello retired into Umbria, to Arrone, where he was personally known, and where, at least, he had a roof over his head. Of the four priests with him, two proved to be bad men, and, after doing much harm, left him. About the same time he was almost forced to take the priest who had remained in Rome with Savarese—a man who subsequently was found to be so bad that his most intimate friend said, "Do not suppose that I esteem him, I think him a monster of immorality." Of the two faithful men, one accepted the post of Professor of Philosophy at Aquila, to

relieve the Fund of his support. He appeared to men to have left the active work of the mission; but God's ways are not our ways, and he has raised up, and is raising up, assistants to Campello of whom an Italian Roman Catholic gentleman said, "If he recruits such men as these, he will soon have all Italy with him." But this is part of the result of this three years' work, not the means by which it has been done. Professor Cicchitti and Count di Campello have taught and trained three young men, two of whom have been examined for Holy Orders by the Lord Bishop of Salisbury, and are now ordained.

Meanwhile, what has Campello done, single-handed, except for the help which these young men in training could give him? Much has been told us by the reports of the Rev. Alexander Robertson, published last year; but, since that time, two events have occurred which have made more evident the result of his work.

The one is the election of the Municipal Council, made necessary by the dissolution of the former Council, and the dismissal for peculation of the late acting Syndic. The whole of the present Council are friends of Campello, elected by the people because of the revolution he has made in the habits and lives of the inhabitants, especially of the young men. His night-schools (his great engine for good in his old days at Santa Maria Maggiore), his workmen's club, his brass band, with its 21 performers, all excommunicated for attending a funeral conducted by Campello, and so deprived of their means of obtaining money for instruments and music, but all the more united by the excommunication, which they know to be wrongful, —these things show how he lives in their life; and the people have acknowledged this by electing him as School Inspector for the district, and now by choosing him to be Presidente della Congregazione di Carità, an office answering to our Chairman of the Board of Guardians. At the same time, the crowded attendance at all services, and the number of communicants, make clear the extent to which he has already led them into his higher life. He has, in the two villages immediately worked by himself, with a population a little over 1,000, a communicants' roll of 58, 35 of whom are men; and this has been done with no place for a Chapel, but first a cellar with water running down the side, and then a small and dark stable. The Church to hold 300, and the excellent School-room, can be finished in two months. The School-room has been used in this fine weather, but, unless finished, it cannot be used even in the autumn. Surely,

however, the time for hesitation is at an end. We cannot allow these communicants to be sent back to the stable, which will not hold them, for want of the £400 needed to finish Church, Schools, and House. The work is well done, and the price very small for the accommodation given. That the number of worshippers and scholars will increase with the more fitting place of gathering goes without saying—but the Committee base their urgent appeal for funds to complete these buildings not on what may be, but what has been done.

We have called Campello single-handed, because the only other priest doing serious work was stationed at Terni, and has been absent on military duty for nearly the whole time. The authorities, for the sake of his work, moved him to the military hospital at Perugia, and have given him leave of absence on Sundays, as often as possible, that he might take his service at Terni. In spite of his non-residence, he can show a list of 303 regular attendants, out of whom 46 are communicants. His work, too, amongst the soldiers in hospital is bearing much fruit.

In addition to these stations in Umbria, Campello opened, at the beginning of the year, a station at San Remo, under Signor Janni, who was ordained priest by Bishop Herzog. Already, in addition to the crowded room at all conferences, he has an average attendance of 50 on the Sunday morning, and of these 11 are communicants.

The other event which has taken place since Mr. Robertson's visit is the dismissal of the priest in charge at Ferentillo, and his revenge. He found a ready helper in a priest whom Campello had refused to receive as an assistant, another in the acting Syndic dismissed for peculation. It would be impossible to describe shortly the varied series of charges against Campello and his work, invented and circulated by these three conspirators. They obtained the signatures of seven men to the accusations sent to the Lord Bishop of Salisbury. The first signature is that of a man who has been in prison several times for theft; another is that of a man who was deprived of his office for peculation; another of the men was imprisoned for slander; another for stabbing; a fifth is a near relation of the parish priest; the remaining two are hangers-on to the dismissed Syndic. It is clear that accusations which might be possibly true could not be received on the unsupported testimony of such men. They might, indeed, have been passed over unnoticed had they not succeeded in persuading three men of greater respectability to believe them, and circulate the slanders.

The papers were sent by the Bishop of Salisbury to Canon Thornton, that he might investigate the charges on the spot, and Canon Thornton had also the oral and minute account of the charges from two of the men who had believed them, and the written statement of the third, which had been sent to England. A full report of this investigation, with written proofs of every conclusion to which he came, has been laid by him before the Lord Bishop of Salisbury as Campello's Ordinary, and before Lord Plunket, Lord Archbishop of Dublin, the Chairman of the Committee. This report and the accompanying proofs, will remain for a time with the Secretary, for the inspection of anyone desirous of seeing them.

Meanwhile, the Committee can say, on the authority of Canon Thornton, that there is not the slightest foundation for any one of the charges brought against him. On the other hand, the evidence of great and growing success is overwhelming, for God is bringing good out of this evil.

The attack on Campello has roused the indignation of the whole neighbourhood, has strengthened in their attachment those who were his, and is bringing him new adherents. If we care for the truth, we must exert ourselves, not only to finish the buildings in *Arrone*, so much needed, but also to raise the means for the support of other workers. *Ferentillo* is crying out for a true man in the place of the false one, now gone back to the Vatican. *Montefranco* is clamouring for some one. A leading citizen said to Canon Thornton, "We know very little about our religion, and our priest is too ignorant to teach us; if Campello would come, or send one of his well-instructed young men, we would all be learners, and in a month the whole town would be his." Further help is needed for *Terni*. *Perugia*, with its large population, is prepared for a mission.

It is only for a few years that all the help must come from without. There is already a prospect of an endowment for one station, not from English sources. Bills before Parliament, and likely to be passed, will give the Government some funds which they must spend on ecclesiastical matters, some churches which can be assigned to the Italian Catholics. Some parishes in which the people elect their parish priest are talking of electing reformers. This was done a few years ago in North Italy, under the influence of the late Count Tasca, and the elected priests were driven out by the bayonets of the soldiers. The government would not now do this. Statesmen are turning their thoughts to the question of the religious teaching of those who

will not have the Popish priest. There is a real prospect of a national effort at reform, which would take hold of the Italian Catholic movement, if only it were large enough and sufficiently established.

This is no time for refusing to help our Christian brethren to attain the priceless blessings God has so mercifully given to us. They, too, are freeing themselves from the errors of the mediæval Church, from the usurpation of the Pope, but they cannot do this effectually without our help freely and largely given. *It may be* that God will use this movement as the means of bringing about a reform in the Church of Italy. What should we say—what will He say, if we have withheld our hands? *It may be* that He will allow it to pass away as He has done other efforts of the kind. But such an effort is not fruitless, though it should reach only the men of one generation. Its fruit is eternal, not only in those who are rescued, but also in those who rescue. It is a great thing to work heart and soul with those who are on the Lord's side. It is not an incompetent man, with little prospect of producing important results, whom we are asked to support; but a truly great man, engaged in a great work, which may well extend over the whole kingdom of Italy.

UTRECHT.

(Continued from p. 100.)

III.—*Letter from a Divine of Utrecht to Bishop Cleveland Cox.*

RIGHT REVEREND FATHER: I was very glad to read your letter "To a Divine of Utrecht." Your representation of the relation between the Anglican and the Dutch Old Catholic Church is perfectly exact. Your estimation of our position, your faith in the holy mission of our little Church among the Western Churches have moved me. Hitherto the combat has always been from Rome against Utrecht; I think it should be, henceforth, always rather—Utrecht against Rome, for restoration of true Catholicity in the Western Churches.

It is my opinion, too, that the Church of Utrecht, in the first place, should know and comprehend clearly her own position, and with reference to the rule of St. Vincent of Lerins (*quod ubique, etc.*), she should distinguish between dogma and scholastic opinions, as all

do who would come to unity in the Catholic truth, who would have liberty in these opinions, but charity in all things. With this *caritas in omnibus* all may and should begin. If this is seriously meant, then, with great patience, with united forces, all will seek in history what is dogma and what is opinion; what is really derived from Christ and the Apostles to us, and what has been added thereto by mankind.

This, however, is not an easy task; it becomes so much more difficult because every one brings with him prejudices; his affection for the traditions of his own Church; while every one should endeavour to love the truth in full liberty, and, objectively, to seek the revelation of the truth in Jesus Christ, and to discover the genuine tradition of the truth from Christ to us. By charity we must also be able to bear what others may say plainly and honestly to us when they suppose that we are wrong. Real and incontestable proofs and arguments may show whether the truth is here or there, or whether perfect purity is anywhere; and every one who acknowledges his error should willingly confess it and should rejoice to see the truth at last.

But, from general principles, let me pass over to the particular points you speak of:

(1) *The Manifesto of the Old Catholic Bishops.* That manifesto is, in the opinion of the Roman Catholics, *un-Catholic*, and in the opinion of the Anglicans too *Roman Catholic*. But it is, in the opinion of the Old Catholics [of Holland], the basis on which they will erect their unity in the Old Catholic faith. Our bishops have pronounced in it what they take to be the faith of the original Church of Christ. They are not infallible, but they believe, with good reason, that they have spoken the Catholic truth. Let now, in the first place, Old Catholics, after some time, come to clear consciousness of the more or less exactitude of their expressions and terms, and their conformity with the Holy Spirit of Christ; then they will be afterwards able to persuade their Anglican brethren, or to be persuaded by them, about the truth.

With good reason you say "that we [the Church of Holland], in the first place, must have *terra firma* under us before a single foot-step quickens to a stride." Time must decide. The Lord of Truth Himself will show us whether we, Old Catholics, shall go forward or backward in order to come upon the just point of view with respect to the truth; or, further, whether we are now already right.

(2) *As concerns the Confessio Fidei of Pius the Fourth.* By that

confession of faith, our Church has obtained, alas! too much a *Roman* stamp; although we have never accepted that confession without a grain of salt; namely, without the interpretation of Antonio Pereira de Figueiredo, by which the usurpations of Rome are reduced not a little: so that we do not recognise the Bishop of Rome as more than *primus inter pares episcopos*. We accept the primacy and not at all the supremacy. But a confession which must be interpreted in a sense that is not to be found in it, is not a confession of faith even in an opposite sense.

Therefore we do not any more make that creed a condition of unity. This we can do so much the better because we do not consider the Council of Trent as an Œcumenical Council, the decrees of which should bind all Christians. In the very highest sense it is but a General Council of the Western Church, and many of its decrees about the reform of the Church in those days are good. Undoubtedly that council has not reformed enough; it was too pliable with respect to the Pope, too severe with respect to the "Heretics," and therefore it cannot require absolute confidence.

(3) *Transubstantiation*. I consent with you that this word owes its origin more to Aristotelic philosophy than to Christian theology. And it is remarkable that Pereira, in his interpretation of the confession of Pius the Fourth, demonstrates that Roman Catholic divines have connected different ideas with that term. It is therefore of no use for finding an answer to the question *how* this mutation is done in the Lord's Supper. We do not combat for the conservation of that term, but with reference to the rule (*quod semper, quod ubique, &c.*), according to the first century we believe that in the Lord's Supper we receive the Body and the Blood of our Lord Jesus Christ under the kinds (*sub speciebus*) of bread and wine, according to the words of our Lord Himself, "This is My Body and this is My Blood."

Remarkable it is what the Lord Bishop of Winchester says in his interpretation of the XXXIX. Articles, namely: That some fathers of the Ancient Church so speak that according to their words one might accept the doctrine of transubstantiation. While yet, on account of sentences of other fathers, this author demonstrates a Calvinistic doctrine of the Lord's Supper.

I believe the desire of explaining this mysterious sign of the Lord's love in a natural [physical] way, has been the motive of opposite decisions about the manner in which one should understand the words of our Lord.

I wish all might have thought as you write, "If others define *how* this is done, we do not anathematise them; only we maintain that they have no right to anathematise us for not accepting Aristotle, and for being too reverent to ask, '*How* can these things be?'" I trust the time will come when all Christians will be content with the words of our Lord and of the apostles; when all will consider—as the *necessarium*—to believe that, in the Lord's Supper, the sacrifice of Christ unites us in trust and love with Christ and with the brethren; that all will give liberty in the *dubium* about the *modus quo*; and that the Holy Communion should answer the original purpose of the institution, *i.e.*, to be the tie of love between Christ and Christians.

(4) *The XXXIX. Articles.* You write, "the XXXIX. Articles are a mere catechism *pro clero*, and are not terms of communion for any Christian soul." But I think that if they are a catechism *pro clero*, they are, just on that account, the obstacle for reunion.

For if they can be interpreted in a Catholic sense, some of them have yet a Calvinistic sense. Moreover, the Lord Bishop of Winchester has stamped the Calvinistic interpretation as an official one. And by the case against the Lord Bishop of Lincoln, Dr. King, it appears that in the Anglican Church the Calvinistic element has no little force. It is known also, that the Catholic tendency in the Anglican Church is not yet much older than forty or fifty years; all of which makes us fear that, in the first place, we cannot yet think of unity with the Anglican Church. Certainly we live in the trust that in the Anglican Church the true Catholicity will surmount the un-Catholic tendency which is yet found there. Toleration and love are a duty toward every one, but we cannot speak of unity where there exists not the *unitas in necessariis*.

(5) *The Anglican Orders.* Your own work, *L'Episcopat de l'Occident*, I have read, and this work and others which I have read on that matter have brought me to the conviction that the Anglican Orders are as valid as the Roman Orders. I have only one remark to make on what you write about Orders in the Roman Church. What the Roman Catechism writes about a *hierarchia* consisting of "priests, deacons, and sub-deacons," cannot find its origin in the decrees of the Council of Trent.

That Council says: (Sessio XXIII., Canon 6) "*Si quis dixerit, in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam quæ constat ex Episcopis, Presbyteris et Ministris Anathema sit.*" This, I think, is Catholic truth. And if our committee [for

examining the validity of the Anglican Orders] cannot yet come to the resolution of acknowledging that validity, *that* gives evidence of the earnestness with which the committee proceeds. The report of that committee, however, has confirmed me in the conviction that all arguments which can reasonably be asked have indeed been given in favour of the validity of these Orders.

That Dr. Döllinger's sentence *alone* cannot persuade us is not surprising if one considers that Döllinger could not persuade the Orientals also, in union conferences at Bonn in 1874. I trust that our inquiry, earnestly continued, shall confound the falsehood and sophistries of adversaries, and shall bring to light the truth. Our own Church cannot wish that one should judge her according to the uncharitable and false representations of her adversaries. The friend of truth says: *Audiat et altera pars.*" If our Church and all other Churches might proceed in that manner, then the *mala fides* would be soon surmounted by the *bona fides*, and Christians would more speedily approach one another.

(6) *Catholic Church Restoration.* It is painful to me to confess that in our Church since 1874 there has been a cessation, as you write, "of her aggressive rôle in Christendom." I believe, with you, that our Church has a holy mission in the work of restoration of Catholicity, and that if she does not follow that mission her *raison d'être* will be lost, and that she will cease to exist. God forbid that we should ever hear, "Woe! to you, because ye have not known the time of your visitation." I can assure you we are perfectly willing to help the oppressed Catholic brethren. We will help to restore the Catholic Church, but with one *conditio sine qua non*, namely, that the brethren will be, and will remain, *Catholic*.

If, for instance, in France the Père Hyacinthe will restore the Gallican Church, which was truly Catholic, and if he will have no other thing than a truly Catholic faith and morality, then, in proportion to our power we will readily help him, and thus repay a debt of gratitude to that Church to which our own Church owes so many obligations. But, if it appears that in France, Spain, or elsewhere, Catholicity is sacrificed to a heretical tendency, then we have not to judge our brethren, but we cannot help them.

I live in the firm conviction that, if in the first place the Old Catholics of Holland, Germany, Switzerland, and Austria be strong in their unity, *i.e., in necessariis*, they will work with united forces for the restoration of the Catholic unity.

Let, then, the Anglican Church fulfil *her* vocation in sincere love of the truth; let every Church sincerely aim at communion within the *Una, Sancta, Catholica et Apostolica Ecclesia Christi*—then the word of Christ will be fulfilled, “One flock and one Shepherd.” Co-operate in that holy work—that is, I know, your delight; and to do anything in the same way, that is the heart’s desire of your humble friend, who is, with particular regard, your Fatherhood’s obedient,

T. VAN SANTEN,

Old Catholic parish priest in Dordrecht, Holland.

March 20, 1890.

IV.—Remarks on the Letter from Utrecht by the Bishop of Western New York.

Quand on veut reprendre avec utilité, et montrer à un autre qu’il se trompe, il faut observer par quel côté il envisage la chose—car, *elle est vraie ordinairement de ce côté-la*—et lui avouer cette vérité. Il se contente de cela, parcequ’il voit qu’il ne se trompait pas, et qu’il *marquait seulement à voir tous les côtés*. Pensées de Pascal, xxix.

From a neglect of this maxim of Pascal has arisen no small proportion of the mistakes and divisions of Christendom. Let us deal with the Greeks, and with the Church of Holland, in the generous way thus commended to us as Christians, in the spirit of the Gospel, and a great advance will be made in the restoration of *functional* unity wherever *organic* unity already exists. It seems proper for me to offer some remarks on Father van Santen’s interesting letter in a general way, for I do not wish, in my next letter to him, to say anything by way of exceptions, lest it should give the appearance of controversy to what I mean shall not degenerate into anything of that sort. These remarks, therefore, are addressed to many by whom this little Church of Holland is quite unknown, and by whom, perhaps, she is entirely misunderstood. The same enemies who have misrepresented us to them have not less misrepresented them to us; and while even Father van Santen is not quite sure that there is not a taint of Calvinism in our XXXIX. Articles, thousands of Anglicans have no doubt at all that, under the name of Augustinian doctrine, the “Jansenists” are the Calvinists and “Evangelicals” of

the Roman Communion. To the Jesuits, who are Pelagians to the core under the mask of semi-Pelagianism, we owe the whole controversy about "Jansenism," by which, as always, they have outwitted themselves. And to the same enemies of all righteousness, to the corporate society of which Elymas the Sorcerer is the scriptural *prolepsis*, the Greeks and our Dutch brethren alike owe all their innocent misconceptions of the Anglican position and history. They know very little of our unbroken traditions of eighteen centuries. They forget that the Papacy had a very late and transient foothold in England; nor do they know the facts about the transmission of our Episcopate, with a canonical regularity and fidelity to Nicene Law, unparalleled among the Churches of Western Europe.

And here, one word about the loving statements of Father van Santen touching our Orders. He has read my own treatise on the subject, and is satisfied that our Orders are "as good as the Roman." All very well, and very candid, but that was not my proposition; for I have shown, as Dr. Döllinger observes, that the Roman Orders are very equivocal (since the Trent Council), while no Church in Western Christendom has such an unblemished register as our own. None other is so fully thrown open, so freely submitted to inspection, so thoroughly sifted by friends and foes, and so triumphantly vindicated. I have invoked any adversary, or any friend, to show me where anything is wanting to the complete evidence of my book, and I have pledged myself to supply anything it lacks, as to evidence. In a word, my position is this, that no indictment can be found against us, or ever has been argued, which would not, if treated as the Jesuits have treated our case, prove fatal to the existence of the Apostolic succession in any Church in Christendom.

But, as I have insisted, we are not arguing for our own case, in the interest we cherish for the success of the Old Catholics. For it is purely disinterested, and has reference only to our love for the bleeding Church of Christ. They who know that their own title-deeds are sound will not turn from great and benevolent aims toward others to vindicate themselves. If our Old Catholic brethren will accept our Christian encouragement, and enter upon their grand mission among the Western Churches, we are content with our own grand mission in all parts of the earth, and will help them, so far as we can, without any concern as to their ultimate estimate of our Catholicity. We can take care of that, and meantime we will not encumber them with any share in our conflict with the Jesuits. On

Pascal's principle we see wisdom in the Jansenist hesitancy, and not less in that of the Greeks. It would be Quixotism for them to undertake a championship of our affairs. The enemy would instantly divert attention from the real issues they have created by their "Council of Sacristans," and would begin again with their outworn quarrels with Henry VIII. as the best way of meeting ("Utrecht against Rome") the aggressive attitude which Father van Santen declares the Jansenists are at last ready to assume. The Jansenists, therefore, do well to maintain a friendly neutrality toward us, with a prolonged and earnest inquiry into our Anglican history. Just so do many of the Greeks, if not all; for they are not prepared at once to assume any new position in their complicate relations with East and West. We praise their judicious delays. It is all for which we are ready on our side. The Holy Spirit can be trusted to operate what He designs for the whole Church, provided only we obey the Master in "unfeigned love of the brethren," without envyings or jealousies or any selfish ideas. Organic Unity exists wherever the requisites of a true Eucharist and a true Baptism are enjoyed. Functional Unity, the visible sign of spiritual realities, may be suspended for a time, but this counts for little, where all are seeking one another's welfare for the glory of Christ and the restoration of Nicene Catholicity.

The Greeks at Bonn were not misunderstood when, true to their traditional policy, they hesitated at once to grasp the situation as the greatly superior ability and learning of Döllinger presented it. To concede at once all he desired to see fully recognised they were not prepared. Nor could they, so few and so unempowered to act for others, forget the diplomatic reticence requisite in their circumstances. It would have been just the same had Dr. Döllinger pressed them about their Paschal reckoning. Nobody doubts that the learned and intelligent among them accept, in their own minds and hearts, the New Style and the Gregorian calendar. But the Greeks would not commit themselves, we may be sure, to any practical concessions of this sort until they see that the time is come to rectify their Paschal Tables and to adjust the Nicene rules for calculating Easter to scientific astronomy.

In a future paper, I propose, on the base of these principles, to note some details in which the pious and loving spirit of Father van Santen will be pleased to accept elucidations. For the present, I merely touch upon the surprising idea of that learned and pious

divine, that Dr. Pusey's movement of sixty years since was the *origin* of our Catholic activities, and not merely a revival of that Catholic spirit which had languished, indeed, among us during the latter half of the eighteenth century; but not nearly so seriously as it had languished in France and in the Rhineland—and, in fact, among all the Churches of Continental Europe, Eastern and Western. Even the movement of Wesley, though, like that of the Port Royalists, it ended in Convulsionism, was in its beginning strongly coincident with that of Keble and Pusey. It kept up the continuity of our Catholic life in that dark period of Christian history, which bred the overthrow of all religion in France, while in England the genius of Butler and his contemporaries effectually exorcised the Deistic devil, and prepared for the consequent Catholic revival which is now manifesting the true character of the Anglican Church. It is an offset to the decay of those Latin Churches which, having accepted the late Vatican decrees, can be deemed Catholic no more by any practical reference to the great canon *Quod Semper, &c.* Let my beloved brother van Santen reflect that it was long before Dr. Pusey's movement that even the Ultramontane De Maistre uttered his reluctant testimony to the providential character and position of the Anglican Church, and ventured his prophecy of the grand mission which she is now making manifest to all the world. Jesuit as he was at heart, he had learned from the Jesuits themselves much of that history of the Church of England which they have striven to neutralize, while in their souls they admire it and reverence its magnificent appeal to an antiquity from which they have divorced the entire spirit of the Latins, save only those whom they have nicknamed "Jansenists." He could not but recall the fact that even a pope had eulogized the genius and the work of Hooker, salted with that universal learning which must perpetuate it "till the day that shall consume all things." He reflected that long before Hooker's day the Calvinists were at war with the Church of England, and that, soon after, they martyred her primate, and, for a time, destroyed her altars, and that they never regarded her as having anything in common with their sect. He must have recalled the day when the great Bossuet, at the instance of the entire Gallican Episcopate (A.D. 1682), thanked Bishop Bull for his vindication of the Nicene Creed against the crafty insinuations of Petavius; nor could he have forgotten the subsequent correspondence of Archbishop Wake with the Gallicans, which it required all the rage and cunning of the Jesuits

to keep from bringing the Gallicans and the Anglicans to a good understanding, if not to a functional unity, at that terrible crisis. Had France recognised "the day of her visitation" at that time, a unity would then have been begun which would have saved her from the overthrow of all that Irenæus and Pothinus had brought to her from Ephesus. There would never have been a harlot worshipped in Notre Dame as the "Goddess of Reason." Nor would the triumph of the Jesuits have involved even them in such consequences of their crimes as made their suppression a necessity. The Reign of Terror was the logical consequence of their ferocious cruelty in their war with Port Royal.

There is a Latin translation of the massive work of our Bingham on the Antiquities and the Nicene Polity of Catholic Christendom. If a copy of this could be found I am very anxious to purchase it and present it to our Utrecht brethren. As it appeared nearly 200 years ago, it would entirely dissipate all ideas that "Catholic tendencies" are of recent origin among us. The holy Bishop Ken, who had lived through the dark days of Cromwell, and who nobly resisted alike the Jesuitism of James II. and the Calvinism of William of Orange, defined our present position when he said in his last will and testament: "I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly, I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovation, and as it adheres to the doctrine of the Cross."

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The excellent candour of the "Divine of Utrecht," whose difficulties I am now considering, furnishes me with a valued opportunity of brushing away the "dead flies" of Jesuit reproach, which it is well for the new generation among us to consider in that light; "dead flies" craftily sprinkled on our "precious ointment." It is a pity that the Utrecht divines should always read our standard theologians, and even our symbolic books, under the influence of Jesuit reproaches; because they are thus taught to look out for the "Calvinism," which they have been told by Jesuits is to be found in them. Hence, where it is not, they innocently read it into such expressions as may be made to bear a "Calvinistic" taint. Just so the Calvinists have dealt with St. Paul. Just so the Jesuits, with their Pelagian heresy at heart, have read "Calvinism" into the writings of Port Royal, though they nickname it "Jansenism." Now, take a specimen of

"Calvinism," and let us imagine it to be found in the exposition of some of our great Anglican doctors, touching the Eucharist, as follows : "Understand spiritually what our Lord says. He speaks thus : 'Ye are not to eat this body which ye see, nor to drink that blood which they who will crucify Me will pour forth. I have commended unto you a certain mystery ; spiritually understood it will quicken. Although it is needful that this be visibly celebrated, yet it must be spiritually understood.'" Let us suppose this to be the exposition of the Bishop of Winchester, as it is not. "Surely, here is the Anglican Calvinism," would exclaim even an honest man, like the Abbé Guettée, in a moment of forgetfulness. "Here it is, Eureka !" But no ! this is St. Augustine's exposition, and he has much more of the same sort.³ It would be an impertinence for me to undertake any defence of the Bishop of Winchester, who must be pained to find the pious divine of Utrecht offended by any words of his. Surely, he was never accused of Calvinism by any Calvinist ! He has used strong language about the Real Presence, but no stronger than the Catechism of the Anglican Church employs to teach even babes : "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." If the words, "By the faithful," are supposed to include Calvinism, then St. Augustine was a "Calvinist" ; for that is what he says more plainly, elsewhere,⁴ and what he implies here. Even with the brackets which the Benedictines insert, the passage is sufficiently strong. And when were the words interpolated which the good Benedictines suppose may be dubious ? Doubtless they reflect the convictions of a very early age in Western Theology. It is sustained by St. Augustine's own language, as above, and the interpolator (if he ever existed), borrowed the interpolation from St. Augustine himself. . . .

The Anglican Communion is now diffused in all parts of the world, and nothing that the State may have done to "spread a net for the feet" of her clergy will have any other than local and temporary consequences. Long did the Jesuits cry out against her that she was dependent upon her position as an "Established Church." She never was an Established Church. There never was an "establishment" in England, except temporarily, under Mary and Cromwell, who alike deposed the Ancient Church for a moment. Queen

³ On Psalm 99 (or Latin 98), Ver. 5.

⁴ In the words (quoted in the XXIX. Article) of his comment of St. John, Tract. xxvi.

Mary created a schismatic establishment by Act of Parliament during her short and sanguinary reign; but neither it nor her primate, Cardinal Pole, had any canonical or Catholic position in England. In fact, the Anglican Church created England and established her, just as the Gallican bishops created France, and might have established her had they continued "Gallicans." But, thank God, the Anglican Communion has existed and perpetuated herself in all possible conditions. Persecuted in Scotland by William of Orange, who established Calvinism there as a State religion, she survived and imparted life to us in America by the consecration of our Seabury. Robbed and repudiated by the State in Ireland, the Church of St. Patrick is putting forth new vigour, and lives and breathes upon the dry bones of her countrymen as never before. In America, stripped, wounded, and bleeding at the close of her colonial period, she rose up and resumed the place of the Ante-Nicene Church with relation to the State, and became the first example, since Constantine, of a Church alike free from all State control and State interference. Since then the colonial and missionary churches of the Anglican Communion have everywhere vindicated her Apostolic character. By the mouth of de Maistre, another Caiaphas (the Jesuits) seemed to speak prophecy, "not of himself." The movement for world-wide restoration has gone out from her. In this country emphatically she touches the Romanist on the one hand and the Sectarian on the other with magnetic force and healing influences. She comprehends her mission.

THE OLD CATHOLIC CHURCH OF HOLLAND.

THE valuable series of pamphlets on the Old Catholic Movements on the Continent has reached its tenth number.⁵ The History of the Church of Holland is written by the Rev. R. S. Oldham, M.A., Rector of Little Chart, Kent.

Having given a vivid sketch of the singularly interesting history of the Church of Utrecht since its rupture with Rome, Mr. Oldham continues:—

"Such is a brief outline of this unique history. Considering that it presents the spectacle of a Catholic Church contending successfully

⁵ The Old Catholic Reform Movements on the Continent. Price, 2d. each. London: Reginald Berkeley, 29, Paternoster Row.

for its national independence against the tyranny of the Papacy, it may seem strange that in the course of it we hear nothing of any sympathetic action between this Church and the Church of England. Probably this was due in some measure to the insular character of the latter. But still more, there can be but little doubt, it arose from the absence of any reforming element in the attitude assumed by the Dutch Catholics. And indeed, though there is something touching in the persevering hopefulness which their bishops showed in their dealings with Rome, it seems certain that they would have done far more for the welfare of Christendom, if they had been less deferential towards the Papal pretensions which they nevertheless rejected. They wrongly made concessions that were inconsistent with the independence which they rightly claimed. It was to this, no doubt, more than to anything else, that the great reduction in the number of their adherents was due⁶: people saw they could not be pro-papal and anti-papal at the same time. The continuance of the practice of seeking the approbation of Rome at each election of the bishop who had been elected in defiance of Rome, little as it justified the anathemas which it always evoked, was hardly calculated to win support.

"Nevertheless the history of the Old Catholic Church of Holland may well excite in a special way, not interest only but sympathy also, on the part of English Churchmen. In its origin, it was in fact a daughter Church of the Church of England. An Englishman—the great missionary Willibrord—was the first Christian Archbishop who lived in Utrecht; and he was succeeded by another Englishman, Winfrid, better known as S. Boniface.

"Then the struggle all through had been one for constitutional freedom, as opposed to papal tyranny; and from the earliest to the latest times, the encouragement of the study of the Bible has been a prominent feature of Dutch Catholic teaching. And it would be difficult to name any two characteristics more entirely in harmony with the traditions and tendencies of the Church of England herself.

"Dr. Neale (in 1858) closes his history with words which, read in the light of events that have happened since, seem almost like a prophecy. "It seems to me that the little remnant of this afflicted Church are reserved for happier days. . . . Marvellously raised up as she was when human help seemed at an end . . . she can scarcely have been thus maintained that her end should be

⁶ From 300,000 in the time of Archbishop Codde, to 7,000, which is the present number.

without honour. . . . She can scarcely have been held up, from her protest against the *Unigenitus*, till she has also protested against the more dangerous *Ineffabilis*, that after these struggles for the truth, she may be permitted to fall. Surely not for this did Steenoven and Van Erkel and Broerdersen and Van Henssen and Meindaerts write and strive and suffer; surely not for this has the steadfast piety that has distinguished this communion for a century and a half, sent up so many earnest prayers to the Supreme Judge to vindicate its innocence, and make known the righteousness of its cause."

"It was certainly a high honour to which in God's good Providence the Old Catholic Church in Holland was called, when, in 1873, by the hands of Bishop Heykamp, bishop of Deventer, it transmitted the episcopate to the first bishop of the Old Catholic Church of Germany—the revered Bishop Reinkens. In a spirit of true fidelity to the traditions of his own Church, the then Archbishop of Utrecht, Henry Loos, by making a confirmation tour to Germany during the previous year, had come to the assistance of those who were brothers in the same struggle against Romish intolerance; and though he did not live to perform the consecration himself, his promise of it was duly fulfilled by another.

"The good deed seemed to bring a blessing with it. There has been more life stirring since in the Dutch Church itself. Within the last ten years several new churches have been built and old ones restored. In 1885 a monthly church paper, called "*De Oud Katholick*," was started; in 1887 a union (lay and clerical) called "*The Old Catholic Sustentation Fund*," for the promotion of general Church interests, which has branches in Utrecht, Dordrecht, Delft, Rotterdam, and Amsterdam; in Delft also a Ladies' Union, the objects of which are to assist the poor and to provide church furniture for poor congregations.

"Of still greater importance was the Conference held only last year (24th September, 1889), when, for the first time, five Old Catholic bishops—the Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer—the three Dutch prelates—Bishop Reinkens, from Germany, and Bishop Herzog, from Switzerland, met for consultation. The result was the establishment of a basis for strict intercommunion between the three Old Catholic Churches. So harmonious were the proceedings that, at their close, the exclamation burst from the lips of those present, "*This is a day which the Lord hath made!*" It was agreed to hold a similar Conference, in future,

every second year ; and a joint Declaration was issued, addressed to Catholics everywhere, which included a virtual abandonment of the recognition of any binding character of the decrees of the Council of Trent.

“For the Old Catholic Church of Holland all this implies a new departure. It is a step towards greater freedom. Its union with the larger Old Catholic Churches will tend also to the development of its practical energies. And if it should be led henceforth to look more to Christendom and less to Rome, and to give attention more to the religious needs of the Present than to a mediævalism which belongs only to the Past, there may be hope that it will succeed, in time, in winning back to their true spiritual mother far larger numbers of the Catholics of its own country, while allying itself at the same time more closely to all Churches that are Catholic without being Papal.” Pp. 13-18.

STATISTICS OF THE CHRISTIAN CATHOLIC CHURCH OF SWITZERLAND.

(Concluded.)

CANTON NEUCHÂTEL.

LA Chaux-de-Fonds.—Number of souls, 2,000. Recognised by the State. Pfarrer, Albert Rais ; curate, Thomas Bruhin. The church is in the sole use of the Christian Catholics. Service every Sunday and Holy Day. The incumbent is paid by the State. 145 children attend religious instruction.

Le Leole.—This congregation is in process of formation.

CANTON LUCERNE.

Lucerne.—Number of souls, 700—800. Not recognised by the State. The congregation possesses no church or parsonage. The expenses of divine worship are covered entirely by the free-will offerings of the congregation, which amount to about 5,000 francs annually. The Christian Catholic services can only be held on High Festival Days in the Protestant Church between seven and half-past eight o'clock in the morning. Pfarrer, X. Stocker. Religious instruction to 60 children.

AFFILIATED PARISH :—

Wolhusen.—Number of souls, 20. Religious instruction.

In concluding the above statistical account of the Christian Catholic Church of Switzerland I desire to express my acknowledgments to the Right Rev. Bishop Herzog, and to the Old Catholic clergyman at Baden-Baden, Herr Bommer, for their information, corrections, and assistance. It will be seen that the work is spread over ten Cantons, and that it has assumed a deeply-rooted and settled form. The staff consists of the Bishop and 57 clergy, including professional and pensioned clergy, who are not responsible for pastoral work. There are 38 parishes with clergy resident in them, and around these settled spheres of work are grouped smaller parishes, which are not able as yet to support their own pastors. There are between 40 and 50 churches and chapels, either belonging to the Christian Catholic communities or assigned to them for their use, and most of the clergy have either a parsonage or an allowance for house-rent. The returns of children under religious instruction are specially important, because, of course, upon them, under God, depends the future of the movement. The above returns under this head have been most kindly and carefully revised by Bishop Herzog's own hand, and give a sum total of 4,470. It is a little difficult to estimate the actual number of adherents. Kurz, in his recently published book on Church History, gives the total at 70,000. The above statistical returns from the parish priests themselves give us 41,794 persons. Probably we should not be far wrong if we placed the figure somewhere between the two, and estimated it at about 55,000 souls.

We can only, in conclusion, wish them God-speed in the laborious task that lies before them, and ourselves lift up thankful hearts that in these closing years of the nineteenth century so many thousands have broken away from error and superstition, and been drawn towards the purity and simplicity of faith which we ourselves so richly enjoy.

T. ARCHIBALD S. WHITE.

S. TERESA.

S. TERESA was born in the city of Avila, on the 28th of March, 1515, and was baptised on the same day. Avila is situated among the mountains of Old Castile, and is noted for its cathedral, one of the

oldest in Spain, where Priscillian once officiated, and for its numerous gateways and towers. Her father's name was Alfonso Sanchez de Cépeda; her mother's Beatriz Davila y Ahumada. According to Spanish custom, she had a right to any or all of the four surnames, but seems to have been called Teresa de Ahumada, till the foundation of her first reformed convent, when the nuns renounced their secular names and titles, and she took that by which she is universally known, Teresa de Jesus.

Her biographers say that both her father and her mother were of noble and ancient family. Probably this means that they were Old Castilians, and could show a pedigree free from all intermixture of Jewish or Moorish blood. Certainly neither her father nor her brothers had a right to the title of Don, which was then less commonly used than now. We learn from her own letters that when her brother Lorenzo returned very rich from America, his sons took the title, and rather than contradict and annoy her whole family, she gave it them, though it could be theirs only by courtesy, and by regarding them as "lords" over some unhappy Indians in Peru, who paid them tribute. The name Ahumada, which signifies "smoked," was given to some of her mother's ancestors in commemoration of their escape, under cover of the smoke, from a castle which was burnt by the Moors. Their crest was a castle on fire.

Alfonso de Cépeda had twelve children, three by his first wife, nine by the second, Teresa's mother. Only three were daughters, Teresa herself, Maria de Cépeda, a half-sister many years older, and Juana de Ahumada, the youngest of the whole family. Whether Teresa was the third or the fourth child of the second family is uncertain. The playfellow and companion of her childhood was her brother Rodrigo. Beatriz was anxious to impress on her children the nothingness of this world and the importance of eternity. These two took it to heart, and determined to be martyrs and go to heaven at once. With this intention they started for the land of the Moors, but a little way outside the city they met their uncle, who enquired where they were going, and brought them back. They then resolved to be hermits, and built hermitages in the orchard with stones, but the stones fell down, and so that project came to an end.

When Teresa was twelve years old her mother died, and her sister, Maria de Cépeda, became mistress of the house. Maria was very good, but Teresa had a habit, contracted in her mother's lifetime, which she would not give up. Beatriz de Ahumada was a good and

religious woman, who died at thirty-three after much illness and suffering. She took great delight in reading romances of chivalry, and encouraged her daughters to do the same, but as their father disapproved of such reading for them, she led them to do it in secret. Teresa continued, as might be expected, to deceive and disobey her father in this way. She says that she was never happy but when she had some new book.

Soon she fell into a worse fault. There was a female relation, whom their father and mother considered to be a dangerous and unfit associate for their daughters, but whom, for family reasons, they could not shut out from the house. Teresa chose to become very intimate with this person, and by the time she was fourteen, was the confidante of her love affairs. And, after a time, this led to a romance of her own, with meetings and correspondence. She thought that it would have ended in marriage, but her father discovered it, and was much displeased. The eldest daughter, Maria de Cépeda, was married just at this time, which gave him an excuse for separating his second daughter from her dangerous friends, without making scandal or gossip, and she was sent to the Convent of our Lady of Grace, a house of Augustinian nuns, in Avila.

The Nuns were good women, and kept their rules strictly. She liked them personally, and, after the first week, she was as happy there as at home, which shows that the love affair had not gone very deep. The sister who had charge of the pupils was very kind to her, and exercised a good influence over her. But though the life of a pupil was very well, she shrank from the idea of becoming a nun. Yet, as time passed on, a conviction, by degrees, forced itself on her, that for her the way of salvation was the conventual life. It cost her much pain and hard internal struggle to make up her mind to it.

She remained in the convent a year and a half, and was then recalled to her home by her father. She dared not at first speak to him of her intention, for she says of herself, and her life shows that she speaks truly, that if she once expressed a determination, she never drew back. At last, the irrevocable step was taken—she told her father that she intended to become a nun, and he entirely refused his consent. It must have been hard to part with her. Of all his twelve children, she was his favourite, and she was the only daughter at home—little Juana being in a convent at Alva, for education. She is described as being beautiful and attractive, with dark curling hair, bright complexion, and brilliant dark eyes that sparkled when she was

interested. Her conversation always exercised a wonderful fascination, and she had the gift of interesting others and being interested herself. But, as she said, she never drew back. Her younger brother, Antonio, had resolved, under her influence, to enter a religious order. She easily persuaded him to go with her on the morning of November 2nd, 1533, to the Carmelite Convent of the Incarnation, just outside of Avila, and the nuns received her. She chose this convent rather than that of our Lady of Grace, because her particular friend, Juana de Suarez, was there. Her father could no longer refuse his consent, the scandal would have been too great, and she began her noviciate November 3rd, 1534, say the biographers, but as they add that she was in her twentieth year, it was probably in 1533. Her health immediately broke down, and in the autumn of 1535, her father took her out of the convent, with her friend, Juana de Suarez, as a companion, to be nursed at her married sister's house.

She got no better there, and in April, 1536, her father took her to a place called Bezeda, to put her under the care of a woman who was considered skilful in such cases. Her maladies appear to have been of a nervous and hysterical kind, such as might be expected in a person of a highly sensitive and delicate frame, living in an unnatural and unhealthy way, and worked on by a restless and energetic mind. She gives such a description of her various sufferings that if they had been simply physical it would seem impossible that she could survive.

Teresa had an uncle, Pedro Sanchez de Cépeda, a good and devout man. A visit of some days to him about three months before she entered the noviciate had been, perhaps, a turning point in her life, for he made her read religious books in Spanish to him. At that time she did not like the books, but would not vex him by saying so, but they put thoughts into her mind, which resulted, three months after, in her final choice of the monastic life in spite of the impediments of her ill health and delicate bringing up. He now gave her a book on mental prayer, which she began from that time to practise.

At Bezeda she found a subject of interest singular for a young and beautiful girl, perhaps more singular for a devoted nun. She chose as her confessor the only priest in the place who had any pretensions to learning, although he was of more than doubtful moral character. He was moved by her conversation, talked to her about his difficulties, and at last told her so much that between his own confessions and answers to inquiries that she made concerning him, she learned that

he had been living a life of open sin for seven years, and yet presumed to officiate. She was shocked and grieved, and did her utmost to turn him from his evil ways, "showing him more affection" than she had done before, and at last succeeded in getting from him "a little idol" of copper, a token of affection from his concubine, which, at the request of the giver, he always wore round his neck. Teresa caused this image, which she supposed to contain some charm, to be thrown into the river, and from that time his infatuation ceased; he put away the occasion of sin, and lived a penitent life, dying a year after in peace and hope. She tells this story herself with a simplicity and openness which would be impossible to any but an innocent and pure-minded person.

Her health became no better, and about Palm Sunday she returned to her convent, where she had been given up as dying. She continued in the same state of suffering for three years, and was then restored to health, by the intercession, as she believed, of S. Joseph.

Now began a very different life. The Carmelite Order, originally strict, had received one relaxation after another from a succession of Popes. There were at this time 180 nuns in the Incarnation. Most of them had nothing to do, for it was neither a visiting, a nursing, or a teaching Order. Their Hours said, except the necessary home occupations of the few who had charge of them, their time was their own. There was no enclosure—they could go out to visit their friends, and receive visits from them, from women in their own cells, from men in the parlour. Naturally the convent became a centre of society and gossip, and naturally one so gifted as Teresa was much sought after.

She had now a long internal struggle. It is commonly said that she suffered from aridity in prayer for twenty years. Her own account in her autobiography is, that having begun the practice of mental prayer, she found it incompatible with the constant secular conversations in which she delighted. God recalled her to himself, not by aridity and inward desolation, but by great joy which he gave her at times in prayer. Then again this joy was driven away by the distractions caused by ordinary talk. For years she continued thus halting between two. At one time she even renounced the practice of prayer (for she does not give that name to the recitation of Latin devotions repeated without understanding), and this continued a year and a-half. In her "Way of Perfection," written in some part of the five years that she remained in her first reformed convent of S. Joseph, at

Avila, and meant for the instruction of the nuns of that house, she says that for fourteen years she was unable to pray without some preliminary reading, and mentions the Gospels as her favourite books.

In 1541 she was still in this prayerless state, when her father's death made a turning-point in her life. She had taught him to use mental prayer, and now she had to acknowledge to him that she had herself left it off, though, lest it should grieve him too much, she excused it on the ground of health. She nursed him through his last illness, and was able to keep up outward cheerfulness, though she was very ill herself, and felt that in him she should lose "all the joy and comfort of her life." From this time she communicated every fortnight, and never again neglected mental prayer. At the same time she gave up the secular conversations in which she had taken such pleasure, not renouncing her true friends, but associating with such only as would help her on her heavenward way.

Her account of her manner of prayer is interesting. By prayer she does not mean the Hours. She neither learnt Latin herself nor when she became the head of an Order approved of her nuns learning it. Nor does she give the name to petitions recited from a book or by heart.

There are four ways of praying, she says, which may be explained by the similitude of four ways of watering a garden. The first is dipping the water and watering by hand; this is laborious and produces comparatively little effect. The second is raising the water by a wheel and distributing it through little aqueducts; this is less toilsome and more profitable. The third is where there is running water or a springing well, which has only to be turned in the right direction. The fourth is by the rain from heaven.

So in prayer, the beginner strives hard to pray, and sees comparatively little fruit. As he advances, he is promoted to the prayer of quiet, in which God gives him great foretastes of joy, and he gains more with less effort. Many souls attain to this, but few go further. Next comes the prayer of union, in which the soul is filled with love to God, and all the faculties are directed to Him, and in which it profits still more; it is humbled to the dust by the great benefits that it receives from Him, it makes no use of imagination or memory, but simply receives His gifts. Last, comes the prayer of rapture or ecstasy, attained by very few, in which the soul is wholly passive, and has but to receive the abundant grace of God. Its senses are closed to earthly things, its joy is beyond all words and all comprehension;

it can but silently wonder and rejoice in God and in His goodness. This usually lasts but a very short time and leaves the mind in a dazed and dulled state as concerns earthly things. One result is great humility, and another diligent obedience. Before the ecstasy, the soul is careful to please God and to do His will in all things; it is like a glass of water that seems pure and clean in the shade. After it, it sees itself like the same glass of water in bright sunshine, which shows all the spots and specks of dust that had been unseen before. She gives many good counsels to beginners in prayer, as, not to let themselves be disquieted by other's faults under the excuse that it is for God's glory that they are troubled; and, very especially, never to try to raise themselves by their own efforts to a higher state of prayer, a presumption which will assuredly be punished by failure.

The next fourteen years, from 1541 to 1555, were times of great spiritual sufferings. Her confessors did not understand her. They regarded her exalted states of prayer and the visions which she began to have, as delusions of the devil, and told her to resist and turn away from them. She tried to obey and could not, for when the rapture or the vision came, she felt that it was the work of God. Afterwards being assured that it was of the evil one, she was full of fears that she had sinned, and was in error. She was greatly disquieted, too, by the affair of Maddalena de la Cruz, a Portuguese nun, whose visions and revelations had been extensively believed, and were now discovered and acknowledged to be all deceptions.

In 1555, a Jesuit college was established in Avila. She had felt greatly drawn to that body two years before. Her chief friend and adviser was Francisco de Salcedo, then a layman and married, but afterwards a priest. He recommended the Jesuit Gaspar Daza to her as a confessor, but she was very unhappy with him, and made Salcedo her director. The confessor ordered her to write a book with an account of her states of mind and her religious practices. To this we owe our greater knowledge of her than of most canonized persons. Salcedo and Daza read the book, consulted over it, and told her with much sorrow that she was deluded by an evil spirit. They advised her to consult Fr. Pastrana, a Jesuit, who encouraged her, but she was afraid to put herself altogether under him, dreading that he would require her entirely to give up secular conversations.

A turning point was at hand. S. Francis of Borgia came to Avila, saw her, decided that her ecstasies were from God, and directed her Jesuit confessor to deal with her accordingly. Her book was shown

to Juan de Avila, called el Maestro d'Avila, and looked up to as a teacher and adviser by those who taught others. He also was favourable. No longer repressed by her spiritual guides, her mind was at peace and her prayers untroubled. She also contracted a friendship with Doña Guiomar de Ulloa, a well-to-do widow, "a noble lady, much given to prayer," who afterwards became one of her chief helpers. This lady introduced her to Fr. Balthasar Alvarez, and Teresa placed herself under his direction. He was not ordained priest till 1558.

From 1557 to 1559, she had many visions, but it must be remembered that these visions were not what she calls imaginary, that is tangible by any of the senses. She saw nothing, nor heard anything, but was certain of our Lord's presence, as one may be certain, in a dark room, that there is someone besides ourselves. After a time, these visions took the form of a continual consciousness of His presence. One imaginary vision she had, by which she is distinguished in pictures. On her left hand, close beside her, she saw an angel. He was not large, but small, with a beautiful and burning face. He held in his hand a long, golden, iron-pointed spear. He thrust it into her heart, and seemed, with the spear, to draw out her heart and all her inward parts, leaving her all on fire with the love of God. The pain was intense, but had such sweetness that she could not desire to be free from it, and now her soul could be satisfied with nothing less than God. While the pain lasted, she could think of nothing else. She made a vow to do always what was most perfect and most acceptable to God, but this led to such scruples that, after a time, she applied to the Provincial of her Order in Castile for absolution, and he commuted it for a vow to do always what her confessor should declare to be most perfect.

It was in 1560 that she made this vow. S. Peter of Alcántara came to Avila that year, and Doña Guiomar asked leave for Teresa to stay a week at her house, so that she had abundant opportunities of consulting him. He was an ascetic saint. Perhaps if we had an account of him, written by his own hand, as we have of S. Teresa, the tale of his deeds might be modified. As it is, we are told that he slept but an hour and a half out of the twenty-four, and that that sleep was taken in a sitting posture, with his head leaning against a piece of wood driven into the wall; that for fear of sleeping, he always knelt or stood at other times—indeed, he could not lie down, for his cell was only four feet in length; that he usually ate only once in three

days, and on one occasion took no food for a week ; that he never covered his head or feet in the hottest weather, and that his dress was only a tight-fitting garment of sackcloth next the skin, and a cloak of the same over it. How this manner of life consisted with his being at one time head of the Franciscans at Badajoz, at another the chosen adviser of João III. of Portugal, and at another Provincial of Estremadura, it is difficult to see, but he was always anxious to retire from a position of influence and authority, and succeeded in soon doing so, and he refused to accompany Charles V. to Yuste as his confessor. When S. Teresa first knew him he was sixty-one years of age, an aged person she says, and very feeble. She gave him a full account of her state of mind. He helped her, and told her that all this was the work of the Spirit of God. He said the same to Alvarez, whom he convinced, and to Salcedo, whom he could not convince. He had himself founded a very strict congregation of shoeless friars five years before.

She still suffered much inwardly at times. She was tempted by the devil with ill-temper, in which she felt she could eat people up, and at last had a fearful vision of hell, which still chilled and terrified her when she wrote of it six years afterwards. She thought of leaving the convent, but the Superior forbade her.

She became filled with a longing to do something for God's service, something to help the souls that were perishing in sin and in heresy, and where she was she could do nothing, except clean and adorn a few images.

At last her work was found. One night a party of friends were assembled in her cell, among them were her old friend Juana de Suarez and her cousin's daughter, Maria de Ocampo, who according to Spanish custom called Teresa aunt. Teresa greatly loved Maria, although she appeared of a frivolous and worldly nature, delighting greatly in dress. They were talking of the difficulties of the spiritual life in a convent, when Maria exclaimed, "Why should not we all who are here agree to begin another life, which, like that of the old anchorites, may breathe the spirit of greater solitude?" They were pleased with her words, and Teresa especially rejoiced to see such a spirit in her. They spent the night in considering the ways and means of founding a new convent, and Maria offered a thousand ducats of her own. Teresa spoke of it, but in a doubting way, to Doña Guiomar, who took the matter up seriously, and began to consider how to provide a revenue.

When things had gone so far, Teresa began to feel regret at leaving a home where she had lived so long and had been so happy, and her pleasant and convenient apartment, but one day after communion she felt a certainty that she was called to this work. Alvarez doubted, but referred her to the Provincial, who encouraged her. Peter of Alcántara gave her his sanction on all points. But as soon as the project became known, all the convent and all Avila were in arms against it. The nuns were greatly indignant that she should wish to leave the community, and assailed her with scorn and mockery. Doña Guiomar's confessor refused her absolution unless she would give up the project. This she easily settled by going to another confessor. But Alvarez counselled Teresa to renounce it, and the Provincial withdrew his sanction. Just at this time a new rector, Gaspar de Salazar, came to the Jesuits' College; he greatly encouraged her and she began the work. Her brother Lorenzo, who had grown rich in Peru, sent her money, and a house was bought, but with great secrecy, and in the name of her brother-in-law, Juan de Ovalle, the husband of her sister Juana. It was small and required many alterations. Also time pressed, for if her superiors had discovered what she was doing they would have stopped the work. When she had bought the house, some of her friends sent a request to Rome for sanction.

Just now a heavy blow fell, which seemed for a time to frustrate her plans, but in the end greatly advanced them. A great lady of Toledo, Doña Luisa de la Cerdu, sister to the Duke of Medina Celi, lost her husband, Arias Pardo, Marshal of Castile. She was inconsolable, and desired that Teresa, whom she did not know personally, might come to comfort her. The Provincial, being a friend of the lady, ordered Teresa to go immediately to Toledo. She succeeded in consoling Doña Luisa, who became very much attached to her, and helped her both with money and interest.

Two things, she says, she learnt during her stay in Toledo. She learnt how stiff, how formal, and how dull was the life of a great lady, enslaved to the proprieties of her position. She also learnt that the original Carmelite rule provided the very things that she desired. Relaxation after relaxation had been granted by succeeding Popes, and she had only to return to the primitive way of life. This she learnt from a widow, Maria de Jesus, who had once been a novice in a Carmelite convent at Granada, and who had sold all that she had, and gone barefoot to Rome in the hope of obtaining a

reform. She came seventy leagues to see Teresa, and consult with her.

During her stay at Toledo, too, she renewed her acquaintance with the priest, Vicente Barron, who had attended her father's deathbed. As she liked him much, she was desirous to know the state of his soul, and, seeing him one day in the church when mass was ended, she wished to speak to him. Three times she rose, and seated herself again; at last the "good angel had more power than the evil one." She went and called him, and he came into a confessional to talk with her. They told each other what had befallen them since they met last. He was extremely interested in what she told him of herself, and begged her earnestly to pray for him, which she did on her return so heartily that God gave her a message for him, and the result of her words and prayers was that he became very devoted to God's service; she had visions concerning him, and at last saw him lifted up by angels with great glory. This is her own account, written during the lifetime of the person concerned.

When she had been half a year in Toledo, the Provincial gave her leave to return or to stay, as she pleased. Doña Luisa was very unwilling to part with her, but her Jesuit confessor told her to go, and she went.

On her return to Avila, she found her brother-in-law, Juan de Ovalle, ill, and his wife absent. She obtained leave of absence from the convent to nurse him. He recovered immediately, and she was free to give her whole time to the alterations in her house, and preparations for the opening. The same night that she arrived in Avila Doña Guiomar received the briefs from Rome, authorising the foundation of the convent, withdrawing it from the jurisdiction of the Provincial, and placing it solely under the Bishop. She was now in great haste. She knew that, if the prioress heard what she was doing, she would forbid her. S. Peter of Alcántara and others gained the Bishop's consent, and on S. Bartholomew's day, 1562, Gaspar Daza officiating, the Sacrament was brought in. Teresa and two other nuns, cousins of her own, who *happened* to be out of their convent, gave the habit to four poor orphan girls, and the monastery of S. Joseph of Avila was established, and, as she congratulated herself, without any breach of obedience!

When the deed was done, came the reaction. The devil tempted her, she says, to think that she had done wrong, that she had disobeyed her superiors, that, tenderly nurtured as she had been, she

never could live the hard life that she had chosen. For three or four hours she was in intense depression, and unable to pray. But, making a promise before the Sacrament that she would do all that was in her power to obtain permission to live in this house, the cloud passed away, and she was full of joy. After dinner, being thoroughly tired, she was going to take a little rest, when she received a peremptory order from the prioress of the Incarnation to return immediately. The convent and all Avila were in commotion. She went back, expecting to be put in the convent prison, and looking forward to it with pleasure, for she had need of rest and solitude.

The prioress reproved her severely, but was somewhat pacified when she gave her an account of what she had done. Teresa felt certain that she had not done wrong either before God or against the Order. Nevertheless, she did not attempt to excuse herself, but acknowledged herself greatly to blame, and besought the prioress to forgive and punish her, and not to be displeased with her.

The prioress told her that she was worse than other nuns, and did not keep the rules of the House she was in. She felt justified in confessing that this was true, and appeared to feel greatly what was said to her, in order not to seem disrespectful, but in her heart she was not grieved or troubled. She was afterwards commanded to give account of herself before the Provincial and all the nuns, who did not condemn her, and afterwards, in a private interview, she completely satisfied the Provincial, who promised her that when the excitement in the town was appeased he would allow her to return to her new foundation.

The indignation of the inhabitants of Avila, however, was very great. Teresa had determined, at the suggestion of her friend, the widow, who had visited her at Toledo, to have no endowment, and a convent without an endowment meant one to be supported by alms. Almost all her friends were against this, her confessor, Ibañez, and her friend, Salcedo, among the number; but S. Peter of Alcántara strongly advocated it. The corregidor and other chief men called meetings, it was resolved almost unanimously to abolish the convent and complain to the Provincial, but the Provincial stood firm. There was a lawsuit, with an appeal to Rome. After about six months Teresa returned to S. Joseph's, and with her four nuns of the Incarnation, one of whom, like Maria de Ocampo, was daughter to one of Teresa's first cousins.

It was a joyful day for the new nuns. Their convent was small,

their income none, their number was limited to thirteen, there was strict enclosure, and when not occupied in saying the Offices, or doing the work of the house, they spent their time in their separate cells. No idleness was allowed. When not engaged in prayer they worked. Meat was eaten only in illness ; eight months in the year were seasons of fasting, and instead of their health suffering, all found themselves better than they had been before. Teresa remained at S. Joseph's nearly five years, rejoicing in the virtues of her companions, having great joy in prayer, and often comforted by visions. Our Lord encouraged her. S. Peter of Alcántara, lately deceased, told her to hold fast the plan of having no endowment. A dove unlike earthly doves hovered over her. She saw many deceased Jesuits carrying white banners. She saw one deceased nun ascend to heaven a day and a half after her death, another four hours after. Once when she was praying in the oratory a little black demon sat on her book to hinder her. She banished him with the sign of the cross, and saw bright lights, which she believed to be souls released from purgatory by her prayers. The convent became extremely popular in Avila, people flocked to their services, and gave abundant alms.

One of Teresa's remarkable characteristics was the union of good sense with enthusiasm. Two things of which she had made so great a point that her scheme was nearly wrecked on one of them, she gave up when experience had shown her their inconvenience. Thirteen nuns were found too few to fill the various offices of the convent, and yet give themselves to prayer, and the number was increased to twenty-five. Her brother Lorenzo returned from America a wealthy man, and offered an endowment for one of her convents, and she accepted it. Not only that, he died before her, and in his will left all his property, in case of failure of his own issue, to this very convent, S. Joseph of Avila. His other relations tried to have the will declared invalid, but by this time many works were in hand, and the world-renouncing Order claimed the reversion. An unnecessary lawsuit apparently, for Lorenzo's second son married and had children, who settled in America. Another change was that 'at first the nuns had full liberty to choose their own confessors. She abhorred learning in a woman, and would not have them learn Latin, but she recommended them to choose learned men. When troubles arose at Seville, she ordered that in future, they should have confessors only of the same strict Order with themselves, and said that if the confessor was incompetent to direct he could give absolution, and they might find direction

elsewhere. She herself was the director of many, among others of her brother Lorenzô, who laid open to her the state of his soul and his experiences in prayer.

It was while she was at S. Joseph's that she finished her *Life*, and wrote the "*Way of Perfection*." Afterwards she wrote the "*Book of the Fountain*," "*The Interior Castle*," an "*Exposition of the Canticles*," which was burnt by order of a priest; a "*Manner of Visiting Monasteries of Nuns, and Constitutions*," all by order either of a confessor or of a Bishop. She also was a voluminous correspondent. Her style is beautiful and simple, the better, perhaps, for her ignorance of Latin. She wrote poetry also, but very little remains.

(To be continued.)

THE ARCHBISHOP OF DUBLIN ON SPAIN AND PORTUGAL.

"IT cannot too often be repeated that it is not *we* who are carrying on the work of evangelisation in Spain and Portugal. Our brethren in these lands are themselves engaged in preaching the Gospel to their fellow-countrymen, and an appeal has come to us from them—an appeal so just and so urgent that we have felt it to be an obligation to do what we can, by the collection of funds to assist those who are so earnestly engaged in the work of reform themselves. We are not sending out missionaries from England and Ireland to convert the people of Spain and Portugal; nor are we attempting to unsettle the minds of men who are enjoying the privileges of a firm religious belief; we are responding to the appeal of those whose minds are already unsettled, and who, having lost confidence in the Church of Rome, are endeavouring to find some basis on which their faith for the future may be permanently established.

I have referred to some discouragements, and one of them undoubtedly is that these Reformers have not yet obtained the Episcopacy for which they have so anxiously yearned and so long asked, but in vain. It is difficult to speak of this with all the fulness which it deserves. But I should like to assure you that if there has been any delay it is not owing to any remissness on my own part. Even last year I went on a mission to Bishop Reinkens, at Bonn, to ask him to take some steps towards bestowing the Episcopacy on these Spanish Reformers, and I left him with sanguine hopes that he would grant this request. I trust he may yet see his way to do this; but

some difficulties arose, mainly from the relations recently established between the Old Catholics of Germany and Switzerland and the Old Catholics of Holland, and these difficulties have, up to the present, prevented my hopes from being fulfilled. But that some time, before long, they will be realised, I have no doubt. It is impossible that these Churches, constituted as they are on Episcopal principles, can continue much longer without the Episcopacy for which they have asked. It is impossible, I say, that so glaring an anomaly as this can for much longer be tolerated. The fact that a body of Christian men who, in the exercise of that Christian liberty which we all hold so dear, have thought it right to leave the Church of Rome, and, desiring to build up their Church on the primitive model, have asked for the transmission to them of the Episcopate in order that their children may be duly confirmed, and their pastors ordained, and they themselves enabled thereby to have free access to the means of grace—the fact, I say, that these brethren should for twenty years have asked for this boon and that it has been denied them seems to me nothing less than a disgrace to Episcopal Christianity. We cannot for a moment suppose that it will long be tolerated. I confidently hope, therefore, that the day is not far distant when the Reformers of Spain and Portugal will have their hopes fulfilled. Meanwhile it is, I think, very creditable to these our brethren that they should have sustained their disappointment with such Christian forbearance; and, if anything were needed to show how entirely they deserve the boon for which they ask, it would be the manner in which they have borne their heavy trial.

It is encouraging to look back on the work of the last ten years and to know that the number of those who form this Episcopal body has been doubled during that interval. And, also, that no less than 500 communicants have been added during the last five years to the Reformed Episcopal Church of Spain alone. I have had an opportunity last year of visiting Spain and Portugal for the third time, and I have found everything to confirm my confidence in the work. I found among the people a greater missionary spirit, and that I look upon as an essential token of life in any Church. Not satisfied with having received the truth themselves, they earnestly desire to make it known to others. I found also a greater spirit of corporate union. Now that they all use the same liturgy and meet from time to time in synod, they begin to feel that they are all one, and thus gain the strength which results from union."

THE CHILDREN OF THE RESURRECTION:

They are equal unto the angels being the children of the Resurrection.
—LUKE XX.

The sun at noon, in cloudless sky,
Scares e'en the soaring eagle's eye,
His unveiled beams of golden light
Defy the gaze of human sight.

So the blest pledge by Jesus given,
"As angels ye shall be in heaven,"
Uplifts the soul to mystic heights,
And overawes while it delights.

"As angels," who their Sovereign own,
Marshall'd around the sapphire throne,
Whose joy it is His will to do,
Bowing in adoration due.

What? we, who in the grave have lain,
Shall we angelic bliss attain?
E'en so, exultant faith replies,
On His sure word her hope relies.

Can "this corruptible" be changed?
Frail man in angels' ranks be ranged,
And all with "equal" voice proclaim
The holy, holy, triune Name?

To see Him as He is in light—
The Lord of Hosts—the Infinite—
O wondrous thought! e'en seraphs fear,
And veil the face ere they draw near.

Earth-bound, the soul would fain descry,
With each day's course, more and more nigh,
The City decked with mansions bright,
Which needeth no created light.

Where He, the King of Glory, waits,
While angel-watchers keep the gates,
To welcome home His chosen ones,
The Father's own adopted sons.

Blest "ministering spirits," pure,
 "Mighty in strength," in bliss secure !
 Such your bright lot ! such, by God's power,
 Shall greet man's Resurrection hour.

Yes, He has promised—He Whose word,
 Throughout all space of Nature heard,
 'Mid angel hymns called forth this earth,
 Breathed on man's form and gave him birth.

H. S. S.

ROMANISM IN AMERICA.'

I.—POLITICAL TACTICS.

IT has long been foreseen by shrewd observers that the time would come when a Romish party would be formed to control the politics of the United States. The unwisdom of openly and formally organising such a party was no sufficient reason for doubting that the party would be formed sooner or later ; for in politics and statecraft Rome is never wise, only cunning and unscrupulous, and is always pretty sure to sacrifice the future to some small advantage in the present. Hence it happens again and again that she overleaps herself by putting her opponents on their guard and making enemies of many who might be her friends.

In the United States the Roman Church has been wiser than elsewhere. Whether it be that her American leaders have realised the danger of arousing antagonism by making inordinate pretensions, or whether her members have felt the impropriety of bringing their religion into the political arena, certain it is that they have made large gains by working secretly rather than openly. In many great cities they have secured all but absolute control of municipal affairs by pushing Roman Catholics into all sorts of places. Just how much good they have done for the public by driving Americans out of the way of Roman Catholics (chiefly of foreign birth) is made abundantly evident by frequent " investigations " ; but Roman Catholics, at least, have prospered by it, and the Roman Catholic Church has turned many a penny and many a good town lot to the good by the free

¹ From the (*New York*) *Churchman*.

gift of her official members from the purse and property of other people. By the management of her secret political agents, State legislatures have been induced to make similar benevolences to the Church; and, at last, the establishment of her great university at the capital of the nation is clearly intended to impress the national representatives, and to afford facilities for intimate relations with the national administration. All this has been done cleverly and successfully, and the indirect means by which the Romish schemes have been pushed and engineered have avoided the resistance which a bolder policy would surely have raised up.

Now, at last, the bolder policy has been inaugurated in one State of the Union, and it is merely a question of time when it shall be spread abroad over the country. At the same time the Romish tendency to indirection and intrigue is too inveterate to be overcome, and so, although the new party openly proclaims its political programme, it vehemently asserts that it has no political purpose whatsoever! It is not an Irish organisation which perpetrates this—bull, shall we call it?—but a general convention of the German Roman Catholic societies of the State of Wisconsin, whose resolutions have been instantly and enthusiastically endorsed by a mass meeting of the Roman Catholic population of Milwaukee.

The immediate occasion of the movement is the obnoxious "Bennett Law" of the State of Wisconsin, which has for its object the nefarious purpose of requiring elementary schools in that State to teach their pupils the language of the country to some small extent. To resist so shameful a tyranny and incidentally to do a good many other things, the German societies have assembled in convention and laid out a plan of campaign which has been endorsed by the mass meeting above mentioned. Central and sub-committees have been raised and measures have been taken to provide abundance of money for the work in hand. That work is thus described: "It is resolved, therefore, that the German Catholic societies take an active part in the coming State campaign, and will organise for that purpose." The duty of the central and other committees "shall be to watch carefully that no friend of paternal measures is elected to either branch of the legislature"; and a special committee of five is instructed to "look closely after all Bills that come before the legislature and report promptly any measures that appear antagonistic to Catholics." To make the work of the committee of five more effective, there are two other committees, each consisting of three

members, one of which is to be a "Senate Committee," and the other an "Assembly Committee," with duties which are indicated by these names.

Thus there is brought into existence all the machinery at once of a political party and of a vigilant lobby, for the express purpose of controlling political elections and of controlling legislation; and yet the societies and the mass meeting which have organised all this political machinery have the effrontery to declare that "in no sense are the societies political, nor do they want to dabble in politics!"

We sincerely deplore this most un-American proceeding. The bad example will be followed elsewhere, and probably very soon. Wherever Roman Catholics hold the balance of power between the two great national parties, that power will be used. It will be the most corrupting agency that has yet been seen in American politics. That its impudent dictation will engender just resentment in the minds of all self-respecting Protestants is certain, and so, in all probability, there will ensue a period of rancorous animosity between adherents of different religions which can be nothing else than deplorable. . .

It is the fact, and we state it as a fact, that of the members of the corrupt political ring which rules this city who profess any religion at all, nine-tenths are Roman Catholics. We assert it as a fact that the Roman Catholic Church contrives by means of these corrupt men to secure for itself many privileges, much property, and a large annual revenue. We assert it as a fact that the wholesale public robbery committed in this city is not rebuked by preachers of the Roman Catholic Church. We assert it, moreover, as a fact that in favoring the New York municipal ring the Roman Catholic authorities are simply carrying out the latest principle enunciated by the Pope, in which he has declared it to be the supreme political duty of all "Catholics" to favour politicians who favour the Church.

II.—SPIRITUAL TACTICS.

"An attack by the Roman Church on the Oneida Indians under my care compels me to cry out to my brethren for help. Unable at this time to leave my diocese and make a personal appeal, I am forced, in a desperate emergency, to trust my case to the poverty of written words. The Oneida reservation is situated in one of the most

beautiful parts of Wisconsin, and is twelve miles long by six miles wide. The Indians have built for themselves a large stone church, seating 600. The church is complete with the exception of the chancel. There are 1,700 Indians on the reservation, of whom 900 have been baptised by us, and there are 238 communicants.

"A crisis has arisen in the tribe's history, a narrative of which I will condense as much as possible. The faithful missionary, who for thirty-five years was a father to the Oneidas, passed on to his rest last January. For some years the Romans have been laying their plans to obtain an entrance into the reservation. It may here be stated that there are two Indian reservations in Wisconsin, one under the charge of the Roman Church, the other, the Oneidas, under the care of our Church and the Methodists. During the past few years the U. S. Indian agent has been a Romanist and a zealous partisan for his Church. In making my first visit, about a year ago, I found that he had appointed the same day for making certain payments to the tribe, which compelled a number of the young men to be away, and as the missionary informed me, prevented their confirmation. A number of Indians desiring to send their children to Indian schools at Randolph and Carlisle, were told by the agent that he could put them, free of expense, in as good schools off the reservation. I was informed by a Government official that six months ago there was not an half-dozen baptised Romans on the reservation, possibly not one.

"On the death of Mr. Goodnough, a Roman mission was established on the confines of the reservation, and a priest began to visit among the Indians. Certificates of membership to a Roman society, filled out with the names of our prominent Church members, and acknowledging the payment of dues by them, were anonymously sent about. The cards promised them a large number of masses and days of indulgence if they would only say a prayer daily to St. Joseph and the Blessed Virgin. The Roman authorities petitioned the Government to give them a grant of land, and thus allow them to enter the reservation and erect a church. They tried to enlist the sympathies of the Indians, by promising them schools and sisters. Forty-three men, women, and children were induced to sign a petition to the Government asking for the Roman Church. It is obvious that an agent, who has the power of appointing various offices, and making donations of farming implements, putting children in schools, etc., can exert a very persuasive influence upon the timid and needy.

The Government directed the agent to call the tribe together in council, to see whether land and permission should be given to the Romans. The agent called the council—not in the accustomed place, the council house—but at one which, on account of the spring floods, was inaccessible to many. An official sympathiser was sent to notify those supposed to be in favour of the Romans. But in the official notice, sent to be read in our Church, the purpose of the meeting was not stated, consequently there was a small attendance. Thirty-nine, however, are known to have voted against it. It is claimed that sixty were in favour of it, but this is very doubtful, as a number of names were put to the petition who were not present, and others say that they signed through threats and promises. The real mind of the tribe was shown on a subsequent occasion, when, the matter being put to vote, 134 men voted that they did not desire the Roman Church, and the forty others present declined to vote either one way or the other. A further instance is noteworthy. The home of Mr. Cornelius Hill, who was educated at Nashotah, one of the chiefs of the tribe, and sent by the Diocese as one of its delegates to General Convention—well known, also, to the officials at Washington—being often sent there on business for the tribe, was visited by a special Indian inspector. He asked Mr. H. what the opinion of the tribe was concerning this grant of lands, etc., to the Roman Church, and was told that the large majority of the tribe was opposed to it. “What is your own opinion, Mr. Hill?” “I am not in favour of it.” “Why, then, did you sign the petition for it?” “I did not.” “But your name was on the petition, for I saw it.” “It was, then, put there without my knowledge.”

“It looks, however, as if the Romans would succeed in this plot; possibly they may not get on the reservation, but they have established a mission on the confines.

“There are many reasons, which I cannot here state, which make imperative a vigorous prosecution of this mission. If it is aided liberally by Churchmen at this critical time, a large portion of the tribe will be gathered into the Church. Will not those interested in Indian work come to its support?

CHARLES C. GRAFTON,

Bishop of Fond du Lac.”

III.—SOME STATISTICS.⁸

From 1800 to 1850, the population of the country increased nine-fold ; the membership of all evangelistic Churches twenty-seven-fold ; the Roman Catholics sixty-three-fold. From 1850 to 1880 the population increased 116 per cent., the communicants of Protestant Churches 185 per cent., and the Roman Catholics 294 per cent. Or, to take another line of comparison, in 1850 the R. Catholics equalled 45 per cent. of the total Protestant Church membership, and in 1880, 63 per cent.

That the Roman Catholic Church in this country will become a great power we have no doubt. That it will exert a disproportionate influence on our politics seems probable. That it will ever gain such power as to overthrow our liberties I do not believe. The American people are long suffering under the encroachments of particular sections or classes, but when the evil is ripe for retribution, they rise up and sweep it away as with the resistless power of the tides. Meanwhile, let us hope that American Catholics themselves will become so broadened that they will lose their interest in the dead chrysalis of Italian supremacy, and will seek to enthrone here the true Head over all, Who is confined to no country or hemisphere.

IV.—IN CANADA.⁹

Now, Jesuit and Ultramontane have supplanted the Gallican as keeper of the conscience of the people. Religious fervour being quickened by race motives, and by the belief that under the shadow of the Cross the French-Canadian is appointed to rule this continent, an entire people have enrolled in the active militia of the Church of Rome. And brave handsel have they already got of the future promised to their obedience to the statecraft of priests. From Quebec, that consecrated abode of the R. Catholic faith, the invader has been, hour by hour, thrust back, and of the English settlements, so long the stronghold of Protestantism, nearly all at this moment of writing, have been erected into R. Catholic parishes. Lands that, for upwards of a century, were held in free English tenure, are now tilled by French-Canadian farmers, who, for the glory of their race, submit gladly to

⁸ From the *Missionary Review*. ⁹ From the *North American Review*.

"*La Fabrique*," and the visits of the tithe-gatherer. In northern and eastern Ontario, a veritable army of occupation is busy founding a new Quebec. Everywhere St. Jean Baptiste societies keep the French-Canadian colonist in touch with the controlling principle, that "New France's mission of civilization should advance as of old, by an alliance for mutual protection between religion and the state."

For eminent service in thus presenting America with still another problem of race and creed, the Society of Jesus, in Quebec, has just been endowed out of the public moneys of that province.

A WORK UNDONE BY CONTINENTAL CHAPLAINS.¹⁰

FOR very many years I have formed a strong opinion that Continental chaplains are not doing the work, and are not of the service which they should be to the Church at home. They should be, I think, as useful to the Church of England, and their reports or works should be as valuable to her as the reports of British Consuls are to the British Empire; if only they would study and report on the *facts* of the religious organisations (by no means confining themselves exclusively to Roman Catholicism) among which they are resident.

"The task is not so difficult as it appears. The chief things are to learn—which is easily done from booksellers and publishers—what books are most read or used as manuals in the seminaries and by the clergy; and then to take in the official publications or the religious papers of the Diocese, with perhaps one periodical of a higher character. The rest is merely to keep one's eyes open, and to observe the good as well as the reverse, and to be willing to learn. The periodicals and manuals above mentioned nearly always give the references needful for further research. I cannot help thinking that, if this practice were carried out, a great deal of the undue dissatisfaction as to the relations of Church and State in England (to mention only one point) would gradually disappear. The relations of the Roman Church with the several States are full of anomalies and contradictions, and it is difficult to see how anyone could be tempted to leave the Church of England for that of Rome, on account of the unsatisfactory nature of these relations in our own case.

¹⁰ From a letter read by the Bishop of Northern and Central Europe at the Church Conference of Chaplains, 1890.

"There is now going on a sharp controversy on the constitution of Concordats, between the Vatican party and some of the French bishops. The Vatican party declare that the Pope cannot be subject to any concordat, compact, or agreement with any power; because he is above all power, and must rule his conduct solely by the higher interests of the Church, and this, notwithstanding any terms or expressions in the Concordats to the contrary. The French bishops reply indignantly that this is a violation of all laws and human obligations. Consider the bearing of this on the Italian question, and on all relations between Church and State!

"But I have wandered from my subject, unless you will accept this as an indication, in one direction only, of what Continental chaplains might do for the Church at home.

"Every year the exaggerations increase. The official periodicals generally strive to out-do what they said on the previous year—*e.g.* in this week's Bulletin of this Diocese, on preparation for the *Mois de Marie*, for the first time I have seen it categorically stated that the *culte* of "Le Bon Dieu et la Bonne Vierge" are the same. The Christian, we are told, "Ne les séparera plus dans son culte et ses prières; et les dira ses prières; leur confiera ses larmes, les appellera à son secours, et quand il lui faudra mourir, il leur recommandera son âme."

WENTWORTH WEBSTER.

Sare, Basses Pyrénées.

CARDINAL NEWMAN.

THE time has not yet arrived at which we can form a judgment whether John Henry Newman has done more harm or good to the cause of Christianity and Religion. To the Church of England there is no doubt that the evil which he has done has outweighed the benefit which he once conferred on her. It is an entire mistake to suppose that the religious movement in Oxford of half a century ago owes its origin to Newman, or required his help for its success. It would have taken place had Newman not existed, though the fire would not have blazed up so rapidly nor so fiercely if he had not been there to feed it. But a steadily burning flame is in the end more useful and more effective than the furious and evanescent upshooting of blazing tongues of fire, and,

though the Oxford revival would have been less picturesque without Newman, it would have been more beneficial. It would then have been under the direction of Keble, Pusey, Palmer, Sewell, Rose, and others, who would have kept it in its proper course. As soon as he had joined it, Newman could not but be the controlling power. He was one of those men who must be first, and must stamp his own personality on others without making concession in turn to them. From the first he was the disquieting element in the body of associates; when Palmer tried to restrain his individuality by giving a revising power to a Committee, he broke away from the shackles which would have been thus cast around him. The result was that he made himself master of the situation, and led his followers full speed against the precipice on which they were broken to pieces, like a wave when it dashes upon a rock. The Tractarian movement, *as a concerted movement*, failed, and turned out a *fiasco*, because Newman led it. Keen as was his intellect, Newman was never guided by his reason, but always by his emotions; and a man so constituted cannot lead a host to victory, though he may stir up in them the enthusiasm which, if directed aright, ensures success.

It is interesting to see the employment to which Newman put his intellect. It was not the directing force within him, but it was a faculty of extraordinary power which he used, like a powerful slave to which he gave his orders, for reconciling to his own conscience any course that his will and affections had previously determined upon. It was so subtle that it befooled him, and easily persuaded him that anything that he chose to do or to say was right. His mind was naturally sceptical, like his brother's, but his affections forced him to resolve, by an act of will, to be a believer, and his intellect was then called on to justify his resolution to himself and to the world. The more that this process went on—and it grew upon him with his years—belief lost the true character of *belief* and became *acceptance*. Whether he gave an inward assent to a tenet, or whether he did not, he would accept it if it came from a quarter to which he was inclined to pay deference. We know that in his heart he regarded the doctrine of the Pope's Infallibility the work of "an insolent and aggressive faction;" nevertheless, as soon as it was declared, he accepted it, not with what we understand by belief, but (by the help of his "grammar") with assent. So with the dogma of Immaculate Conception—he accepted it when declared, and condescended to justify it by arguing in its

favour from a known misreading in Irenæus, the true character of which he ignored until he was compelled to acknowledge it.

In argument he was not a scrupulous combatant, as was seen in his controversy with Kingsley, by his framing the whole of his defence of Liguori's theory of truthfulness on the assumption that by the expression "on just cause" Liguori meant "in an extreme case," and after he had framed the defence, withdrawing the assumption in an appendix, without withdrawing the argument founded on it. His method of putting on an innocent face, and passing off some fallacy as an undoubted axiom, *e.g.*, that it is the world, the flesh, and the devil, not celibacy, which has caused and causes immoral life in a celibate clergy (as though no one had ever heard of the distinction between a *cause* and an *occasion*) becomes provoking and monotonous when it has been noticed more than a certain number of times, and observed to be habitual.

Few men have been so conspicuous for bringing about that which they specially aimed at resisting as Dr. Newman. He organised the forces of Belief against Unbelief, and then, deserting his soldiers in the conflict, he fell back and hurled weapons on them from behind till they lost half their confidence. He was a dogmatist to his marrow, and yet his teaching and example drove man after man of his followers (to whom he gave only the choice of all or nothing) into scepticism. He loved the ecclesiastical character of Oxford, and he destroyed it. He loved the Church of England, and he assailed it with all his force and with envenomed weapons of offence. He loved the party which he led at the University, and he scattered it to the winds. His one object of abhorrence throughout his life was Liberalism, and he became the darling and the catspaw of Liberals, while he spread dismay and disorganisation through the ranks of their opponents, whom he had betrayed. The old man must have winced, as he sat, with bowed head, listening to the praises poured upon him by Professor Bryce on his last visit to Oxford. Such a scene, said the Professor, could not have taken place till of late. Formerly religious bigotry would not allow any but a member of the Church to receive the honours of the University and the College, but we had changed all that. Now, any one intellectually eminent was welcomed, religious barriers were thrown down, and for that benefit Oxford was grateful to Dr. Newman. This was the principle that Newman had been fighting against all his life, which he hated still with profoundest hatred, and, lo! he was represented as the champion who had caused it to triumph. And the representation was true. The *Standard*, in hyperbolic language, expressed the

strongest desire to know what passed between Pusey and Newman in their interview on that occasion. We can inform it of one thing that Pusey said to Newman. It was: "Newman, the Oxford Liberals are playing you like a card against us." By Liberals he did not mean Liberals in politics, but in theology—men whose object it was to drive all definite religion out of the University. Newman lived long enough to see the very men who would have stoned him as a bigot in his earlier career build his sepulchre to the sound of drums and fifes in honour of one who had done so much to undermine and weaken the institution on which the continuance of religion as a powerful influence in England depends.

The record of Newman's life will be a sad one. It will be the record of one who, endowed with great powers, warm affections, strong will, high purpose, and a desire to do right, damaged profoundly the cause which he had most at heart and promoted that which he most abhorred.

F. M.

Notices.

Priscilliani quæ supersunt. Recensuit Georgius Schepss. Accedit Orosii Commonitorium. [Pragæ et Vindobonæ, F. Tempsky, 1889, pp. 224.]

A Spanish Council held at Braga, in the year 561, charges Priscillianism in successive canons with Sabellianism, Gnosticism, Photinianism, Marcionism, Manichæism. When, therefore, the works of Priscillian were announced as having been discovered, in the year 1885, by Mr. George Schepss, it was supposed that we should find ourselves in a very embarrassment of heresies. Mr. Schepss has now published his discovery, and, behold, it requires a microscopic eye to discover any heresy at all in the book which he has given to the world. For ourselves, we have found nothing worse in it than a confusion between S. Jude and S. Thomas (p. 44), and the apparent ascription of the Epistle to the Colossians to S. Peter. Not a trace of the Theosophical audacities with which Priscillianism is charged is to be found from one end of the work to the other. It might have been written, so far as its theology is concerned, by any orthodox theologian of the day, and bears marks of imitation of Hilary of Poitiers in its sentiments and wording.

But is the book that is given us by Mr. Schepss really Priscillian's? He found it among the manuscripts in the Library of the University of Würzburg. Priscillian's name is nowhere given as the author, and the catalogue of the Library only entitles the Codex as the work of an uncertain author. The Editor tells us that he "soon persuaded himself and others that no one but Priscillian could have written it." It consists of eleven treatises, which he boldly publishes as *Priscilliani Tractatus*. Internal evidence certainly points to the authorship of Priscillian in respect to the first three treatises, the others having nothing which would lead us to assign them to Priscillian rather than to anyone else. Still, the fact of the eleven treatises being found together, in one handwriting, belonging, apparently, to the 6th century, seems to point to a unity of authorship; and, if we grant that the first three treatises are Priscillian's, we must allow that the others also are probably his.

But how are we to account for the extraordinary difference between the representations of Priscillianism made by Sulpicius Severus, Orosius, S. Augustine, Pope Leo, the Councils of Zaragoza, Toledo, and Braga, and the work before us? It is impossible that even *odium theologicum* could have made up the strange medley of Theosophical imaginations attributed to Priscillian out of such a harmless work as these Tracts, nor would Priscillian have been put to death by the Emperor Maximus, at the instance of Idatius and Ithacius, for such mild theology as is here offered to the world. We must suppose, therefore, that the work containing Priscillian's Theosophical system is still undiscovered.

The first treatise is called Liber Apologeticus, and it pronounces anathema on the Patripassians, the Novatians, the Nicolaitans; on the worshippers of the Sun and Moon, Jupiter, Mars, Mercury, Venus, Saturn and all the host of heaven; on those who worship Saclas, Nebroel, Samael, Beelzebub, Nabodeus, Belial and the rest; on those who deny that Jesus Christ is come in the flesh; on those who do not condemn Manes and all his works, doctrines, and institutions; on the Ophites; on the heresy of Saturninus, and of Basilides; on Arianism, and on those who worship Armazdel, Mariame, Joel, Balsamus, Barbilon; and he declares his own belief in "Christ, the Son of God," "Who was crucified for us, and established baptism for the remission of sins." It seems hard that one who rejected so many heresies should have been the first man in the history of the Church to be beheaded for heresy.

The second treatise appears to be the statement of his doctrine which Priscillian laid before Damasus, Bishop of Rome, when he travelled to Italy to obtain the protection of Damasus and Ambrose against Idatius and Ithacius, who were prosecuting him for heresy before the civil power. It contains an exposition of the Apostles' Creed, which Priscillian accepts and expounds in perfectly orthodox style, supporting it with quotations made from different parts of the Bible. "We keep," he says, "the path of this Creed, and with Catholic mouth condemn all heresies, doctrines, institutions, and dogmas which have caused controversy arising more from partisanship than ingenuity, and we baptise in the name of Father, Son, and Holy Ghost." The Arian heresy he pronounces to be a wickedness. He rejects Photinianism, Patripassianism, Ophitism, Novatianism, Manichæism, Sun and Moon worship. He says that the whole cause of the troubles in Spain was Bishop Hydatius, who came back from the Council of Zaragoza, and stirred up a persecution against the Priscillianists. He professes that he accepts all the Canonical Scriptures, and that he condemns everything that is contrary to the Catholic faith. He therefore asks for the help of Damasus against Hydatius, as Damasus was "the oldest and the first amongst them." The third treatise contains a plea for the use of uncanonical writings, but he does not appear to place them on a level with the canonical Scriptures. The other Treatises are on Easter, on Genesis, on the Psalms, ending with two tracts *ad populum*, and a Benediction.

To these treatises Mr. Schepss has appended what are known as Priscillian's Canons, as published by Bishop Pelegrinus, which consist of ninety propositions, supposed to be an adequate representation of the Christian faith as taught in S. Paul's Epistles. Orosius' *Commonitorium*, addressed to S. Augustine, and asking his advice about Priscillianism, is also added.

The editor has not given any adequate help to the reader in apprehending the subject which he has brought before him. The language in which Spaniards wrote in the 4th and 5th century is a bastard Latin, difficult of comprehension, and Mr. Schepss has not made it easier by writing throughout U for V, and spelling words in an irritating manner, such as *Scribtura* for *Scriptura*, *Aliut* for *Aliud*; nor does he help his reader by giving any sketch either of the tenets or of the history of Priscillianism, nor of the bearing of the volume on the Priscillian heresy.

M. Loyson has put out a collection of some of his addresses under the name of **Ni Cléricaux ni Athées** (Marpon et Flammarion, Paris, pp. 358). They constitute a noble manifesto, exhibiting the courage, eloquence, perseverance, and soundness in the faith of the ex-Carmelite. The first discourse is called *Ultramontanisme et la Révolution*, which was pronounced as long ago as 1873, at Geneva; then come the three Conferences delivered in the *Cirque d'Hiver* in 1877. A scathing denunciation of Père Monsabré for his defence of the Inquisition, in 1882, follows, and the volume is made up by other addresses and fragments.

It is much to M. Loyson's credit that there is no difference of principle apparent in these essays or speeches published at intervals from 1873 to 1889. He took up his position shortly after the Vatican Council had been held, as an Old Catholic, and he has not varied from it. This shows a steadfastness of purpose which is highly creditable to him, and no one can read the volume before us without seeing that his voice is one which is capable of making itself listened to throughout France, if he gives himself the opportunity by moving from place to place and giving lectures. We have heard for the last ten years that this is to be the occupation of M. Loyson. A great deal might have been done in ten years. But it must be by less elaborate addresses than those before us. Where a man has earned the reputation of being an eloquent lecturer, there is danger of his fearing to lose that reputation by an over free exercise of his powers. We trust that M. Loyson may not be restrained by any such fear from making the numerous speeches which, from the fact of their being numerous, cannot all be equal to the specimens of eloquence here presented to us.

The History of the Hundred of Ramsbury, in the county of Wiltshire. By EDWARD DORAN WEBB, Architect. [Salisbury, 1890, folio, pp. 64.]

An historical notice of the church and parish of Ramsbury has been issued at a most opportune moment, when the Baroness Burdett-Coutts, the Bishop of Salisbury, and others, are proposing to restore the sadly dilapidated building which occupies the site of an old cathedral. Little can be known of the village and its story until the beginning of the tenth century. In the year 909, or shortly afterwards, three new dioceses were erected at Wells, Crediton, and Ramsbury. The first Bishop of Ramsbury was Athelstane, and he and his

successors described themselves as *Episcopi Corvinensis Ecclesiæ*, which shows the derivation of the word Ramsbury, namely, Ravensbury, which has been contracted into Ramsbury, though it appears to have been spelt *Rammesbiri* or *Remmesbury* as early as the thirteenth or fourteenth centuries. The second Bishop of Ramsbury was Odo, who was translated to Canterbury in 941, and is known for the cruelty which he showed to Elgiva, wife of King Edwy, and for his severity in expelling all but the regular clergy from the cathedral chapters. The third Bishop was Alfstan, the fourth Alfgar, the fifth Sigeric or Syric, who was translated to Canterbury in 989. He is the man who is said to have given the advice to repel the Danes by silver, as they could not repulse them with iron, which led to the Danegelt tax. The sixth Bishop of Ramsbury was Alfric, who also became Archbishop of Canterbury in 985, and is supposed to be the author of the book of Homilies which goes under the name of *Ælfric*. There were only two more Bishops of Ramsbury, Brithwold, and Herman appointed in 1045. In 1058 Herman also became Bishop of Sherborne, where he resided until 1075, when the see was transferred to Old Sarum.

In Ramsbury, as it exists at present, there is not a trace even of the tradition of its former glories. Until the present movement for the restoration of the church had set people on the investigation of ancient records there was probably no inhabitant of Ramsbury who was acquainted with the name of a single Bishop of Ramsbury, if he was aware that Ramsbury had been the seat of a bishopric. The present church dates from the thirteenth century, and probably covers the ground on which the old cathedral stood, but of that cathedral not a trace remains—nor of the Bishop's palace, nor of the houses of the clergy, who appear to have been thirteen in number.

Mr. Webb has given us, not only an historical sketch of Ramsbury, but also a description of the present church, with its inscriptions and monuments. He gives the list of the canons of Salisbury who held the prebend of Ramsbury from 1222 to 1514, and of the vicars of Ramsbury from 1322 to the present day, and the names of the canons of Salisbury who were prebendaries of Axford, an outlying district of Ramsbury, from 1163 to 1535. Mr. Webb has shown great diligence in gathering together the scattered records of the parish, and has made a valuable contribution to Church history. We trust that the publication of the book may give an impulse to the restoration of the church which has been taken seriously in hand.

Mr. Webb has illustrated the letterpress by plans and architectural sketches.

The Bishop of Salisbury's intercourse with the Bishops and Clergy of the Church of Utrecht has led him to write a letter in Latin and English, **De Successione Episcoporum in Ecclesia Anglicana Epistola. A Letter on the Succession of Bishops in the Church of England**, (Longmans, 1890), addressed to the Archbishop of Utrecht and the Bishop of Haarlem and Deventer. The order in which he deals with the question is the following: First he discusses the sufficiency of the Anglican Consecration Rite, and next the fact of the consecration of (1) Barlow, (2) Parker. We need not add that the Bishop has shown in the treatise the learning of a theologian and the neatness of a scholar.

The third edition of the Swiss Christian-Catholic Prayerbook (**Gebetbuch der Christkatholischen Kirche der Schweiz**, Bonn, 1889, pp. 572) is an improvement on the second edition, though essentially the two books do not differ from each other. It contains Matins, Evensong, Psalms, Litanies, Occasional Prayers, Te Deum, Holy Communion Service, Collects, Epistles and Gospels (to which are added Introits, Offertories and Post-Communions), Service for Baptism, Confirmation, Confession, Communion of the Sick, Unction, Holy Orders, Marriage, Visitation of the Sick, Burial, and Hymns. In ensuing editions we shall be glad to see the word *hostie* removed. Properly understood, the word means simply an offering of thanksgiving, such as the Jewish peace-offerings, whence the word is derived, through the LXX. and Vulgate, to the Liturgies. To apply it to the bread as distinct from the wine is a mistake philological and theological (pp. 109, 121), a mistake very serious in its results, and to use it at all after it has been so long misused, is to court misconstruction. On the whole, the book is excellent, and we are thankful that German-speaking people have it to refer to and to use.

Dr. Malan, whose Oriental scholarship enables him to keep in view what is going on in the far East, has discovered that the **Corean Version of the Gospels**, published by the Bible Society, is made from the Revised, not from the Authorised translation of Scripture. He writes to deprecate "a different Gospel being thus sent to the ends of the earth." Probably it was done without the knowledge of the Bible Society, and we trust that the publication will be promptly recalled.

The Anglo-Continental Society has published a leaflet, entitled, **Qu'est-ce que l'Eglise Anglicane ?** (Reginald Berkeley, 29, Paternoster Row.) Being very short, it may be of use when longer treatises would not be read, and may lead men on to read longer treatises. It is arranged under six heads, of which we quote the first three entire.

"1.—L'Eglise Anglicane est une branche de la Sainte Eglise Catholique de N. S. Jésus-Christ ; elle remonte en Angleterre au siècle apostolique, et s'est étendue depuis à d'autres pays par suite des colonisations et de l'esprit missionnaire de la race anglo-saxonne. L'Eglise Anglicane est catholique en ce qu'elle maintient la doctrine primitive du christianisme, et conserve l'organisation catholique avec une succession ininterrompue d'évêques ; elle est protestante en ce qu'elle proteste contre les superstitions et les additions qui ont troublé et qui troublent encore la pureté de la foi chrétienne, et repousse le dogme de la suprématie du pape.

"2.—L'Eglise Anglicane accepte comme base et règle de foi les Ecritures canoniques de l'Ancien et du Nouveau Testament, se sert dans sa liturgie des trois symboles de l'Eglise universelle, et affirme l'autorité des Conciles véritablement œcuméniques, c'est à dire des Conciles de Nicée, de Constantinople I., d'Ephèse, de Chalcédoine, de Constantinople II., de Constantinople III. Les psaumes et les cantiques de ses offices quotidiens, ainsi que les collectes, épîtres et évangiles de son service eucharistique sont pour la plupart ceux des liturgies catholiques des premiers siècles. Elle n'observe pas les fêtes modernes telles que l'Assomption, la Fête-Dieu, l'Immaculée Conception, mais seulement les fêtes d'apôtres et de saints qui datent des premiers âges du christianisme.

"3.—L'Eglise Anglicane conserve les deux grands sacrements de l'Eglise chrétienne. Le Baptême, "signe de régénération ou nouvelle naissance, par lequel ceux qui le reçoivent dûment sont entés dans l'Eglise," est administré par immersion ou par affusion, au Nom du Père, du Fils et du Saint-Esprit. La sainte Eucharistie est donnée sous les deux espèces aux laïques comme au clergé, selon l'usage catholique primitif, et l'Eglise Anglicane enseigne que 'le Corps et le Sang du Christ sont vraiment et réellement reçus par les fidèles dans la Sainte Cène.' La Confirmation est administrée par l'imposition des mains de l'Evêque, quand les baptisés ont atteint l'âge de discrétion, et avant d'être admis à la Sainte Communion."

THE
FOREIGN CHURCH CHRONICLE
AND REVIEW.

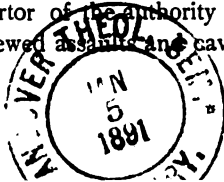
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CANON LIDDON—IN MEMORIAM.

ALL members of the Church, and many outside her have acknowledged the void made by the death of Canon Liddon. By us his loss is specially felt on account of the genuine sympathy which he entertained and exhibited for the Old Catholic cause. This was shown by his action at both the Conferences of Bonn, at the first of which he was elected representative of the Anglican Churchmen present together with Dean Howson, at the second with Canon Meyrick and Dr. Nevin ; and also by holding his own even against Dr. Pusey on the unrighteous character of the introduction of the *Filioque* into the creed of Constantinople. The intimacy which he kept up to the last with the great Old Catholic leader, Dr. Döllinger, indicates similar sentiments. Canon Liddon will likewise be sorely missed as the Editor of the "Life of Dr. Pusey," for which he was qualified by his honesty, specially needed in an ecclesiastical biography, and by that sympathy and intimate knowledge of the mind of Dr. Pusey which the men of a later generation, to whom the task appears to be delegated, have not, and cannot have. We shall also want him as the pious and reverent assertor of the authority and inspiration of God's Holy Word against renewed assaults and cavils.



THE BISHOP OF WINCHESTER'S RESIGNATION.¹

“IT is probably more than an open secret that I have given notice to his Grace the Archbishop of Canterbury of my desire to resign the diocese of Winchester. I do not expect my resignation actually to take place until the end of this quarter—that is, the end of this year. For many reasons it would be very difficult for me, and probably not so convenient to the diocese, if my resignation took place before that time. I think, perhaps, I owe some explanation to the diocese of the reason of my resigning. It has been said to me by some friends of my own that I ought not to resign, that it was the duty of a Bishop to die at his post, that the diocese was well worked by my most excellent and most efficient coadjutor, by the Archdeacons and by other officers of the diocese—I venture to say by my own Chancellor also—and that there was no need I should resign. Well, a Bishop ought not lightly to give up his post as pastor of the flock of Christ, or as father of a Christian family, and I fully feel that there is much to be said for that. I should never have resigned, or proposed to resign, my diocese, if it had been merely to give rest and comfort to myself. I do feel that it is a most responsible thing; scarcely anything can be more responsible for a man than to accept the office of a Bishop, and it is almost as responsible an act to give up the heavy, but, I may say, too, the blessed, responsibility—to give up the heavy and blessed responsibility of being the chief pastor of a great flock of Christ's Church, the father of a great family in Christ, and, as I have said before, I should never have given it up for my own ease and comfort. But I have felt—it has been pressed on me more and more—that there are duties attaching to my diocese, and to the office of a diocesan Bishop, which I can now very imperfectly fulfil. I know that the work has been done in many ways most admirably by those who have worked with me; I know that the diocese has not suffered hitherto by any feebleness on my part, but I think there are duties which no one but a diocesan Bishop can possibly do. There are duties—some of them spiritual, and many of them merely in the nature of serving tables—which do come on the diocesan Bishop whatever may be the energy, the work, and the efficiency of those who work with him; and finding myself constantly liable to sudden and very severe attacks of illness which sometimes incapacitate me for many weeks, and even months,

¹ From the Report of the Winchester Diocesan Conference held October 8th, 1890.

from work at all, I have felt—after weighing both sides of the question most earnestly—that I cannot conscientiously retain the office of the Bishop of this diocese in my present state of feebleness and liability to sudden attacks of illness, whenever there was any special work—I won't say more than ordinary, but even the ordinary work of a Bishop—pressing strongly upon me. And so I have thought it my duty, I trust you will give me credit for doing it conscientiously, to tender my resignation to his Grace the Archbishop of Canterbury, I have not canonically resigned my office, but I have put in motion the process of resignation. I cannot but hope and believe that my successor will be one who will commend himself to the sympathy and the affection of the diocese, which I have experienced so largely myself. I cannot say how thankful I am to the diocese—to the laity as well as the clergy—for the way in which they have always received me, the way in which they have always worked with me and encouraged me in my work. For I may say I see myself at this moment surrounded by some of the most eminent of the laity of the diocese, and also by a large body of the clergy, and I have ever felt that they were ready to give me counsel and advice, sympathy, and forbearance, in the great work which God has given me to do."

A RETROSPECT.

"I cannot but look back with some comfort and thankfulness to the various works which have been more or less initiated in the diocese since I have been its Bishop. I do not think I can go through all of them, but some of them, perhaps, you will allow me to recount. A very efficient branch of the Girls' Friendly Society has worked in this diocese almost ever since I have been Bishop of it. A Mothers' Union has been established by a lady who works with the greatest possible zeal, energy, and ability for it. A Great Towns' Mission was founded some time ago, and has done a great work, especially in Portsmouth and the neighbourhood; its work is coming to an end, not because it has failed, but because it has succeeded so well. I wish that I could say that the Young Men's Friendly Society, or the St. George's Guild, for promoting purity of life among young men, had succeeded as well as these other societies. I fear they have not; it seems as if difficulties had occurred continually in the work of both these societies. I hope that hereafter it may succeed more than it has done hitherto. I think I may say the St. Thomas's Home—the great home

of the diocese for the friendless and fallen—has been resuscitated and strengthened, and has worked most admirably and most pleasantly during the whole of my episcopate. There has been established in this very city of Winchester a home for training friendless girls for service or emigration, in connection with a boarding home for ladies, which I think and trust is still working most efficiently. There are many other societies, such, for example, as the Workers and Watchers, established, too, by ladies in this diocese, which now extends all over England, and into many of our colonies, and which I believe to be a very blessed thing. The Aldershot Ladies' Society, which was founded by one very dear to me, has been doing most admirable work in Aldershot, and its work may, perhaps, be extended elsewhere."

DIOCESAN CONFERENCE.

"But there are two institutions for which I feel especially thankful; the one being this Diocesan Conference, and the other being the Society of Deaconesses of the diocese. If there be anything for which I am thankful in my episcopacy, it is that I have been permitted and strengthened from above to found in two dioceses—first at Ely, and then at Winchester—Diocesan Conferences; and, secondly, that I have been permitted to found both in Ely and in Winchester such flourishing Deaconesses' Institutions. I am not boasting of it, but I think there is no other Bishop in England who can have the same cause for thankfulness as regards these two institutions. I do not know that any Bishop took up the Deaconesses' Institution before I did in the diocese of Ely; I believe that no Bishop in England, unless it be the late Bishop of Bangor (Bishop Campbell), took up Diocesan Conferences. If he did, and I did so at the same time, we did so entirely independent of one another. And I think I may say they have all prospered both in the diocese of Ely and in the diocese of Winchester. I am very anxious for their future success; I commend them to you, brethren, for the future. When I can no longer watch over them, I trust my successor will, and I trust you will do so, too. I have strong feelings that both of them are primitive institutions revived. I know there are some who will tell us with regard to the Diocesan Conference, for example, that it is not primitive, that it is modern; that it came up in our colonies, and in America, that it is not the ancient diocesan synod—that the ancient diocesan synod

consisted only of the clergy called together by the Bishop, of the clergy of the diocese, with laymen to attend, but not to speak or vote in any way. Now, my belief is that the most primitive form of diocesan synod, or whatever it is to be called, was really of the nature of a Diocesan Conference. I believe it is generally admitted that the regular diocesan synod is not to be found very early; that there is no very early example of a diocesan synod consisting only of the Bishop and his clergy. It is generally thought that St. Cyprian, in the middle of the third century, was the first to call a diocesan synod. And what was the nature of the diocesan synod or conference which he instituted, if he did institute the first? It was this: I have the words written—may I read them to you in the Latin? and then, for the benefit of the ladies and others, I will translate them:—‘Quando a primordio Episcopatus mei statuerim nihil sine consilio vestro et sine consensu plebis meae privatâ sententiâ gerere’—‘From the beginning of my Episcopate I have determined to do nothing without your counsel’ (*i.e.* the counsel of the clergy) ‘and without the consent of the laity.’ So St. Cyprian, if he did first institute diocesan synods, instituted them in that manner—that there should be the counsel of the Presbyters and the consent of the laity. And thus I believe that our modern Diocesan Conferences really do agree better with the spirit of antiquity than a synod of clergy simply and solely. I have always felt—I felt before I was a Bishop; I acted on it as soon as I became a Bishop—that there is nothing we want more than the counsel of the laity along with the clergy; that they should act and work together, that they should not be separate castes distinct from one another, but should work together for Christ and for His people, and for the good of mankind. I believe these Diocesan Conferences have been one very important means of bringing together the clergy and the laity in common council, and common feeling, and common action, and the carrying out of the Diocesan Conferences by means of the ruridecanal meetings, seems to me to be of the utmost possible value in the work of the organisation of a diocese. I may say also that I am thankful that Convocation—which is, of course, a synod of Bishops, with the counsel of the clergy—has now the great advantage of a House of Laymen to give them counsel, and help, and countenance, and strength. And may I venture to say in his presence that we are thankful and proud that the president of the House of Laymen is amongst us in this diocese, in this county, now in this hall, in the person of Lord Selborne?

DEACONESSSES.

"Then I may pass to the institution of deaconesses. I say that that, too, was a primitive institution. I will not go through the Scriptural argument for it. I think I may refer you to my very dear friend, not long ago departed, my very loved brother the late Bishop of Durham, who in more than one of his learned treatises has spoken of the primitive order of deaconesses, and who went so far as to say that the ministry of the Church could never be perfect when it consisted only of Bishops, priests, and deacons, without deaconesses. People have asked me—I was asked even in Convocation the last time I attended there—whether deaconesses were admitted from the first by the Bishop, and whether they had full primitive authority. I was able to answer but very briefly then; I could refer, and did refer, my right rev. brethren to books where they would find a good deal about it, but I have put down, intending to read to you to-day, one or two passages from ancient authors which show, I think sufficiently, what the nature of deaconesses in the primitive Church was. Epiphanius, *Haeres.*, 79, says:—

"The Collyridians took of the deaconesses and constituted them priestesses that they might offer cakes to the Blessed Virgin Mary."

Epiphanius, an orthodox Father of the Church, argues that the deaconesses, although they were an order of the Church, were not priestesses but deaconesses, and that women had never been constituted priestesses in the Church with a right to administer sacraments—he even goes so far as to say the Blessed Virgin herself was never permitted by her Divine Son and Lord even to baptise. And then he says:—

"If the Blessed Virgin herself was not authorised even to baptise, you may be sure no woman could ever be constituted a priestess to administer sacraments."

So he says distinctly that the deaconesses were an admitted order of the Church, but that they were deaconesses, not priests or priestesses. Then in the Apostolic Constitutions—I cannot say exactly what the authority of the Constitutions is, but we all know it was very ancient, and is a considerable authority, though some of the books are of less authority than others, but all of the books show what the usages of the Church were—in Book VIII., chap. 19, there is a distinct order given as to the admission or ordination of deaconesses. The Bishop

is desired, in the presence of the presbytery, and of the deacons and deaconesses, to admit deaconesses to their office by the laying on of hands, and the prayer or form of ordination to be said over the deaconesses when the Bishop lays his hands on them is given in the twentieth chapter of that book of Apostolic Constitutions—the ordination of deaconesses is distinctly called *χειροθεσία* and *χειροτονία*, ‘the laying on of hands.’ General Councils take notice of them, some saying they shall not be less than sixty years of age, but the Fourth Council, of Chalcedon, regulating their age at forty. I say all these, besides many others earlier than these, show most distinctly that deaconesses were in the earliest ages of the Church a recognised order of the ministry. After a time they were no doubt given up; Brotherhoods and Sisterhoods took the place of deaconesses, but they were not so primitive, neither one nor the other. There may have been some scandals possibly connected with the ministration of deaconesses in parishes along with the presbyters and deacons; such things may have occurred, but I am inclined to think the real reason they were given up, first in the Latin Church—not for a long time afterwards in the Greek Church—*i.e.*, the Eastern Church, not till the twelfth century—was that Sisterhoods or nunneries had taken their place. I have nothing to say against Sisterhoods or Brotherhoods if they be rightly regulated. If they are to be revived, as we are told they ought to be revived in the Church, I can only hope they may be revived on primitive, Catholic, and Anglican principles. But, I think, the deaconesses’ cause stands firm on the basis of antiquity. I introduced the Conference into the diocese with some difficulty, because my eminent predecessor, Bishop Wilberforce, had not introduced it and felt considerable doubt about it, not as to its constitution. but as to its limiting the power of the Bishop; I never had any fear of anything truly constitutional limiting the power of the Bishop or any other ruler. For it, and for the institution of deaconesses, I claim that they are essentially primitive; and the Church of England stands on primitive practice and primitive faith.

THE PRIMITIVE PRINCIPLES OF THE CHURCH.

“And I should like very much, almost as my last words, to leave with you my strong expression of feeling that the Church of England can stand and flourish only so long as she stands on primitive principles. The very *raison d’être* of the Church of England, the very

principle of her existence as in some degree a distinct body in the Church, is that at the Reformation she determined to return to primitive principles—that wherever there was corruption it should be thrown off, and that she should return to primitive practices. We have heard a good deal of late, owing to the death of the most eminent leader of a great school, of what that great school did for the Church. I am old enough to remember when the *Tracts for the Times* first came out. I do not say that they did not make a very great stir—of course they did; I do not say they did not bring a great many things, comparatively new, home to the mass of the clergy and laity of this Church; but I do say this, that something of the kind was in the air before Newman arose, a great genius, to put it into form and shape. I can well remember that some of us in our early studies had our minds directed to the teaching of primitive antiquity; some of us not moving in the same direction—at least not springing from the same principles as the great writers of the Oxford School went upon. If I may venture to say to you concerning myself, I well remember how my own mind was first directed to primitive antiquity long before I had read or heard of the Tracts. Some things had puzzled me, and I was induced to read the writings which were then to be obtained of the English reformers, having been told by those in whose school I had learned most, that they were much more to be relied on than the primitive Fathers, and I hoped to find much guidance from them. What struck me at first was this, that they all referred to primitive antiquity; that their great arguments against the Roman Catholics were derived from the writings of the Fathers of the Church. My own mind was so directed; I took, feebly it may be, but still I took to the study of primitive antiquity and of the early Fathers at the very time. And then came out the writings of the *Tracts for the Times*, directing our thoughts especially to primitive antiquity, and it is no great wonder that many of us were very much struck and carried away by what may be called the zeal of the Tract writers, because they turned our attention especially to the primitive antiquity which we had already learned to honour. I wish I could think that they and all their followers had still adhered to the principles of the primitive antiquity which we had already learned to honour. In no very great many years from that time—the *Tracts of the Times* came out in 1833, and in the next decade too large a number of them, with their great leader at the head, left the Church of their baptism, and seceded—‘returned’ perhaps they would say—

to the Church of the Roman communion, and that was simply, as I think, because they did not thoroughly adhere, they did not thoroughly keep to their first love, and adhere entirely to primitive authority.

"Perhaps I have given you too long a story of myself and of my own thoughts, but my thoughts continue just the same still. I hail an appeal to primitive antiquity; I deplore a departure from it, and the theory of the development of Christian truth—that the Christian truth was developed in the Middle Ages into something better than prevailed in the primitive age. I found that the primitive Fathers always appealed to antiquity more primitive than themselves; *Id verum quod prius, quod posterius adulterinum*, a very early Father, appealing to antiquity, said, 'That which is first is true, and that which is later is adulterated' (Tertullian). This was in the early part of the third century—he then appealed from his own age to that which was more primitive, and, as being more primitive, more true. And I think we cannot do better than follow his advice and go back to primitive antiquity as the best guide and the best comment on Holy Scripture itself. And the famous saying of Vincentius means, as I understand it, this:—What has been always in the Church, that is from the very first, what prevailed throughout the Church, and what was then held by all the Churches, and all communions in the Church. Some people say that it is an impossible canon to follow; I deny it is impossible. What has been held from all antiquity, from the first, from the very beginning, what prevailed throughout the Church Catholic, and what was held by all Churches in communion with it, that it is the truth. I do not think it at all an impossible canon. It is only to see what prevailed universally from the first, and not regard only small sects and parties, and then we have a guide as to what the early Christians received from Christ Himself and His Apostles. And I believe this, that so long as the Church of England holds to primitive truth, so long the Church of England can be the greatest witness there is in the world for the truth of Jesus Christ; and that if she departs from that her witness will be dimmed and dull, and it may then be said that the Church of England is not worth preserving, I mean as a distinct and national Church. So, my brethren, may I leave it with you as my last words:—Be very jealous for the faith which was once committed to the saints—once for all, *ἐφ' ἁπλῶς*. We have to keep and hold that firm and fast, and if we hold that firm and fast it will be an anchor of the soul sure and steadfast,

entering into that which is within the veil. And now I simply say to you farewell! May God be with you! May the God of peace and love ever be with you in this diocese, which, when I do leave it, I shall never cease to love. And may His grace and blessing be with you all here and hereafter, and for ever."

The Earl of Selborne moved, and Lord Montagu seconded :—

"That this Conference desires to thank the Lord Bishop of Winchester for his address to them this day; to express their grateful sense of the many and great benefits which the Church and the diocese of Winchester have derived from his lordship's pastoral care during the last seventeen years, and their sorrow that the time should have come when he has found it necessary to relinquish that charge; and also their earnest hope and prayer that the Divine blessing may continue to prosper the good work which his lordship has been enabled to do, and may rest upon himself and all who are dear to him to the end of their days and for evermore."

Mr. G. Cubitt, M.P.: "We all knew when his lordship came amongst us that we were receiving a great scholar and a trusted Bishop of the Church; I may say that our experience has shown that we received also a most kind and sympathising friend. I am sure there is not one who has had opportunities of meeting the Bishop, both in public and in private, but will carry to the grave the remembrance of those qualities by which the Bishop has endeared himself to us. It is not for us to question his decision, and, while he has told us he will cease to perform the duties of a diocesan Bishop, he has also said he should still remain a father and a leader of the Church; therefore we may hope—I earnestly trust for many years—his voice will be heard upon all those grave questions which are agitating our own branch of the Church. If I may say one or two other words, I would remind this Conference, that, besides his care of the English Church, our Bishop has made a mark for himself in another branch of work which he has made especially his own—I allude to the great care which he has given to the Anglo-Continental Society. The very grave questions which have agitated the Church of Rome of late years have, as all know, caused a large band of inquirers in that Church to question the position in which they stand, and I believe it is very much owing to the wise counsels of the Bishop of this diocese that that movement among the Old Catholics has been kept within primitive lines, and, although it has not spread to the extent some had hoped, yet I believe it is the nucleus of a great deal of true primitive and catholic spirit on the Continent of Europe."

The Dean of Winchester and the Bishop of Guildford having

spoken, Earl Selborne formally put the motion, and it was carried unanimously, and with much applause.

The Bishop rose to respond, and as he spoke the whole assembly remained standing. He said: "I can hardly tell you how deeply I feel myself, separating from the diocese and from all the dear and kind friends that I have in it. If I live to resign finally—of course, I shall not cease to be a Bishop, but I shall cease to be the Bishop of this diocese—I shall do all I can to give any help to my successor that it is possible in my power, never thinking for one moment to interfere in his judgment or his action. There are one or two things spoken by the Dean which led me to think I had made an omission in the too many words I spoke to you at first. I certainly ought to have remembered amongst the things which have sprung up in the diocese during my Episcopate that we have a great diocesan mission with a diocesan missionary, one of the Canons of the cathedral, and that we had also established a system of higher religious education, presided over by another very able Canon of the cathedral. I heartily reciprocate the kind words of the Dean as to my relation with himself and the Chapter. But I must not say more either about myself or about anything else, except this—I feel really unable to express what I think as to the words of Lord Selborne; himself a very distinguished man in every way, I feel that *laudari a laudato viro id sane permagnum sit*. But I would rather say this: I remember my dear friend and brother, a schoolfellow, a college friend, and an Episcopal brother, Bishop Selwyn, one of the greatest bishops this Church of England has ever known; I remember, when at Cambridge words of commendation were uttered of him, he said these words, in a very different sense from what they were said by the Pharisees, but I think they will suit me at this moment, 'Give God the glory! As for this man, we know that he is a sinner.' And now, my brethren, once more, I bid you farewell."

AN ITALIAN CRITICISM OF TOSCANELLI'S WORK ON CHURCH POLITICS.²

"THE Work of a Heretic."—This is the judgment pronounced in the Vatican on the work of Giuseppe Toscanelli, whose contents are summed up in the title, "Our Religion and our Country

² From the *Corriere della Sera*. See the last No. of THE FOREIGN CHURCH CHRONICLE, p. 136.

assailed by the Pope. Italy must defend herself." I expect that it will be immediately condemned.³ If the title were not enough, a passage from Cardinal Bellarmine's book, "*De Romano Pontifice*," which Toscanelli has taken as a motto for his book, would suffice to explain its meaning. "*Licet resistere pontifici invadenti animas, vel turbanti rempublicam, et multo magis si Ecclesiam destruere videretur. Licet, inquam, ei resistere, non faciendo quod jubet, et impediendo ne exequatur voluntatem suam. Non tamen licet eum judicare, vel punire, vel deponere, quod non est nisi superioris.*" This last modification takes nothing from the importance of the maxim. Cardinal Bellarmine was a Jesuit; his works are recommended as a model of Catholic orthodoxy; his Catechism has been authorised by the Church for three centuries. Toscanelli thought to shelter himself under his wings, a poor refuge! The book will be condemned, and Bellarmine, in spite of his heresies, will still continue to be a Doctor of the Catholic Church. How often have the Jesuits rebelled against the Popes! Out of anger against Clement VIII., who desired to condemn Father Molinos' doctrines, they maintained in the University of Alcalá that, "though it was of faith that the Pope was the Vicar of Christ, it was not equally of faith that Clement was that Vicar." However, after many struggles, they conquered the Papacy in the last half-century, and now they are both Papacy and Church. From being "troublers of the Church of God," as Clement Aldobrandini called them, and from the Bull of Suppression by Clement Ganganelli, how far have they travelled! Now they are the strongest support of the political papacy, because they are themselves the papacy. Quotations are of no avail. Toscanelli will be put in the Index. Without being called to defend himself, it will be with him as it has been with many others, who said less than he, and who said it with more moderation. Liverani, Audisio, Curci, Tosti, Bonomelli are gone, and they appear to have been gone a century.

Toscanelli assails the political Papacy to its face, because it is an enemy of new Italy, and because it dreams of regaining the temporal power at whatever cost. He shows the evils that this conduct of the Papacy is bringing on the Church and on religion. Persuaded that all hope of reconciliation must be abandoned, because the Papacy subordinates everything to the recovery of the temporal

³ Toscanelli's book has, in fact, been referred to the Congregation of the Index for prohibition.

power and neglects the religious interests of Italy, he utters a cry of patriotic sedition. There must be an insurrection, but one confined to hierarchical matters only, unity in dogma remaining untouched—an insurrection against what he calls the *human* part of the Papacy, the part that leads it to intermeddle in political contests, to subordinate the interests of religion to its own worldly interests, and to unchristianise itself in Italy, where it attacks the very existence of the State, which, according to Catholic principles, has been legitimatised by the plebiscites. Such an insurrection is a duty to Catholics, indispensable to the State for its own defence, necessary to reinvigorate the religious fibre of the Italian people. And here he sets forth a programme of insurrection and of sound ecclesiastical policy, resting on two fundamental ideas, the defence of the State and the defence of religion. Since the rights and duties of Catholics are so little known in Italy, and since there is no hope that the Pope will make them known, the State must teach them in the schools, that “a popular demonstration may bring back the Pontiff to the Church from which he has widely departed, to the injury and peril of the Catholic faith.” There must be immediate action on the part of the State with regard to religious or, rather, correctly speaking, to theological instruction. The faculties of theology, which (as Professor Labanca has shown us in his excellent work) were suppressed with a light heart, must be restored. Nor is this all. For the theory of the separation of Church and State must be substituted that of the supremacy of the State in all that does not concern dogma, “for it is in that only that the faith and the authority of the Church ought to be respected.” The theory of separation leaves the State “an unprotected mark for the human passions of the Pope.” Except in mixed matters, such as marriage, we must return to the use of Concordats, unless we will have “the word Catholic still considered as synonymous with reactionary, and the Pope as an enemy of the country of the Italians, still labouring for the destruction of the Catholic religion.”

From the tenor of these phrases may be divined the tenor of the book, which is a brisk polemic. It represents the latest evolution of Toscanelli, that Catholic Toscanelli, who, after thirty years of combat against laws hostile to the Church, as well as against the coming to Rome, now in his old age rises up against the Papacy and excommunicates it, by declaring it out of the Church, and that on the authority of many Doctors and holy Fathers. It is a strong thing for

a Catholic to do, but this makes the very value of the book. Written by an unbeliever, these pages would have no weight; written by a Catholic they have some: but as to the results I foresee that they will be seed sown on a rock. Those Catholics who do not follow the politics of the Vatican will say that Toscanelli is right, but they will say it coldly, and, except a calm approbation, nothing will follow. The clerical Catholics, that is, the *osservanti*, will judge the book by the Vatican journals, and especially by the decree that will put it in the Index. For them the Pope is the Church, the Pope is the State, the Pope is everything. They obey his word blindly and mechanically, whatever it is, on whatever subject. They are convinced that they are not entirely Catholic if they dissent or distinguish. The Marquis Filippo Crispolti, a young man of ability, has justified all this in a little book, and in an unqualified manner. Crispolti's thesis, according to Toscanelli, is so opposed to Catholic doctrine, that the tribunal of the Index ought unhesitatingly to prohibit the book and excommunicate the author; the book, instead, is lauded by the clerical papers. It is in vain, then, to hope to break up the association and to make a schism, all the more because the schism would be based on a distinction. Obey the Pope up to this point; refuse obedience up to that. To do either in the hope that the Pope will follow the line traced out by Toscanelli is a great illusion. The time of religious effervescence is past; a north wind of freezing indifference breathes on Italian Catholics. The Opportunists, persuaded that at the last hour, if a fear concerning the future life assails them, an act of contrition will suffice, let things go. The fervent and warlike Catholics are favourers of the old political order; those who truly believe hold with the Pope and the hierarchy, and their conscience is full of scruples. A voice that calls for a conditional schism, whatever be the authority of the speaker, can find no echo. A sad truth, but a truth indeed. Toscanelli reminds me of Cadorna, though there is a wide difference between the two. Cadorna's battle is in the field of doctrine. Toscanelli cares little for doctrine and much for facts. Both imagined a Catholicism after their own fashion; a Catholicism without the Pope, or even opposed to the Pope. There are Catholics who feel the duty of free examination, and who have intellect and education to distinguish. But the others?

The other part of the book remains to be considered. It treats of the action of the Government for its own preservation. The Government of Italy is parliamentary, it is a faithful image of the country,

impotent to understand deep moral problems and to solve them, a Government of selfishness and compromises, abounding in petty measures, incapable of any action that is fervent, lasting, and fertile. How can Toscanelli expect it to take thought for religion or to believe that the principles of Catholicism are on its side? Does he indeed think that the Italian State, such as it is to-day, and as it will be to-morrow, will depart from traditions which, though erroneous, have power? Does he believe that the Italian Ministers, chosen as they are and tolerated by their choosers, are capable of proclaiming that the material benefices belong to the royal prerogative, and that the Bishops are therefore State dignitaries, and that attendance at the Government schools is a ground for conferring benefices that are in royal patronage? Toscanelli proposes a return to the election of Bishops by the suffrages of the faithful, or, if that is impossible, he would have them presented, as is done in other countries. And, in exercising the right of presentation, hear what Toscanelli would have. "The Government," he says, "before presenting a Bishop, should assure itself that he will cause the prayers to be said according to the Liturgy, that he will pay sovereign honours to their Majesties, that he will take an oath to the Pope concerning dogma, but reserve to himself the personal apostolic attributes, and refuse any political formula which would bind the Bishops to defend the temporal power. This alone," he concludes, "will enable the lesser clergy freely to manifest their affection for their country."

He would then have a direct action of the State, or rather an insurrection. For indifference schism, for the liberty of the Church a confused and therefore tyrannical interference, not unlike that of the French Revolution; and all this, if it were possible in itself, with parliamentary governments, selfish in their nature, and desirous of having as few embarrassments as possible! And where, even among the lower clergy, are ecclesiastics to be found ready to follow the path traced out by Toscanelli? Who would accept the episcopal dignity? I might ask a series of questions, to which neither Toscanelli nor any one else could give a satisfactory answer. The religious problem in Italy is so closely connected with the political problem and with all the life and traditions of the country, and has in itself so much that is unknown and uncertain, that no solution can be arrived at. The elements that compose it are too various. Toscanelli's book, of which I have given as faithful an account as I can, will leave things as it found them—as the more moderate and also more organic writings of

those who preceded him did. Toscanelli exaggerates facts, although at p. 26, where he inquires into the causes of the present dissension, he explains almost all of them clearly. But he omits one thing—perhaps the most important—namely, the question how far the parliamentary system of the Government, as now understood and practised in Italy, concurs in rendering the discussion less curable and more angry and perilous.

And here I stop. I reserve for another time a discussion on the revelations made in the work and on some contradictions and errors as to matters of fact.

FRA PACOMIO.

Correspondence.

CALVIN'S EUCHARISTIC TEACHING.

SIR,—There was a passage in Pastor van Santen's very interesting letter to Bishop Cleveland Coxe in your last issue which should not, I think, be passed over without notice. He states that Bishop Harold Browne has declared the doctrine of the English Church on the Eucharist to be Calvinistic, and has stamped the Calvinistic interpretation on the Anglican formularies. The good Pastor has not observed the double meaning of the word Calvinistic. It may mean the doctrine that Calvin held or the doctrine that Calvinists hold. These two things are not the same. On the subject of predestination Calvin's followers do, I suppose, retain (with some modification) the doctrines of their master. But this is not the case in respect to his Eucharistic teaching. There they have given up Calvin's doctrine and substituted for it that of Zuinglius. I am allowed to quote the following words of the Bishop upon the subject: "What I said, or meant to say, was not that the Anglican Church was Calvinistic on this or any other point, but that, as regards the Presence in the Eucharist, Calvin was not a Calvinist, but really a much truer and deeper thinker than his followers, who were in this matter followers of Beza or Zuinglius. It was important to show that the Anglican doctrine and Calvin's opinion (not on the whole Eucharistic question but on the mode of the Presence) were nearly at one. I should define it a real Presence, *spiritual* and *real*. The Tridentine doctrine I should define as *ideal*. There is no such thing, in any true Philosophy, as a substance divested of all the properties (or accidents) of the substance. Therefore, the Roman doctrine in its scholastic form is that of an *ideal* presence."

It is undesirable that the Bishop of Winchester's great authority should be quoted as though he held that the doctrine of the Church of England on the Eucharist was Calvinistic in the ordinary sense of the term.

FREDERICK MEYRICK.

ROMANISM IN AMERICA.

SIR,—The grave news contained in your late article on this subject may be illustrated and supplemented by the following extract from the (New York) *Churchman* newspaper, headed "The Failure of Romanism":—

"There is no doubt that the causes of the increase of juvenile crime and wickedness are manifold. Part of it is to be attributed to the decay of family religion, and the weakening of parental authority consequent thereto. So, also, something is due to the elaboration of the industrial systems of our day, in which not only the men, but the women, of poor families are employed in wage-earning, and the home life is neglected in consequence. There is one cause, however, that outweighs all the others, and it is high time that it should be frankly stated. The increase of juvenile crime in this country is the register of the failure of Romanism as a religious, ethical, and educational system. By far the larger portion of the young criminals of our cities are the children of Roman Catholic parents. Many of them are the children of foreign-born Roman Catholics who have immigrated to this country, and whose children have been born here; but it cannot be charged that the Romish Church has not had them under its influence. This increase of young criminals has taken place in those cities and those localities where the Romish Church is strongest and where its system is most completely elaborated. The simple fact is that Romanism is a stupendous failure in this country, and that it is breaking down just at the point here indicated, so that the evil here discussed is a measure of its failure.

"The reasons why this should be so are not far to seek. Because of its institutionalism and the celibacy of its clergy, Rome has practically abandoned the family life of its humbler adherents. Its attention is concentrated, moreover, upon external conduct and religiosity, to the neglect of the inner life—a fault which inheres in its doctrines of justification and grace—and the result is inevitable, that morals and character decay among its masses, even though there should be no diminution of its effort and no decrease of the religionism of its people. The evil is one that Rome has done much, both positively and negatively, to create, but which its system can never cure.

"The disease must be cured by evangelical religion, and for this work the Episcopal Church is equipped and appointed. No doubt the attempt to do it will be attended with enormous difficulties. It will involve a hand-to-hand fight with Romish bigotry and intolerance. Nevertheless, the work can be done, and should be undertaken intelligently and systematically in all great centres of population. Mission Sunday Schools should be established in the neglected quarters. The best people of our parishes should connect themselves with such schools, as teachers and visitors. Relations of Christian charity should be established with the homes and families of the outcast Roman Catholic poor, by pastoral and lay visitations, and so the influence and power of the Gospel should be brought to bear upon the daily lives of the dangerous classes. It can be done. It ought to be done. It must be done through the simple methods and in the loving spirit of the Gospel."

CATHOLICUS.

M. HYACINTHE LOYSON ON THE CONGRESS AT COLOGNE.

J'AI assisté au Congrès des Vieux-Catholiques qui vient de tenir ses assises à Cologne, la cité sainte des bords du Rhin. J'ai traversé la frontière : le Christianisme n'en a point. Les nationalités de l'avenir auront encore des frontières comme les Eglises auront des dogmes, quoi qu'en ait dit Victor Hugo dans l'un de ses moments d'aberration "humanitaire"; mais ces frontières ne seront plus gardées par la haine, ni tachées par le sang.

En 1871, au lendemain de notre terrible guerre, j'étais à Versailles. Le prince héritier de Prusse, qui fut depuis l'empereur Frédéric III., me fit exprimer le désir de me voir. Je ne pouvais que me rendre à une telle invitation. J'entendis de sa bouche ces paroles que je n'ai point oubliées : "J'ai cru que cette guerre pouvait être évitée. J'ai dû combattre des Français, mais, en les combattant, j'ai appris à les estimer davantage."⁴

Le grand crime de la guerre de 1870, cette guerre que l'impératrice Eugénie appelait "la sienne," et qui fut en réalité une guerre "ultramontaine," ce fut de séparer, au grand détriment de la civilisation, les deux nations de l'Europe qui étaient le mieux faites pour se comprendre et qui avaient peut-être le plus besoin l'une de l'autre. "L'Allemagne," a dit M. de Lesseps, "était l'alliée naturelle de la France."

Quoique très importantes, les résolutions prises par le Congrès m'ont moins intéressé que son caractère hautement et sainement cosmopolite. Des Français, je viens de le dire, y fraternisaient avec des Allemands; le grand aumônier de l'empereur de Russie y serrait la main d'un évêque anglican. L'union la plus cordiale régnait entre tous, et, à chaque instant, nous avions dans l'esprit, sinon sur les lèvres, les belles paroles du psaume hébraïque : "Qu'il est doux et bon d'être frères et d'habiter ensemble!" Nous pouvions nous rappeler aussi dans quels termes l'apôtre des Gentils célèbre leur unité dans le Christ : "Les nations sont cohéritières et *concorporelles*; elles ne forment qu'un même corps par la même promesse et le même Evangile." En tout cas, nous avions le sentiment qu'en travaillant

⁴ C'est dans cette même entrevue que mon illustre interlocuteur me raconta la démarche faite, quelques jours auparavant, auprès de son père, le roi de Prusse, par le cardinal de Bonnechose, archevêque de Rouen. Le prélat français, sénateur de l'Empire, était venu demander à nos vainqueurs de restaurer à Rome le pouvoir temporel du pape! J'ai rapporté sous ma signature, dans le *Journal des Débats*, ce fait, qui n'a pas été et ne pouvait être contesté.

à la réconciliation des Eglises, nous préparions la réconciliation des Peuples.

Le catholicisme de Rome consiste à se séparer de toutes les autres Eglises, en les appelant, non à l'union, mais à la soumission. Notre catholicisme, à nous, doit consister à nous rapprocher des Eglises vraiment chrétiennes et à réaliser l'unité avec elles sur la base large et solide indiquée par les anciens docteurs : *In necessariis unitas, in dubiis libertas, in omnibus caritas* ; dans les choses nécessaires l'unité, dans les choses douteuses ou *secondaires* la liberté, toujours et partout la charité.

Le catholicisme de Rome, c'est la centralisation la plus absolue sous le gouvernement le plus personnel. Notre catholicisme, à nous, celui qui redeviendra le catholicisme de l'avenir, comme il a été le catholicisme du passé, c'est la fédération des Eglises nationales et autonomes dans une foi commune et dans un mutuel amour. Le pape lui-même y aura sa place, lorsque, renonçant à sa domination spirituelle et temporelle comme à son infailibilité personnelle, il redeviendra, à Rome ou à Jérusalem, ce qu'étaient les premiers successeurs de Pierre, ce qu'était Pierre lui-même : *primus inter pares*, le premier parmi des égaux.

"L'unité et la multitude," a dit Pascal, "*duo aut tres in unum*." Erreur à exclure l'une des deux, comme font les papistes qui excluent la multitude, ou les huguenots qui excluent l'unité. La multitude qui ne se réduit pas à l'unité, est confusion ; l'unité qui ne dépend pas de la multitude, est tyrannie.

Un autre caractère très frappant du Congrès de Cologne et du mouvement vieux-catholique, c'est l'étroite union que conservent chez eux deux tendances qui s'excluent trop souvent ailleurs : l'esprit conservateur et l'esprit réformateur. Le savant et pieux évêque de Salisbury, Mgr. Wordsworth, petit-neveu du célèbre poète "lakiste," nous a hautement félicités de n'avoir pas imité l'empoiement des réformateurs du seizième siècle qui ont supprimé, même au sein de l'Eglise anglicane, des doctrines ou des institutions salutaires, qu'il est si difficile de restaurer ensuite : "Les Vieux-Catholiques," a-t-il dit, "n'ont pas fait un seul faux pas." La présence parmi nous des représentants de la vénérable Eglise d'Utrecht—un archevêque, deux évêques et une vingtaine de prêtres—était un gage éclatant de notre orthodoxie. C'était l'événement du jour, car jusqu'à présent ces disciples fidèles, mais un peu timorés, de notre ancienne Eglise gallicane avaient témoigné une certaine méfiance à notre égard.

Conservateurs, les Vieux-Catholiques l'ont été et le resteront, mais il ne sont pas moins réformateurs. C'est précisément pour conserver ce qu'il faut conserver, qu'il importe de détruire ce qui doit disparaître. Je place au premier rang de ces réformes nécessaires la liberté du mariage des prêtres, aussi conforme aux exigences de l'état social moderne qu'à l'antique discipline de l'Eglise catholique et à la discipline actuelle de l'Eglise orientale, où elle a reçu l'approbation du pape.*

Je me glorifie devant Dieu et devant les hommes d'avoir été le premier à donner l'exemple de cette réforme qui rencontrait tant de préventions, même chez les Vieux-Catholiques, et sans laquelle pourtant on ne rendra jamais au clergé toute sa moralité, ni son indépendance. "Il est évident," disait le pape Pie IV, "que le mariage introduit dans le clergé détachera les prêtres de la dépendance du Saint-Siège, en tournant leur affection vers leurs femmes, leurs enfants, et leur patrie." Pie IV. avait absolument raison, et voilà pourquoi le seul moyen d'avoir le clergé national que rêvait Gambetta, c'est de permettre aux prêtres de se marier. C'est ce qu'a développé dans un beau livre mon savant ami, M. de Schulte, professeur à l'Université de Bonn et président du Congrès de Cologne.

En France où, selon la spirituelle expression de M. Guizot, beaucoup de ceux qui ne croient pas en Dieu croient cependant au célibat des prêtres, on m'a quelquefois accusé d'avoir fait tout ce que j'ai fait pour me marier. Je reconnais hautement qu'il y a, dans le seul fait de cette loi tyrannique et immorale, aggravée encore par celle de la confession auriculaire, un motif très suffisant et très honorable de rupture avec Rome. Mais, quand on n'en a point d'autre, il faut simplement rester honnête homme, en reprenant sa place dans le monde laïque, et il n'est nul besoin d'inventer le Vieux-Catholicisme.

La vérité est qu'aussi éloignée de l'anarchie religieuse, qui est trop souvent le caractère du protestantisme, que du despotisme ecclésiastique, qui est toujours le caractère du *romanisme*, notre réforme, plus modeste mais plus sûre que celle du seizième siècle, prépare pour le vingtième, le terrain où se réalisera enfin la conciliation de la liberté et de l'autorité, de la tradition et du progrès, de la raison et de la foi.

HYACINTHE LOYSON, prêtre catholique.

* On peut voir journellement à Rome, dans l'église de la Propagande, des prêtres mariés, appartenant aux rites orientaux, dire la messe concurremment avec des prêtres célibataires du rit latin.

S. TERESA.

(Continued from p. 173.)

WHEN the Convent of S. Joseph had been founded at Avila, Teresa thought her work done. In fact, it was only beginning. The Reformation in Spain had need of her. The Roman Church was corrupt in Spain as in England, and here also a reformation was in progress, but with this difference, England reformed back to the primitive Church and the Bible, Spain only to Mediævalism. Spanish reformers declaimed, as Wycliffe did, against worldliness in the Church and wickedness in high places, but they left questions of doctrine untouched. Malon de Chaite, an Augustinian monk, born about 1530, complains that a revengeful man, a manslayer, a robber of the poor, thinks himself a good Christian because he goes to confession, and has a fashionable confessor, from whom he will not receive a rebuke; and that girls read romances, and women go to mass decked out as for a wedding. Of course the reformers were persecuted. Juan de Avila, one of the most celebrated preachers and writers of his day, was accused by the Inquisition, but succeeded in justifying himself. Luis de Granada's "Guide of Sinners" was put in the Index. Luis de Leon, who spoke most openly of the danger to the faith from the general ignorance, and especially that of the clergy, was imprisoned by the Inquisition for five years, on the accusation of having mistranslated a word in the Song of Songs. More than fifty times he was brought before his judges, and one of the accusations against him was that his great biblical learning was leading him into heresy. Four of his judges voted to put him to the rack to make him declare his meaning, two voted that he should be forbidden to preach or to teach any more; but at last he was acquitted, and released December 7, 1576. His health never recovered from the effects of his imprisonment. Most of the early Jesuits were in strife with the Inquisition. S. John of the Cross was persecuted in his own convent. S. Teresa herself was in great trouble with the Inquisition five years before her death.

When she had been a little more than four years at S. Joseph's, a Franciscan, Fra Alonzo Maldonado, came to see her. He had just returned from "the Indies," and told her of the millions of souls that were perishing there for lack of instruction. She was much troubled,

and went to one of the hermitages (places of retreat for prayer) that belonged to the convent, and begged the Lord, with many tears, to show her how she might do something to gain a soul for Him. She could not go out to preach, but she might pray for them. Maldonado preached a sermon to the community, exhorting them to intercede for these perishing souls, and departed. But the effect of his words did not depart. Teresa saw that for missionary work, houses of Carmelite friars were wanted as well as nuns, though as yet she did not know how to establish them.

While she was considering this, Rossi, the General of the Carmelites, came from Rome to Castile. He desired to effectuate a reform, but Philip II. showed him no favour. S. Teresa was rather alarmed at his coming, for, though her new convent was withdrawn from his jurisdiction, she herself was still his subject, and he had power to send her back to the Incarnation. She obtained an interview, told her whole story, was received back into the Order, and, with the Bishop's full assent, received a licence to found two monasteries of friars in Castile. She was forbidden to found any in Andalusia, because the friars there were very bitter against the reformation. But she knew not a single friar to begin the work, nor had she a house to offer, nor means to buy one.

She now determined to go to Medina del Campo, where Alvarez, her former confessor, was rector of the Jesuits. A young person, for whom there was not room at S. Joseph's, asked to go with her. She had money, but only enough for the expense of the journey and the hire of a house; and Teresa left Avila August 13th, 1567, taking with her six nuns (four of whom came from the Incarnation), and Julian of Avila, the chaplain of S. Joseph's. They arrived at midnight, August 14th, at the house that had been taken, but it was in a ruinous condition; the porch was the best part, and they worked till daybreak fitting it up for a chapel. In a week's time part of a house was lent them, alms came in abundantly, and in two months their own house was put in proper repair.

While she was at Medina, she was asked to go to Alcalá, where a convent that had been established by the widow she had known at Toledo was going wrong, through the over severity of the foundress. On her way there, she spent some time in Madrid, where the great ladies thronged to see her. They were much disappointed, for she would talk only of the commonest things; but the Princess Juana, sister to Philip, became attached to her. She was warmly received at

Alcalá, her advice was taken, and the difficulties cleared away. Doña Luisa de la Cerda was now urgent with her to found a home at Malagon, which belonged to her. Teresa was unwilling, because the town was so small that it could not support a convent by alms, and, therefore, an endowment would be necessary, but yielded on condition that the endowment should be sufficient to keep them altogether, without begging. This third home was opened on Palm Sunday, 1568. Next followed Valladolid, and after that the first monastery of friars.

In this her great helper was S. John of the Cross, the great mystical writer of Spain. When first they met, he was twenty-five and she fifty-two. They at once recognised each other as kindred spirits. He was such a little man that, after the first interview with him, she said that two friars had been with her—or, rather, a friar and a half—but, at the same time, she spoke highly of the capacity of the half friar.

A nobleman offered her a house—or, rather, a hut—in a small hamlet call Durvelo. It consisted of two rooms, one through the other—a garret and a porch. The porch was made into a chapel, and S. John of the Cross went there. After two months he was joined by Fra Antonio de Heredia, who had renounced a priorate at Medina, to share his hardships, and had promised to provide all that was necessary. What he brought was five hour-glasses, that they might keep regular hours—he had not thought of bringing bedding. The garret was their place for saying offices; the porch for mass. They had hay to sleep on and to sit in when it was very cold. They walked a league and a half or two leagues, barefoot, in the snow, to preach, and came home very late and very happy. Food was brought them more than enough.

Don Luis of Toledo, a relation of the Duke of Alva, removed them to Mancera, where he had already built a church, and now built a small monastery for them. This was on S. Barnabas Day, 1570.

It is not worth while to go into particulars about her other foundations. In her own lifetime, there were 17 for women and 15 for men: Avila, for women, in 1562; Medina del Campo, for women, in 1567; Malagon and Valladolid, for women; Durvelo, for men, 1568; Toledo and Pastrana, for women; Pastrana, for men, in 1569; Salamanca, for women; Mancera and Alcalá de Henares, for men, in 1570; Alba de Tormes, for women; Altomira, for men, in 1571; La Roda, for men, in 1572; Granada and Peñuela, for men, in 1573; Seville, for men; Segovia, for women, in 1574; Almodovar, for men;

Veas and Seville, for women, in 1575; Caravaca, for women; Monte Calvario at Cerençuela, in 1576; Baelza, for men, in 1579; Villanueva de la Jara and Palencia, for women, in 1580; Valladolid and Salamanca, for men; Soria, for women, in 1581; Granada and Burgos, for women; Lisbon, for men, in 1582.

Money did not fail for these institutions. The Spanish nobles and noble ladies were devout and wealthy, not only liberal, but lavish. Indeed, the nunneries became rich enough to provide the money that was needed for negotiations at Rome concerning the friars. Teresa was in high favour at Court. The Escorial itself was something like a convent—the house of Doña Juana, Philip's sister, was quite like one. Perhaps it was an easier act of devotion to give some large sum of money, and thereby obtain an interest in the prayers and intercessions of hundreds of saintly men and women, than to live a life of strictness and severity one's self, and the zeal and enthusiasm of both friars and sisters appealed to all, both rich and poor.

But these years, from 1562 to 1582, were not all years of prosperity. There was trouble of various kinds, and one storm which threatened to wreck the whole work.

One, a minor trouble, arose from the caprices of the Princess of Eboli. The favour of this lady's husband, the Prince Ruy Gomez, was very important to S. Teresa, because of his influence with the king.

He and his wife founded the monastery at Pastrana. In his lifetime the Princess was troublesome, but he pacified her. Among other things, she insisted on borrowing S. Teresa's Life, promising to show it to no one; let all her household read it, and turned it into ridicule. After her husband's death she determined to retire to the convent of Pastrana, where she was so intolerably tyrannical that Teresa removed her nuns to Segovia.

In October, 1571, Pedro Hernandez, Visitor of the Carmelites in Castile, of his own authority sent her back to her original monastery of the Incarnation as prioress. It was much against her will. The nuns resisted with invectives and outcry, and when the provincial and some friars brought her to the convent, they had to force their way in. She assembled the first chapter and spoke to them gently and persuasively. In a short time all was quiet, and she had possession of the keys of the parlour. When men came there she sent them on some pious business. The good were edified, the bad stayed

away ; and one audacious youth, who loaded her with abuse, she reproved, and so frightened him with threats of an appeal to the royal authority, that he departed abashed, and advised his companions to let her alone. When her three years as prioress had elapsed she was re-elected, but declined to accept the office, and returned to S. Joseph's.

It was not entirely with the goodwill of her superiors that she extended her work so far. In 1574, Hernandez forbade her to make any more foundations, but a devout lady invited her to make one at Segovia, and provided the means. She succeeded in obtaining leave from Hernandez, and also a permission, but only a verbal one, from the Bishop, who was non-resident, engaged in secular business. Her object was to do the work before the vicar-general, who administered the diocese, got wind of her intention. She arrived one night in great secrecy, and next morning the building was dedicated and mass said in it. The vicar-general was exceedingly angry, and sought for John of the Cross, who had said the mass, to put him in prison. But the thing was done. The nuns refused to remove, and in the end got two houses, about both of which they had lawsuits. Whilst she was at Segovia she was asked to go to Veas. This town was in the territory of the Knights of Santiago. For four years a lady of that town had asked their leave to found a convent there, and had been refused. She went to Madrid, and after three more months received a final refusal. She petitioned Philip II. As soon as he knew that it was for the shoeless nuns, he ordered it to be granted.

But troubles were at hand. Francisco de Vargas, a Dominican, but Apostolical visitor of the Carmelite convents in Andalusia, desired to extend the reform into that province. The monks, who had entered a relaxed Order, were not willing at his command to bind themselves to a strict one. In 1573 Vargas wrote to a Fra Mariano, at Pastrana, and asked him to come and bring some friars who had never belonged to the relaxed Order, to help him in introducing the reform. Mariano knew well that Hernandez would never permit this, so he asked leave of Salazar, his provincial, to go to Seville on business, and to choose his own companion. This was granted, and he chose Geronimo Gracian of the Mother of God. Gracian was a young man, who had long hesitated between the Jesuits and the Reformed Carmelites, and had only lately chosen the latter. He was a man of great ability, and was son to Philip's secretary. When the two arrived at Granada in the autumn, Vargas,

who had in the meantime been made provincial of the Dominicans, delegated to Gracian all the authority that he had received from the Pope over the Carmelites.

When Salazar found how he had been deceived, he ordered the two friars to return immediately. They answered that, being in Andalusia, they were no longer his subjects, but owed obedience to Vargas.

The indignation of the old monks at seeing a young man less than thirty years of age set over them may be imagined. He could do nothing with those of Granada, but left them and came to a convent at Seville, where he tried to win over the monks by gentleness. He entirely failed, left the convent, and lived in a hermitage near. There was great excitement and strong feeling against him and his companions at Seville. The king, as usual, was appealed to. Rossi, the General of the Carmelites, who had first given Teresa leave to found two houses for men, took alarm, and got the Pope to recall the powers committed to Hernandez and Vargas. But, if the General and the Pope were against them, the King and Ormaneto, the Nuncio at Madrid, were on their side, and they were restored to their offices. Ormaneto ordered Gracian to come to Madrid, and on his way there from Seville, at Veas, he met S. Teresa. It was an important meeting to her, for from this time he became her chief adviser and helper. She confessed to him, and he "told her much about his soul." She speaks of him as her dear son and her father. His power of organisation, no doubt, helped her greatly in her work, and his interest at Court would not be useless. He told her that Veas was in Andalusia, which she did not know before, and that she was now under his authority, and he ordered her to go and found a convent at Seville.

When she reached Seville she was very ill. Fra Mariano had hired a house for her, but took care not to tell her that the Archbishop had refused permission because there was no endowment. The archbishop was brought round in time, but Seville was a disappointment. Wealthy as the town was, she got very little help. She was a stranger, and she says that people there cross themselves at the sight of strangers, and throw stones at them, and that it is harder to be saved there than elsewhere, a saying which one of her commentators explains by saying that it is so charming a city that people are less desirous to leave it and go to heaven. The climate, too, tried her. But just at this time her brother, Lorenzo de Cépeda, arrived from

America, where he had been thirty-four years, and bought a good house for her. When the nuns took possession of it, the Archbishop ordered some streets to be decorated, caused the clergy and confraternities to go in procession, and himself carried the Sacrament. When she knelt and asked for his blessing he asked for hers before all the people. Lorenzo became a devoted disciple of his sister, made her his spiritual guide, and gave his little daughter Teresa, his only daughter, into her hands.

It was at Seville that her great troubles began. As we have only the account of one side, that which was ultimately victorious, it is not easy to give a just and fair account of them. Sister Mary of S. Joseph, sister to Father Gracian, was prioress. She was accused of over severity, and, together with Teresa and Father Gracian, of immorality, and the whole community was accused of errors in the faith. The accusers seem to have been some novices, who either were rejected or did not go on to profession, and some priests, who were confessors to the nuns. The Inquisition entirely acquitted the accused of the two last charges, although Teresa complains of the way in which the inquiry was conducted, the recluses being cross-questioned for hours, and afterwards signing their names and papers which they had not read. But the prioress was deposed from her office, and Teresa was ordered to make no more foundations, but to confine herself to one of her houses, whichever she pleased, and there to stay, which she regarded as a sentence of imprisonment. Consequently no new foundations were made by herself in person till February, 1580.

Father Rossi published the Pope's condemnatory letters at a General Chapter of the Order held at Piacenza, May 22nd, 1575, when a decree was passed severely censuring the shoeless friars as rebels to their lawful superiors, and ordering the suppression of their houses in Andalusia. Tostado, a Portuguese friar of high character, was appointed to carry out this decree.

While things were in this state the nuns of the Incarnation at Avila thought proper to elect Teresa as their prioress. Tostado was exceedingly angry, threatened them with excommunication, and ordered a new election. They elected her again, and were excommunicated. Another prioress was given them, but they refused to obey her, till Teresa appointed her as her deputy.

Salazar, Provincial of Castile, summoned a Chapter at Moraleja, May 12th, 1576, at which it was ordered that the shoeless monks

should be dispersed into different convents of the unreformed. Gracian, who still considered himself as Visitor by the authority that he had received from the Nuncio Ormaneto, lately deceased, held a counter Chapter at Almodovar. In all these troubles, S. Teresa's correspondence was incessant and wearing. She was suffering, too, physically, having fallen downstairs and broken her arm, which was so badly set that the operation had to be repeated.

Ormaneto's successor, Sega, required Gracian to resign the office of Visitor of the Carmelites; the king encouraged him to refuse, Gracian yielded a partial submission, and thereby offended the king. Two monks, sent by Gracian to the Incarnation at Avila, were taken thence by Tostado's orders, severely beaten, and imprisoned. One of them, John of the Cross, was shut up in a cell ten feet long and six wide, fed on bread and water, and scourged, at first daily, afterwards three times a week. He had neither light, fresh air, nor even a change of garment for three weeks. Teresa wrote to the king, but even Philip could not interfere in the internal discipline of a convent. After six months' imprisonment John was allowed to take exercise in a hall. He contrived to escape through a window, and went to a convent of shoeless nuns, who took him within their enclosure on pretence of his hearing the confession of a sick nun, and hid him till he was able to escape from the place.

The Pope, the Nuncio, and the General of the Order all against them, and the king displeased, there seemed little hope. Donations had ceased to come in, for they had become very unpopular. Teresa saw that there was but one remedy, a separation between the old Order and the new. She wished to send messengers to Rome to solicit it, but Gracian and the other monks would not wait, they elected a provincial for themselves in spite of the remonstrances of John of the Cross. The storm now burst violently. Sega imprisoned Gracian, Mariano, and Antonio in different monasteries, and ordered Teresa to go to Toledo, and remain in the convent there, saying that she was a restless, runabout woman. She was stopped in her busy, active life, her most valued "sons" were either in prison or in hiding. Fresh and more bitter accusations were made against the nuns at Seville. For a few hours Teresa's courage failed, but she soon recovered spirit, and wrote to Philip. "The prudent king" had always favoured her. The Nuncio came to him with complaints against one of her friends, but met with such a reception as convinced him that it was advisable to

change his measures. His predecessor, Ormaneto, had done the same before him. He accordingly appointed a commission to examine into the charges against the Order. It consisted of four persons, and Teresa had no sooner heard their names than she knew that all was safe. The charges were investigated, Father Gracian acquitted, the prioress restored to her office, the monks released from prison, and shortly after the reformed and unreformed Orders were separated, Gracian being the first provincial of the former, so that in future Teresa owed obedience to no one but "her dear son," who in turn owed both respect and obedience to her as foundress.

What foundation there may have been for some of the accusations no one can say, as the cause was decided before it was heard. It was a principle of Teresa's to support a prioress against all subordinates, and she was very devoted to Gracian and his sister, her Paul and Joseph, as she called them. Charges of immorality against the three are absurd, but she was imprudently prudent in allowing Gracian during the troubles to have meals in the house, a thing allowed to no other man, and desiring that it should be done secretly. Although she would not listen to complaints against the prioresses, either from nuns or chaplains, she kept a strict hand over them herself, forbidding them to impose silly devotions and foolish trials of humility, such as causing a nun to be suddenly slapped in the face to see if she would take it meekly, and then ordering her to return the blow as an act of obedience. She was most strict in forbidding all claims to precedence, whether on the ground of age, seniority, or worldly position, and sought by all means to encourage a cheerful contentedness. Her dread was a melancholy novice, and it was probably from such a one that the accusations at Seville first began. Whatever care was taken, it was hardly possible but that a Sisterhood of such high aspirations, such extreme popularity, and such sudden growth should attract to itself excitable young women, wholly unable to bear the strain of such a life, either physically or mentally. Nay, it may be doubted if Teresa herself could have borne its silence and monotony. For nearly five years indeed she remained at S. Joseph's at Avila, but it was not as a simple nun, but as a foundress, surrounded by friends and helpers from the outside, having the house to rule, and all her novices to train and teach within, carrying on an extensive correspondence, and engaged in writing a book, "The Way of Perfections," of which she says that she had not time to read over the pages after writing them. One proof how much the monotony

tried weak human nature was that, when it was thought that a sick nun would benefit by change of air, she dared not transfer her to another convent, because the hope of a change would unsettle all the rest, and it was better that one should die than that all should suffer spiritual loss. Another proof, and a sad one to her, is that in her later days she found her original convent, S. Joseph of Avila, entirely fallen away from its primitive observance. Alms also had failed, and in their poverty and distress the nuns welcomed her return, went back to their former strictness, and she found them a well-endowed novice, no other than her well-beloved niece, Teresa de Cépeda.

One result of the troubles at Seville was that the nuns were deprived of liberty to choose their own confessors; the prioresses were desired to admit none but such as belonged to the same Order. But her difficulties were now over. By means of Philip she had overcome Pope, General, Nuncio, and Provincials.

After this time she continued successfully to found new monasteries. The circumstances of her last foundation were characteristic. It was at Burgos in her last year. She had been asked to establish a nunnery there, and sent a friend to ask leave of the archbishop. The archbishop, fearing a disturbance, refused to give it unless the city would consent. So she returned from Palmeira to Avila, and remained there. A rich and devout widow of Burgos, Doña Catalina de Tolosa, took up the affair, and gained permission from the municipal council. Without another word to the archbishop, Teresa started. It was a trying journey, the weather was bad, the roads were deep under water, in some parts dangerous; she herself was ill. When she arrived with a train of nuns, the archbishop was very angry. Three months passed before he would allow her to have Divine service. At last a house was found, Doña Catalina going to such great expense that people reproached her for not caring for her children, and even telling her that she was on the way to hell. At the intercession of the Bishop of Palencia, the archbishop forgave her, and granted his licence, and the house was opened.

She left Burgos in August, 1582, taking with her her niece Teresa, who was to make her profession at Avila. The lawsuit about her brother's will was going on, and at Valladolid one of her relations came to see her, and reproached her bitterly. The prioress took part against her, and told her to go, and return no more. When she reached Medina del Campo she was so ill-received that she went to

another convent, bitterly grieved, and unable to eat or sleep. At Medina she was met by an urgent request from the Duchess of Alva that she would go to that place. It was backed up by the deputy provincial, and, much against her own inclinations, she obeyed. That night she fainted, she had eaten nothing at Medina, and could get nothing the next day but some dried figs. She had with her a faithful attendant and nurse, Ana de San Bartolomé, the first lay sister of the Reformed Order, who had never left her for the last six years. Ana tried in vain to get an egg for her; the day after there were only boiled herbs and onions. That night, the vigil of S. Matthew, they reached Alva. The next day she was able to hear mass, to visit the whole house, and to communicate, which was now her daily practice; but on S. Michael's Day, Sept. 29, she finally took to her bed. The priest wanted her to pray for life, but she refused. At five in the evening she asked for the Viaticum, and while it was being brought she exhorted her nuns to keep the rule, and asked their pardon for all her faults. She received it with exceeding joy, putting her trust wholly in our Lord, and murmuring from time to time verses from the fifty-first Psalm. At nine she received extreme unction, responding in the penitential Psalms and the Litany, and after that she spoke no more, except some verses of the penitential Psalms, and once, in answer to her confessor, who desired to know where she would be buried, she said, "Am I to have any property in any thing? Will they deny me a little earth here for my body?" After seven o'clock in the morning she spoke no more, but lay in perfect silence and peace for fourteen hours. She died on the 4th of October, 1582, in the sixty-eighth year of her age.

On the last day of her life, when she could no longer speak, she smiled her thanks to Ana, who had changed her coif and sleeves, knowing her love for neatness and cleanliness, and she died, resting her head in the arms of her faithful nurse, round whom she had placed her own arms. A nun who was present saw the room filled with a number of persons in white, who made great rejoicing at her departure. The next day the worn and wrinkled face was smooth and beautiful.

A controversy soon arose about her body. It was buried at Alva, but Avila claimed it, and thither it was removed. The Duke of Alva was absent at the time. On his return he was very angry, and obtained an order from the Pope that it should be restored to Alva. It was brought back on S. Bartholomew's Day, 1586. The church

was thronged to see it, and it was necessary to place it in an enclosed part behind a railing, lest the clothing should be torn away, and even the body itself mutilated. She was beatified by Paul IV. in 1614, and canonised by Gregory XV. in 1622, together with four other saints, three of whom are Spanish and one Italian.

The Order spread rapidly. She saw thirty-two houses. When S. John of the Cross died, nine years after, there were seventy-eight. Before the French Revolution there were more than seven hundred.

It is not surprising that the first revelation that was authoritatively published after her death as coming from S. Teresa was one to a nun of her community, forbidding the sisters to read the works of their founder. It would have been difficult, or rather impossible, to govern any convent whose members thought themselves justified in following Teresa's example. One nun, Isabel de Jesus, who did it in her lifetime, so far as to have revelations, and to commit them to writing by order of her confessor, was at once put to silence, and her book destroyed.

The history of Casilda de Padilla shows how needful convents were in those days as places of refuge for women of the upper class. Casilda, we are told, was the heiress of one of the noblest and wealthiest families in Spain. She was betrothed to a man whom she loved or liked—the words are the same in Spanish; but she determined to renounce all—rank, wealth, and love, in order to give herself up to a life of devotion. After one or two attempts, which proved failures, she went one day into the church of a Carmelite convent, saw a door that led into the interior open, and ran in. Once in, she refused to return any more. Her mother dared not back her up for fear of the family; but, being a religious woman, was very glad. Two circumstances give a different colour to this story. Casilda was twelve years old, and her betrothed was her uncle. Her brother and elder sister had vowed themselves to celibate lives, and had renounced the inheritance, and the relations had thereupon determined to marry her to her uncle in order to keep her vast possessions in the family. In a country and an age where a mere child could be forced, by the greed of her kindred, and against the will of her only surviving parent, into a life of incest, and where the Church, instead of protecting her, would side with them, it was well that there should be a place where she could find shelter, even at the cost of leaving her home and her mother. Casilda remained some years a member of the reformed Carmelite Order, but was after-

wards transferred to another, presumably less severe, where she ended her days.

If Wycliffe's attempt at a reformation in England, instead of being put down by the moral and severe kings of the House of Lancaster, had been patronised by a corrupt and despotic king, and if the Pope in later days had been less afraid of Charles and Philip, and more of Henry VIII., our Reformation might have been long delayed. What will be the result of the present working of men's minds in Spain and Portugal it is not possible to say till time shows.

THE BRITISH CEMETERY AT MALAGA.⁶

IN Malaga, as has been the case in many other towns on the continent of Europe, the final establishment of a chaplaincy was owing, in great measure, to the devout spirit, the unswerving uprightness, the high resolve of one man; and yet he lived not to see his wish thoroughly carried out; he laboured, and others entered into his labours.

Mr. William Mark, after honourably serving as an officer in the British Navy, settled in Malaga about the year 1816, and on the death of the British Consul, not long afterwards, he was appointed to the office, for which his qualities well fitted him. He held it, through very troublous times, till the year 1837, when he resigned, and was succeeded by his son, William Penrose Mark, who faithfully and steadily persevered in his father's prudent course of action till the chaplaincy was established, in the year 1850. All through these years, however, the Church of England was not left without witness, in the midst of a country of Ultramontanism and illiberality. Sunday by Sunday the Consul gathered into his own drawing-room all the British subjects whom he could reach, and there the service of the Church of England was reverently performed. His education as a sailor had taught him that "Order is Heaven's first law," and his love for his God taught him that that order and regularity and decency should prevail in religious as well as worldly matters. Next to his love for God, the moving principle of his life was love for his country and for all who bore the name of Englishman, and deeply was the righteous soul of this loyal son of England vexed, and his

⁶ By Rev. Matthew Powley. From the *Anglican Church Magazine*.

national feelings insulted, to see how the bodies of his countrymen who died in Malaga were treated. Let him tell it in his own words:—

“When a British subject, being a Protestant, dies in Malaga, his body is as it were smuggled down to the sea beach, under cover of the night, and there it is covered up with sand, with a band of soldiers to see that the custom is not infringed. By the light of a torch a few words may, in the same clandestine manner, be run over, if any one present should be inclined to perform that decent ceremony. This is a most unpleasant circumstance, as the bodies are really exposed to be torn up by dogs, and, notwithstanding what is stipulated in the 35th article of the Treaty of Peace signed at Madrid in 1667, renewed at Versailles in 1783, and still in force, no place has ever been allotted for this object. The body of Mr. Laird, my predecessor, was taken to a village five leagues distant, by a kind friend, and buried in his garden.”

These words are quoted from a despatch sent by Mr. Mark to Mr. Canning, then Foreign Secretary, and also to the Consul-General at Madrid, and the innate devotion of his heart is simply and touchingly evidenced by the words which follow in his private diary: “A short prayer for the success of my endeavours in drawing up the foregoing Report was what I could give from my heart, and which contained an acknowledgment of my gratitude to that Being who inspired me with the thought of addressing myself to our great minister.”

The article in the Treaty to which he alludes is as follows: “That a decent and convenient burial place shall be granted and appointed to bury the bodies of the subjects of the King of Great Britain who shall die within the dominions of the King of Spain.” Space will hardly permit me to follow in detail (though it would be most interesting to do so) the successive steps which Mr. Mark took to have this article of the Treaty fulfilled. Governments are proverbially slow to move; but, although nothing of consequence resulted from his report to England, he never lost sight of his object, and he kept himself always ready to take advantage of any conjuncture of events which seemed to favour it. He was even prepared to point out a piece of ground which would be convenient for the purpose, a spot which had been used as a cemetery some thirty years before, but given up as being too small. Suffice it to say that in 1829 he addressed a final application to the then Governor of Malaga, General Manso, with whom he was on terms of friendly intimacy. His application was considered, and a meeting of the Board of Health

was summoned, to which Mr. Mark was also invited; and, be it said to the credit of the meeting, which was very largely attended, not a voice was raised to oppose the application, except that of one of the Canons of the Cathedral! Mr. Mark was courteously listened to as he pleaded his cause, and General Manso closed the meeting by saying: "Gentlemen, by this article of the Treaty our Sovereign has engaged to give the British subjects a decent burial place for their dead, a thing quite reasonable and proper, and therefore we, as dutiful subjects of His Catholic Majesty, will best consult the honour of the King and our own duty, by complying with the stipulation at once." Then, turning to Mr. Mark, he said: "Señor Consul, we shall order a place to be given over to you for the purpose of decently burying your dead."

This was done in spite of a protest made by the acting Bishop of Malaga, that the spot having once been a Catholic cemetery it would be a profanation to use it as proposed. The piece of ground was granted freely by the King in the year 1830, an order given to execute a regular title, to be delivered to the Consul, and the first interment of a British subject which took place in it was in January, 1831. I may add that in later years it was rightly and duly consecrated by the Bishop of Gibraltar.

MATTHEW POWLEY.

RELIGIOUS LIBERTY IN SPAIN.⁷

"YOU have been captivated by the fine phrases of our statesmen, and been led to believe that there is as much liberty here as in any country in Europe. Indeed, to hear them speak, we are the freest people in the world; but when you see the way in which they understand liberty, and the little respect and conscience which they have in the execution of the laws, you may be led to think differently.

"You know that religious liberty is the basis of all liberty, and to judge of the liberties which a nation has obtained one needs only to see the degree of religious freedom which exists in it. In this respect we are, with the exception of Russia and Turkey, the most in the rear (*les plus arriérés*).

"The Government is intolerant in religious matters. It will never stand up for our rights against the abuses committed by the local authorities, who are controlled by the Clergy. They leave us in

⁷ Letter of a Spanish Protestant to H. M. Field, *Old and New Spain*, p. 247.

peace so long as we make our propaganda more or less secretly; but the moment that the priests become alarmed at what we are doing, the authorities, whom they control, annoy us in a thousand ways. We appeal to the laws, and are told that the Roman Catholic is the Established Church, and that the laws are made for them! We should have a fine time in making reclamations against these unjust decisions. They will always find means to declare us guilty, and to absolve our persecutors.

"I am a Spaniard, and I love my country; but I must confess that here no respect is paid to the laws, except as it may suit the pleasure of the authorities, because you cannot find a people whose conscience is so thoroughly *cauterised*. Hence the common saying which they have in Spain, that "the laws are made to be broken, and not to be obeyed."

"Compare the state of Spain with that of Italy. There the Government causes the laws to be respected. One sees Protestants in the Parliament, judges in the tribunals, and professors in the State Schools. In Spain that is impossible. In the greater part of our Normal Schools any one who declared himself a Protestant could not obtain a diploma as a teacher. It is true that in Madrid there is no difficulty in this respect, but it is because of the presence of the Foreign Embassies. In vain do you make any reclamation against this; you will lose your time and your money. No, Monsieur, do not believe that we have the same liberty here that you have in the United States. Would to God that it were so! Our Statesmen make a parade of their love of liberty, but that amounts to nothing; they had rather make their boasts in the Cortes than work to give us real practical liberty.

"We, in Spain, are making some progress. We march forward, *but very slowly*, and in spite of our governments."

THE BISHOP OF WESTERN NEW YORK IN CANADA.⁸

I OUGHT to be very thankful to your lordship, and I am thankful, indeed, for an opportunity like this of meeting so many of my Christian brethren and valued personal friends. The warm welcome with which they have honoured me is gratifying; all the more so, because I am conscious that it is not meant for myself only, but,

⁸ Speech of Bishop Cleveland Coxe at the Jubilee of the diocese of Toronto.

rather, is a recognition of your regard for my right reverend brethren, the Episcopate of the Church in the United States. And I must further thank your lordship for assigning me the privilege of proposing the toast I rise to offer. It requires no words of preface from me, and I name it at once—"The Church of England in Canada."

For my venerated mother, the Church of England, whether in Canada or anywhere else in all the world, I am ready to stand forth and speak a loyal word, here, in my own country; among her friends, or, more especially, before her enemies; and, in speaking words of love and gratitude to-day, for what my Canadian brethren have done to extend her blessed influences on this continent, I shall claim for such words a value not otherwise belonging to them, because, in some degree, I may speak as a representative man. I utter the sentiments of thousands of my countrymen, and of tens of thousands in the communion in which I exercise my sacred functions as a Bishop. I fear that many of those who hear me have a very inadequate idea of our cordial feelings towards the Churchmen of Canada; feelings of brotherhood, in the communion of a common Mother Church. I fear I must here fall into the favourite vice of my countrymen, and you must forgive me for a little boasting. I think there is to be found among us an enthusiasm and a loyalty to that ancient and Apostolic Mother which surpasses what I have as yet discovered in Canada. Churchmen in "the States" know what they owe to the Church of England, not only as Christians but as American citizens. Had we derived our Institutions from sources less pure and primitive, I must add less Catholic, we too should have been as "Admah and as Zeboim;" I mean we should be no better off than the states and provinces of Spanish and Portuguese America.

It may be said that I talk like a "High Churchman!" So I do! But, in my country, I do not know a "Low Churchman" who is "low" enough not to love the Church of England; and I thank God that Church is large enough and broad enough to embrace as children, legitimate and well-beloved, those who are called "Low Churchmen"—a term I do not greatly admire. For myself, I am a Churchman—without an adjective. But I say, with all my heart, honour and gratitude to those who, in the last century, revived an evangelical spirit in the Church, and made it ready to do, and capable of achieving, what it has done ever since, and is now so mightily doing for

Christ, in all parts of the earth ! Even in my childhood I learned to love the character, the sweet hymns and the Scriptural teachings of old-fashioned evangelicals. How much good has resulted from their missionary spirit, their fervent zeal ; nay, also, from their heroic examples of self-sacrificing love to God and man. That is no Catholic Church which can expel from her bosom holy Christian brothers because of differences only to be measured "by the estimation of a hair;" by hair-splitting quarrels, about honest difficulties bred by the ambiguities of human dialects. What Christian wishes to be separated from men of the school of Wycliffe and Cranmer, because he prefers the clearer orthodoxy of Ridley, and of Bull, and of Butler ? I trust the day will never come when the Anglican Communion will fail to embrace in loving arms her Hebers and her Wilsons, lights of the Indian Empire ; and may she never lack missionary Bishops of another school such as, in a word, your own "Wellington of a Bishop" whom we commemorate to-day, the illustrious Bishop Strachan.

It was news to me, indeed, that he was a "Wellington," of the field—I mean (besides the missionary field)—of the field of war. Nor did I know before how greatly those tremendous triumphs of the British arms (in the war of 1812—1815) were indebted to his bravery. But from what has fallen from my honoured friend, Mr. John Beverley Robinson, I infer that it was chiefly his strong arm that pushed my unfortunate countrymen over the heights at Queenston. Ah ! brethren, if *enemies* should attempt to make a mess of Canadian affairs on those eastern heights where Wolfe planted the flag of England, I trust there will be found an arm as strong to push them down quite as effectually. If there is anything glorious in our common history—the history of the Anglo-Saxon race in America—it is the march of Wolfe and his intrepid soldiery up those inaccessible steepes to plant the flag of liberty and light upon the heights of Abraham. The heights of *Abraham*, I say, that "father of the faithful"—no father of the renegade and the apostate ! "The Church of England, in Canada" is here to-day because of that achievement ; and here she shall stand for ever—yes ! and *there* also ; for I love Canada, and I wish to love her truly Catholic Church all the way from Toronto to Quebec, and to the mouths of the St. Lawrence.

Our distinguished friend, Mr. Beverley Robinson, has dropped the gratifying assurance that he is still in the prime of life, though he well remembers the consecration of Bishop Strachan. That

encourages me to think that I, too, may be not yet superannuated, though I remember that event, as well, albeit, unlike him, I was not so fortunate as to be in Lambeth Chapel to behold it. I was then a candidate for Holy Orders at our seminary in New York, and I recall the enthusiastic interest with which some of us learned that Archdeacon Strachan was in our city, on his way to receive consecration in London. I remember how appreciatively he was spoken of, as greatly worthy of this Apostolic commission, by that delightful man, the silver-tongued Dr. Wainwright, himself subsequently a Bishop presiding over our great Metropolitan Diocese of New York.

But, my lord and my brethren, reverend and right reverend, this is, on many accounts, a solemn though a festive occasion. When I associate myself with memories that have been here revived, and when I stand here among so many honoured brethren who are my juniors in years and official responsibilities, I cannot congratulate myself, as my eminent friend on the left has done in his own case, that I am still in "the prime of life." No, no! I am an old man, and it is proverbially hard to "grow old, gracefully." Why, even my honoured and beloved friend, whose early movements "on the light fantastic toe," have been recounted to-day, could not now move himself as gracefully as we are assured he once did, far away and a long time ago, at the Sault Ste Marie! But God does sometimes grant to His servants the privilege of growing old *graciously*, and, by the help of Divine grace, I cherish the hope that I may never do or say anything ungracious when I visit my friends and brethren in Canada. My heart expands towards all my friends and brethren of the Episcopate in the Dominion, and you know, my lord, how unfeignedly I esteem your lordship and other right reverend prelates, by whom I have the honour to be surrounded here. But let me open my heart in a tribute to a few others of the elder clergy with whom I hold cherished relations, and whom, not less, all present delight to honour. To many of the clergy whom I see before me, I have been indebted for brotherly offices; but longer than any others among them I have known and loved the person and the name of Archdeacon McMurray. I am sorry to hear that the absence of Dean Geddes, whom I had hoped to meet, is attributable to ill-health. I venerate his character, and greatly prize his friendship. Let me add the name of Dr. Scadding, among whose successful works I specially value his life of the first Bishop of Toronto. And here permit me to recall the name

of one who, on our side of the lake and river, cherished these friends as well, and who for fifty years as a special friend of Bishop Strachan, and his friend the late Bishop Fuller, shared in all their early labours and anxieties for the Church of England in Canada. I refer to my beloved friend and brother the late Dr. Shelton. Canada never had, among my countrymen, a warmer friend than he: and dearly is his memory cherished in the city of Buffalo, where, for fifty years, he presided over what is now our Cathedral. Among his parishioners was the greatly honoured Judge Smith, the Chancellor of my Diocese, whom you have distinguished by reading entire the letter in which he regrets his inability to be with me to-day, in the enjoyment of your hospitalities. That letter has fully expressed what many of our laity would say, could they also be with you; and I need only add the remark that all our feelings of good neighbourhood with the Motherly Diocese of Toronto have been doubled since she gave us for nearer neighbours the daughter Diocese of Niagara and its honoured Bishop. May no future Canadian Bishop be called to follow the patriotic example of which we have been reminded, in rousing his people to fight against us as perilous and mischievous neighbours, only fit to be pushed over the heights of Queenston. Happy and proud should I be, could I venture to hope that, among the few here present who may live to see another Diocesan Jubilee, there might be some to recall my humble name as that of one, who never failed to act on the principle that we are one in race, one in a common work for Christ, and one in the blessed communion of His Church. May He bear witness to another generation that I was one of those who, in their day, never lost an opportunity to do all that could be honourably done to cement the bonds between the Church in the United States and the Church of England in America.

AMERICAN ESTIMATE OF CARDINAL NEWMAN.*

I.—BISHOP DOANE, OF ALBANY.

ONE desires always to speak with reticent reverence of the dead. Where there has been cause for outraged feeling, all the more one needs to guard his speech. But the spectacle of what I think I may call the *cultus* of John Henry Newman in England recently has been simply amazing.

* From the (*American*) *Churchman*.

I remember well, though I was a mere boy, the stir and excitement of the Tracts. My father was prompt and positive in the maintenance of his conviction that the men who wrote them were loyal and honest to their mother, the Church. And he was pained and hurt when this one man fell away. The Rev. Dr. Van Rensselaer, our most kind neighbour and friend, then acting as the Presbyterian minister in Burlington, reviewed my father's "Defence of the Tractarians" in a pamphlet called "Newmania on Jersey Soil." The Presbyterian play on words has become a strange reality in the English pulpit and the English press; only the *mania* is across the water.

Meanwhile one is glad to stop and honour those who neither betrayed nor deserted their mother in those great days.

I am quite ready to acknowledge and to wonder at the tribute to Dr. Newman's character, which is implied in the present attitude, one might almost say, of the English-speaking Christian world.

Forty-five years—just half his life—have passed since Newman went to Rome. At that time he wielded a rare influence in the Church of England, due, it is not easy to say, to what *one* thing. He was one of a group of masters of thought and speech. He was an element in a mighty spiritual influence. It is difficult to dissect and discriminate and assign to each his part in that group or in that influence. His mind, as "the Apologia" revealed it, was not one of independent vigour. It was curiously superstitious, considering its strength, and had, considering its power, a very unusual capacity for *intellectual contagion*, being swayed from time to time by this or that person; catching one set of ideas from one, and another from another intimate companion, and retaining each impression. And at last, by his own showing, he obeyed the voice of his private judgment, which told him to give up the exercise of private judgment, and naturally surrendered to Rome. In the very striking language of the *Standard* newspaper "he was delivered from the dominion of reason by the tyranny of sentiment."

And there came then lapses into silence, broken now and then by the necessities of controversy (in which the blunt accuser suffered at the hands of the acute dialectician), or by the only really important utterance, his papers on University work. But to all intents and purposes he ceased to touch or influence England forty-five years ago. He did his work and won his distinction in the English Church. It is a striking tribute to the hold the man had upon Englishmen, and a noble instance of national forgivingness that the whole heart of

England has gone back, through this period of estrangement and withdrawal, to the old days; and the Newman of forty-five and the Newman of ninety have been counted as the same. In some ways it is a welcome and gracious manifestation. To have flung stones or called hard names *now*, to have doubted the sincerity with which he "verily thought with himself that he ought to do many things contrary to" the Church in which he was born, or to withhold the recognition of his share of the glorious work of fifty years ago, would have been unmanly and unnatural. But for one I am thankful for the simple, outspoken, honest words, and for the truth and justice of this tribute to the men "who stood in their lot to the end of their days."¹⁰

II.—BISHOP CLEVELAND COXE, OF WESTERN NEW YORK.¹¹

The decease, at an advanced age, of John Henry Newman, once the brilliant Vicar of S. Mary's, Oxford, and the delight of Oriel College, closes a period of Anglican history to which I must devote a few words in a spirit of tender regret, but with fidelity to truth. While yet an undergraduate I became acquainted with some of his work, then first attracting attention beyond the little world of his university. He was charged, even then, with unfaithfulness to his position, but so strong were his utterances against Roman corruptions that I gave to the spell of his genius the assent of a disciple, and for a time he dictated his ideas to my confiding thought almost with despotic sway. The movement, of which he was not the author, and which he proved incapable of controlling, derived, nevertheless, a peculiar charm from his fine poetic feeling and from what seemed to me his surpassing piety. For a long time I refused to believe that "Tract No. 90" proceeded from his pen. It was diametrically

¹⁰ The following are the words to which Bishop Doane refers, taken from an article in the *Saturday Review* :—

"When, indeed, he is called the greatest figure of the Movement in which he was so long the chief fighting force we must demur. It is not only that his final action fatally condemned his action precedent; it is not only that the laurels of a deserter must, though he desert from the purest motives, always be something withered. But there was in that Movement a leader positively greater than he—less, though not so very much less, in charm of style at his best; still more retiring, less self-assertive, less attractive it may be personally, but a far greater theologian, a man of wider sympathies, of equally intense, if not equally imposing, character, and, above all, of unswerving loyalty. No full justice has yet been done to that leader, but it will be done some day. For there can hardly be a greater achievement than that a man in the hour of defeat, of desertion, and of disgrace, with friends flinching and turning against their own side, with the powers that be in Church and State arrayed against him, with every witting pointing the joke and every fool suggesting treachery, should remain undaunted and unshaken, should through long years abide in quietness and in confidence, faithful through life and to death, and should, with an almost unparalleled felicity, live to see the vast majority of his contemporaries who united intelligence to Churchmanship on his own side. That achievement and (for the gods are just) that felicity belonged, not to John Henry Newman, but to Edward Bouverie Pusey."

¹¹ From Address to the Council of his diocese, at Niagara Falls, Sept. 16, 1890.

counter to other statements of doctrine which were confessedly his, and it was tainted with a moral obliquity utterly inconsistent with my conceptions of his exalted character. To "palter in a double sense" about formulas which one has solemnly accepted in their grammatical force, as expounded by the Common Prayer and by other contemporary standards (recognised for three centuries as their legitimate interpreters), seemed to me a crime which it was cruel to attribute to so good a man. I resented the idea, as one would resent a charge of perjury brought by momentary caprice against a friend of spotless integrity. When the fact became known I no longer read his words with satisfaction. Could he be intentionally weaving ambiguities to entrap young and ardent admirers into sophistical and dangerous, if not dishonourable, dealings with conscience and with men? I remember the unspeakable anguish with which I turned away from him as a guide, while even then I believed he was only momentarily untrue to his better nature, and would recover himself, like S. Peter.

The astounding news of his final downfall overwhelmed my soul; I writhed in pain almost physical when I learned of it. Had he interposed a sober period of retirement to convince himself and friends that he was weighing the tremendous nature of his revolt against all that had claims upon his love and gratitude—not to speak of what should have been the conduct of an honourable man—one could have wept for him and yet been able to bless him and love him, and sympathise with his struggle and its catastrophe. But no! his "Apologia" does not mitigate the nature of his deed; his secession was the betrayal of a trust the most sacred which any man can assume. It broke the hearts of confiding friends, the purest and the best that God could give to a fellow-traveller through this bad world. And, worst of all, he wrecked the faith, and hopes, and the life work of many precious youths who had given him their unsuspecting confidence and who followed him into a quagmire where all that was of promise in their intellect and character has been swallowed up and lost to their age and to the best interests of humanity. The distress and misery with which their ruin clouded the remaining days of fathers and mothers, and broke up families and the happiness of homes, is unutterable. If there be a woe against those "by whom offences come," one trembles to reflect upon the career of Newman.

But, happily, we who know not the infirmities, mental and moral, with which his judgment was distracted and his conduct made fanatically

inconsistent, have no right to judge the erring brother; though it is cowardly and untrue to duty if we fail to condemn his deeds. How tenderly the outraged Church of England, how maternally his university, how generously his smitten friends have dealt with their lost companion and beloved brother is known to all. It furnishes an example of forbearance the most unparalleled. Almost to the point of weakness they have practically forgotten everything but the fact that he once was theirs; their "own mother's son." All that made him great was his Anglican life and training; all that lasts of his life-work belongs to his Oxford days. Throw a veil over the rest.

It has been justly said that his peculiar turn of mind enabled him to convince himself of anything. The holy shirt of Treves, the winking Madonna, the liquefaction of the blood at Naples, he could accept as a foregone conclusion, and argue up to it with infinite ingenuity. As a barrister he could have taken the most desperate case on his hands, and persuaded himself that his client was strong in the justice of his plea. In short, he was the victim of his own plausibility. He nauseated the morality of Liguori and swallowed it. He regretted the new dogmas, and subscribed to them. He lamented much that disgraced the Roman Church, but took his seat in the College of Cardinals, where the debauched Antonelli had so long reigned supreme. Pio Nono accepted him as an adherent, but the Jesuits were too cunning to let him be made Cardinal until they had forced the dogma of infallibility upon the Roman obedience. What an enigma his character must remain! God only knows its solution. But a true Catholic may be permitted to class him with Tertullian; to treasure what he gave us of his gold, and to burn his chaff with fire.

We may love him yet, and weep for all that he might have been. But no soldier of the Cross who loves the cause of Christ, and follows "the noble army of martyrs" with unshaken loyalty to their example can dissemble the fact that if they were faithful to the truth of God, he most assuredly was not.

I know how fashionable it is to confound truth and error by indiscriminate eulogy when one speaks of individuals whom the world finds it convenient to praise. But I am a Christian Bishop, devoted to Catholic standards of right and wrong, and bound to bear my testimony as to truth, leaving men and motives to the only Judge of all. The Reformation in England preserved our Catholicity, saving us from the innumerable manufactured articles of Roman credulity.

To that event the Anglo-Saxon race owes all that distinguishes it from the Latin races in Italy, in Spain, in Portugal, in Mexico, and Brazil. But if the career which I have criticised was true to God, to the Scriptures, to the Creeds, and to the Gospel in its purity, then that Reformation was a curse, and not our blessing and our glory. If Newman was right, then the martyrs of Oxford and Smithfield were criminals, and those who deluged France with the blood of S. Bartholomew's Day were saints of God, and blessed was the *Te Deum* which the Pope sang in Rome to praise the Most High for a massacre that astounded the world. Mary, the bloody, should have reigned as long as did Elizabeth, and her husband Don Philip should have sent the Duke of Alva to England to duplicate the cruelties with which he decimated populations in the Netherlands and horrified mankind. Yes, and the Inquisition should have been established in London as it was in Madrid, and the Armada, which God dashed to pieces after the Pope had blessed it, should have been permitted to reduce our forefathers to the abject estate of the populations of nearly all the Latin colonies in America. We should have been at best either a nation of Atheists, like reactionary France, or a population of zealots, crouching to kiss the foot of the Roman Pontiff, and accepting his "Syllabus" as the definite character of humanity to be the slaves of ignorance, the dupes of imposture, and the tools of despotism. In a word, Newman himself owed all that gave him infinite superiority over all his comrades of the Roman Curia to that very Reformation which made England and Oxford what they have been ever since. He could never have been the Newman that he once was but for all that he abandoned when he ceased to be the Newman of S. Mary's.

In judging of a life work, then, we are forced to inquire: was it faithful to humanity and to God? In a word, was it a testimony to the sovereignty of truth? If not, the man may have been himself the victim of honest delusions, but his life was a lie.

And all this, while it allows for the sincerity of an errorist, becomes a tribute to those who have suffered through fidelity to right against cruel wrong. This century has seen no nobler spectacle than that of the illustrious Döllinger, the Antipas of Latin Christendom; the acknowledged chieftain of thought and scholarship in Roman schools; the intrepid witness to Catholic orthodoxy against the brazen arrogance of Pio Nono and the "Counsel of Sacristans," which surrendered the faith of ages to his assumption of infallibility. Honour to

the memory of him who, to all threats, and to all flatteries, and to the menace of eternal damnation, always and to the last of life made answer : " I cannot subscribe to what I know to be untrue." Honour to the Abdiel of the enslaved Churches ! At this moment the Bishops of Holland, with the Old Catholic Bishops of Germany and Switzerland, are assembled on the banks of the Rhine to take up his testimony, and energise it for the regeneration of those Churches that composed the " Holy Roman Empire," in which the Emperor and the Pontiff were rival lords. Out of this was created the " Roman Catholic Church "—a thing unknown to antiquity, and, in its present form, an establishment more recent than those of Luther and Calvin. The Prayer Book of the Church of England is older than the creed of the Council of Trent ; and when we say in the ancient creed of undivided Christendom that we believe in the " Holy Catholic Church," let us mean what we say, and be " ready always to give an answer to every man that asketh us a reason." All this is what the heroic life and death of Döllinger should make clear to enlightened men. As to the contrasted history of Newman, the best comment is that of S. Vincent of Lerins, speaking of the brilliant and illustrious Tertullian. He argued that when a great teacher and guide falls away, we are to remember that truth is not to be judged of by men, but all men are to be weighed and measured by the unchangeable standard of truth ; and truth means no novelty, but what " from the beginning, everywhere, and by all the Churches," has been known and held as the Faith once delivered to the saints.

A GREEK CHURCH NEWSPAPER.

THE Church in the modern kingdom of Greece, while loyally acknowledging the authority of the Patriarch of Constantinople as the spiritual head of Eastern Christendom, has ever since the war of Independence (1821—27) been rather jealous, not unnaturally, of interference from one whose position has often forced him to be an instrument, however unwilling, in the hands of the Turk.

For the better preservation of its rightful autonomy the Government of the Holy Orthodox Church in Greece was therefore entrusted to a synod of five Bishops, on which the various dioceses are in turn represented.

This assembly is styled—

Ἡ Ἱερὰ Σύνοδος τῆς Ἐκκλησίας τῆς Ἑλλάδος,

and the Bishops sitting in it at the beginning of the present year were those of Messenia, Zante, Naxos, Naupactus, and of Athens, the last-named being the President of the Synod; or, more precisely—

Ὁ Ἀθηνῶν Γερμανὸς, Πρόεδρος.

Ὁ Μεσσηνίας Πανάρετος.

Ὁ Ζακύνθου Διονύσιος.

Ὁ Νάξου Γρηγόριος.

Ὁ Ναυπακτίας καὶ Εὐρυτανίας Δαυίδ.

The Holy Synod, desiring something which should serve as an official organ of the Church to be circulated among all the Greeks of the Levant, as well those of Egypt, Syria, Asia Minor, Constantinople, and Macedonia, as those of the Greek kingdom, set going in 1881 a newspaper called Ἡ Σιών, the *Sion*, a modest sheet of four pages, which appeared once a week.

The editorship of the *Sion* was entrusted to Dionysius Latas, an experienced Archimandrite, who had lived for some years in Palestine, and who had for at least ten years enjoyed in Greece a wide reputation as a preacher, Ἱεροκέρυξ, and as a reformer of abuses; and when, in 1884, he was raised to the Episcopate, and became Archbishop of Zante, he continued to be the editor in fact, though no longer in name.

The Church of England, wealthy and powerful as she is, has experienced no small difficulty in carrying out any great undertaking in her own official capacity. Her missionary work is carried on almost exclusively by private societies. What are virtually her newspapers are really private concerns, and the Church House, which is hers corporately, having by no means been met with the cordial response which such a scheme deserved, has been slowly and laboriously dragged along, in a manner which contrasts not happily with the zeal and energy which she can put forth when working unofficially.

It should hardly, therefore, be matter of surprise if the *Sion* had at last to be given up, but rather that so poor a Church should have been able to keep going its own newspaper for so long a time as eight years and a half.

The Turkish Government, not unnaturally, looked with small favour on, and put every difficulty in the way of the circulation of, a newspaper which appealed to its Greek subjects on the common ground of religion, language, and nationality.

The *Sion* was continued for some time at a loss, but at length it was decided that its issue must cease, and the last and 409th number appeared on July 26, 1889. A considerable number of copies remain on the hands of the Synod, and it is hoped that English sympathisers with the Eastern Church may give practical proof of their sympathy by taking some of this unsold stock off the hands of Archbishop Latas.

The *Sion* complete is a mine of information on the condition of the Church in the East. Here the ever-present Roman controversy is dealt with from the Eastern standpoint. Here is the Greek view of national movements for ecclesiastical autonomy, pure and simple, as in Bulgaria, or complicated, with a supposed heterodoxy, as in Armenia; and here have found utterance many of the aspirations of Christian peoples, politically subject to a decaying but still dominant Mohammedanism.¹²

Below are printed copies of the circulars issued on the subject by (a) Archbishop Latas; (b) The Holy Synod; (c) The minister of ecclesiastical and public instruction.

ΑΓΓΕΛΙΑ.

Πάντες οἱ εὐσεβεῖς Χριστιανοὶ γινώσκουσι τὸ ἐπὶ 9 ἔτη ἐκδιδόμενον ὑφ' ἡμῶν θρησκευτικὸν περιοδικὸν ὑπὸ τὸ ὄνομα ΣΙΩΝ. Ἐν αὐτῷ ἀνεκτύξαεν τόσα θρησκευτικὰ ἀντικείμενα, ὅσα εἰς ἀναγνώσῃ τις δύναται νὰ γίνῃ ἐγκρατὴς δλων τῶν κλάδων τῆς θεολογικῆς ἐπιστήμης καὶ δλων ἐν γένει τῶν τελετῶν τῆς ὀρθοδόξου ἡμῶν Ἐκκλησίας. Εὐαγγέλια, Ἀπόστολοι, Ἱερὰ Λειτουργία, Κανόνες Ἀποστολικοὶ καὶ Συνοδικοὶ καὶ πλείστα ἄλλα ἐν ἐκτάσει ἱστορικῶς καὶ δογματικῶς ἀναπτύσσονται Ἀλλὰς λέξεσιν ἡ Θεολογία καὶ ἡ Ἐκκλησία, ἡ Ἱστορία καὶ ἡ Φιλοσοφία τοῦ Χριστιανικοῦ θρησκευματος εἰς γλῶσσαν ἐβλήπτον ἀναπτύσσονται καὶ καθίστανται παντὶ εὐσεβεῖ Χριστιανῷ μᾶθημα πρακτικώτατον καὶ διδακτικώτατον.

Τοῦ συγγράμματος τούτου ἔχομεν ἱκανὰ σώματα ἀπὸ τοῦ πρώτου ἔτους τῆς ἐκδόσεως αὐτοῦ μέχρι σήμερον, ἥτοι 8½ ἔτων. Ταῦτα ἐπιθυμοῦμεν νὰ διαθέσωμεν εἰς ἀνθρώπους ἔχοντας διαθέσεις εὐσεβεῖς ἵνα ὠφεληθῶσιν. Ἀξίαν τοῦ δλου σώματος ὀρίζομεν δραχμὰς τριάκοντα (ἀρ. 30), ἥτοι 3½ περίπου δραχ. δι' ἕκαστον τόμον, συμπεριλαμβανομένων εἰς βάρος ἡμῶν καὶ τῶν ταχυδρομικῶν τελῶν. Παρακαλοῦμεν δὲν τοὺς εὐσεβεῖς Χριστιανοὺς, τοὺς βουλομένους ἵνα ἀποκτήσωσι τὸ Σύγγραμμα, γὰ ἀπευθυνθῶσι πρὸς ἡμᾶς ἐν Ἀθήναις, πέμποντες τὰς 30 δραχμὰς, ὁπόταν ἀμέσως θ' ἀποστείλωμεν αὐτοῖς τοὺς τόμους.

Ἐν Ἀθήναις τῇ 16 Νοεμβρίου 1889,

ΔΙΟΝΤΣΙΟΣ ΛΑΤΑΣ

Ἀρχιεπίσκοπος Ζακύνθου.

¹² The *Sion* has been nicely bound in cloth, scarlet and gilt, completed in two thick folio vols., 1881-84, and 1885-89. Thus bound, it is offered for sale for £1, and a few copies may be obtained immediately from Rev. H. A. Boys, Vicar of Easton Mauditt, Northampton. Mr. Boys was English Chaplain at Patras, in Greece, from 1870 to 1875, and is in communication with Archbishop Latas, and will be able to procure further copies if desired.

Περίληψις περί προσκτήσεως τοῦ Ἐκκλησιαστικοῦ περιοδικοῦ ΣΙΩΝ.

ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΛΛΑΔΟΣ.

Η ΙΕΡΑ ΣΥΝΟΔΟΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ

Πρὸς τοὺς ἀνὰ τὸ Κράτος Σεβασμιωτοὺς Ἱεράρχας καὶ τὰς Ἐπισκοπικὰς Ἐπιτροπὰς.

Τὸ γνωστὸν ἤδη ὑμῖν καὶ ἔκκριτον Ἐκκλησιαστικὸν Περιοδικὸν "ἡ ΣΙΩΝ" τὸ ἀπλήστως ἀναγιγνωσκόμενον ἐντὸς καὶ ἐκτὸς τοῦ Κράτους οὐ μόνον ὑπὸ τοῦ κατωτέρω Ἱεροῦ Κλήρου, τοῦ λαοῦ ἐν γένει καὶ πλείστων λογίων, ἀλλὰ καὶ ὑπ' αὐτοῦ ἔτι τοῦ αἰωτέρου Ἱεροῦ Κλήρου, ἐκπληρῶσαν ἐπὶ δὴν δεκαετίαν ἀκριβῶς τὴν ὑψηλὴν αὐτοῦ ἀποστολὴν καὶ καρποὺς οὐκ ὀλίγους ἀπενεγκὼν τῇ Ἐκκλησίᾳ, ἔπαυσεν ἤδη ἐκδιδομένον.

Ἄλλ' ὅμως "ἡ ΣΙΩΝ" καὶ περ παύσασα ἐκδιδομένη, οὐχ ἤττον, ἐπειδὴ περιέχει τηλικαύτην ἀξίαν ἐνεκεν τῆς παντοδαπῆς αὐτῆς ὕλης, ἡλικὴν ὀλίγιστα τοῦ ἔτους τούτου Ἐκκλησιαστικὰ περιοδικὰ, εἶναι χρησιμωτάτῃ τῷ ὅλῳ χριστεπώνυμῳ Κόσμῳ.

Διὸ ἡ Σύνοδος ἐπιθυμοῦσα, ὥπως πᾶς μὲν πιστὸς, ἰδίᾳ δὲ σύμψα ὁ Ἱερὸς Κλήρος, ὅτε ἐγκόσμιος καὶ ὁ μοναχικὸς, προσκτῆσθαι τὸ σπουδαῖον τοῦτο σύγγραμμα, ἅτε θησαυρὸς ἐν πολύτιμος, καθήκον ἐαυτῆς ἡγήσατο θερμῶς συστήσῃ αὐτοῦ πᾶσιν ὑμῖν, ἵνα καὶ ὑμεῖς ἐκτιμῶντες τὴν ἀξίαν αὐτοῦ συστήσῃτε τὴν πρόσκτησιν τούτου παντὶ τῷ ὑπὸ τὴν ποιμαντορίαν ὑμῶν Ἱερῷ κλήρῳ καὶ τοῖς λοιποῖς χριστιανοῖς, ἀπαρτιζομένου ἐξ ἐννέα τόμων, τιμωμένου εἰκοσιπέντε δραχμῶν ἀριθ. 25 καὶ παρὰ τῷ συγγραφεῖ αὐτοῦ τῷ Σεβασμιωτάτῳ Ἀρχιεπισκόπῳ Ζακύνθῳ Κυρίῳ Διονυσίῳ εὐρίσκομένον.

Ἐν Ἀθήναις, τῇ 31 Ἰανουαρίου 1890.

† Ὁ ΑΘΗΝΩΝ ΓΕΡΜΑΝΟΣ ΠΡΟΕΔΡΟΣ,

† Ὁ ΖΑΚΥΝΘΟΥ ΔΙΟΝΥΣΙΟΣ,

† Ὁ ΜΕΣΣΗΝΙΑΣ ΠΑΝΑΡΕΤΟΣ,

† Ὁ ΝΑΞΟΥ ΓΡΗΓΟΡΙΟΣ,

† Ὁ ΝΑΥΠΑΚΤΙΑΣ ΚΑΙ ΕΥΡΥΤΤΑΝΙΑΣ ΔΑΥΙΔ.

Ὁ Γραμματεὺς

Ἀρχιμ. Γ. Παναγιωτόπουλος.

Ἐγκύκλιος συστατικὴ τοῦ θρησκευτικοῦ Περιοδικοῦ "Σιών."

ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΛΛΑΔΟΣ.

ΤΟ ΥΠΟΥΡΓΕΙΟΝ ΤΩΝ ΕΚΚΛΗΣΙΑΣΤΙΚΩΝ ΚΑΙ ΤΗΣ ΔΗΜΟΣΙΑΣ ΕΚΠΑΙΔΕΥΣΕΩΣ.

Πρὸς τοὺς πανοσιωτάτους Ἡγουμένους τῶν ἀνὰ τὸ Κράτος διατηρουμένων μονῶν καὶ τοὺς περὶ αὐτοὺς ὁσιωτάτους συμβούλους.

Ἐγκλείσθαι τῇ παρουσίᾳ εὐρίσκετε ἀγγελίαν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Ζακύνθου κυρίου Διονυσίου περὶ διαθέσεως σωμάτων τοῦ ὑπὸ τῆς Σεβασμιότητός του ἐπὶ ἐννέα ἔτι ἐκδιδομένου θρησκευτικοῦ περιοδικοῦ συγγράμματος ὑπὸ τὸ ὄνομα "Σιών."

Τοῦ παντὶ μὲν εὐσεβεῖ χριστιανῷ ἰδίᾳ δὲ τοῖς κληρικοῖς τῆς κ' θ' ἡμᾶς Ἀγίας τοῦ Χριστοῦ Ἐκκλησίας χρησιμωτάτου τούτου συγγράμματος συνιστάντες ὑμῖν τε καὶ τοῖς μεθ' ὑμῶν συνακουμένοις πατρᾷσι τὴν ἀπόκτησιν, πεποιθήμεν, ὅτι ἐνορῶντες εἰς τὴν ἐκ τῆς ἀναγνώσεως αὐτοῦ προσγενησομένην ὠφέλειαν, θέλετε σπεύσειν ν' ἀνταποκριθῇτε εἰς τὴν ἐπιθυμίαν τοῦ Σεβασμιωτάτου συγγραφῆως διὰ τῆς ἀγορᾶς ἱκανοῦ ἀριθμοῦ σωμάτων τοῦ ψυχωφελούς τούτου συγγράμματος.

Τὴν ἀγγελίαν θέλετε ἐπιστρεῖν ἡμῖν μετὰ τῆς ἐπ' αὐτῆς ἀνηκούσης δηλώσεως.

Ἐν Ἀθήναις, τῇ 25 Νοεμβρίου 1889.

Ὁ Ὑπουργὸς

Ὁ Διεκπεραιωτῆς

Γ. Ν. ΘΕΟΤΟΚΗΣ.

Ζτέφ. Μ. Παρίσης.

THE FIRST INTERNATIONAL OLD CATHOLIC CONGRESS.

THE very fact that such a Congress as that lately held at Köln was possible, is the best proof of the progress that has been made by Old Catholicism since the Congress held there in 1872. Old Catholicism was then a movement. That word rightly described it. The Vatican decrees had stirred political and social as well as ecclesiastical circles throughout Europe, and the literary power of Döllinger and his colleagues had given shape to the inward protests of thousands against the astounding new pretensions of the Papal See, by an appeal to primitive antiquity. But these protests were by no means all of them connected with religion.

All that is changed now. The world has gone on its way. Statesmen have found a *modus vivendi* even with an infallible Pope. The German Episcopate had failed in the hour of trial, and political exigencies have led Governments to acquiesce in their surrender. Only those Catholics with whom it was from the first a deep matter of conscience have persevered.

But their faithfulness has been rewarded. There are now Old Catholic Churches, and these Old Catholic Churches have now closed their ranks. The older one in Holland, from which the others derived their Episcopal succession, has been drawn into union with them. And the first outcome of this union was the Köln Congress of 1890.

It was attended by the Archbishop of Utrecht, the Bishops of Haarlem and Deventer, Dr. Van Thiel, President of the Theological Seminary at Amersfoort, and about a dozen other clergy from Holland; Bishop Reinkens, the Old Catholic Bishop for the German Empire; Bishop Herzog, Bishop for Switzerland; Pfarrer Cech, Diocesan Administrator for Austria, and about 200 delegates, clerical and lay, from congregations in the three last-named countries. These constituted the Congress proper, the members, as in our Diocesan Conferences at home, all having equal votes.

But it has always from the beginning been a special feature of Old Catholicism to aim at the furtherance of union and goodwill among Christians generally. The Congress Committee therefore extended their invitations to members of various other Churches.

With Anglicans the Old Catholics have naturally strong affinities, and the Church of England was fortunate in being represented by the Bishop of Salisbury, a prelate who by his untiring energy and warm-hearted sympathy has done as much for the cause of Church unity abroad as he has done for the cause of Church education at home. There were present besides, the Rev. T. Skinner (English Chaplain at Köln), the Right Rev. Bishop Jenner, Rev. Canon Kingsbury, Rev. R. S. Oldham (one of the Secretaries of the Anglo-Continental Society), Rev. S. S. Lewis (Librarian of Corpus Christi College, Cambridge), Rev. J. T. Pearse (one of the Archbishop of Canterbury's Chaplains), and others, from England; Rev. J. Rockstroh, from America. The Oriental Churches have also always evinced their sympathies with Old Catholicism, and the Orthodox Greek Church of Russia had a noble representative in the person of the venerable Janischew, Dean (Proto-presbyter) of the Imperial Chapel at S. Petersburg, while other Russian priests—Provost Malzen (Chaplain to the Russian Embassy at Berlin), the Rev. Protopopow (Chaplain at Wiesbaden), and an Armenian Student of Theology were also present. The Catholic Reformers of France were represented by M. Loyson (Père Hyacinthe), and those of Italy by Professor Cicchitti-Suriani. Finally, distinguished Protestant well-wishers appeared—Professor Nippold, from Jena; Professor Förster, from Halle; Professor Benrath, from Königsberg, and several others.

The international character of the Congress was emphasised at a gathering on Thursday evening, the 11th September, when the Chairman, the veteran Herr Wülffing, welcomed to Köln both members and visitors, and was followed by Bishop Reinkens, who, in an admirable address, dwelt upon the deeper and more religious meanings of the different forms of greeting in use among Christians. The first to reply was President van Thiel, who spoke in the name of the Dutch bishops, and called attention to the many points of contact in previous ages between the Church of Utrecht and the city of Köln. Pfarrer Gatzemeier, from Munich, spoke for Bavaria. The Bavarian Old Catholics (he said) were fully resolved to persevere in their Old Catholic principles in spite of their late troubles, and, as a proof of the loyal feeling which prevailed among them, he handed to Bishop Reinkens a cheque for 1,000 marks (£50), sent by a layman who was unable to be present, as a contribution to the Old Catholic Church Building Fund. Proto-presbyter Janischew, in thanking the

Congress for the invitation sent to himself, declared that all members of the Russian Orthodox Church shared his feelings of sympathy with them, and that the Venerable Metropolitan of St. Petersburg, President of the Holy Synod, had charged him to convey to him his benediction. Pfarrer Cech, as the mouthpiece of the Austrians, spoke of the mutual relations between the Churches on the Rhine and on the Danube, from the earliest ages of Christendom. He closed his speech with the quotation, "If error is old, Truth is older still," and declared his conviction that the Old Catholic truth will yet prevail. Finally Advocate Weibel, from Lüzern, responding for Switzerland, dwelt on the characteristics of the Swiss people. In their country (he said) the laity took a more active part than in some other countries, but let them not suppose that their Bishop held a less distinguished position. And he held up the example of the women in Switzerland, who, by their religious activity, had greatly furthered the cause of the Church.

On Friday, September 12th, the first day of the Congress was ushered in by a solemn service at 8 a.m., in the Rathhaus Kapelle, where mass was said in German by the local priest of Köln, Dr. Hochstein, who also preached a very earnest sermon on the positive Christian and Catholic character of Old Catholicism. For Anglicans there was a celebration of the Holy Communion at the same hour in the English chapel, the Bishop of Salisbury being the celebrant.

At 9.30 a.m. the Congress met for business in the spacious rooms of the Lesegesellschaft in the Mörsergasse; and Geheimrath von Schulte, who had presided over the Congress at Köln in 1872, having been elected President, it was agreed that for the future an International Old Catholic Congress should be held every second year; the next one, in 1892, to meet at some town in Switzerland.

But neither on this day nor the following was the actual amount of business large. The real significance of the Congress lay in the speeches that were made at the public meetings, and at the public dinner on the second day.

Two Resolutions, however, of some importance were passed. The first related to the altered position of the Old Catholics in Bavaria, and was as follows:—

1. "In consideration that the decree of the Bavarian Government, of the 15th March last, declaring the Old Catholics of the Archdiocese of Munich (extended afterwards to the whole of Bavaria) to be no longer Catholics, was issued without their having first been

heard, and with reference to the fact that the reason given for this decision was founded partly upon false assertions and partly upon an erroneous application of the common Catholic rights in Bavaria, the Old Catholics of the German Empire, assembled at the tenth Old Catholic Congress at Köln, regard the aforesaid decree as a denial of justice to their co-religionists in Bavaria, to whom they offer their warmest sympathy, expressing at the same time their fullest confidence that all lawful means will be adopted for obtaining, as soon as possible, a reversal of this unjust and unreasonable decision, with all its injurious consequences."

2. "With this object in view, the members of the Old Catholic community of Germany, assembled at their tenth Old Catholic Congress, expect that their co-religionists in Bavaria will speedily succeed in obtaining from His Majesty the Prince Regent of Bavaria their recognition as a public ecclesiastical community, giving them the same rights as those of their Roman Catholic fellow-citizens."

3. "The tenth Old Catholic Congress expresses the hope that those Bavarians also who do not share our ecclesiastical position will, out of regard for equity and fairness, assist their Old Catholic fellow-citizens in securing common ecclesiastical rights."

This step will strengthen the hands of the Bavarians, and will show the Bavarian Government that they are not dealing only with a few isolated congregations.

The second resolution was of a practical character, and was intended to regulate and stimulate that religious activity in works of charity which is so happily becoming more and more marked throughout the Old Catholic Churches. It was preceded by an interesting debate on Christian Socialism, and ran thus:—

"In consideration that care for the sick, for orphans, and for helpless persons is one of the most important duties of ecclesiastical communities; and, in consideration further, that the present conditions of the age demand from the Church the most careful attention to social questions, the Congress feels itself bound to point out their methods for the solution of those questions, and resolves: (1) That the training of Old Catholic nurses should be at once undertaken with all possible vigour; (2) That it is desirable that an Orphanage should be founded; (3) That energetic efforts should be made to found institutions in the larger congregations, or at least one in each country, for the care of aged, poor, and helpless Old Catholics not otherwise cared for; and (4) That some provision should be made for linking

young Old Catholics away from their homes—pupils, clerks, assistants, and so on—with some Old Catholic centre in the larger cities.”

The public speeches were of great interest, and will be well worth reading when the Official Report is printed. Of the Dutch bishops only the Archbishop of Utrecht spoke; his two speeches, which were made in Dutch, being interpreted (in German) by President van Thiel. He spoke simply and earnestly, in his speech at the first public meeting, expressing his pleasure at seeing so many men who had had the courage openly to bear testimony to the truth, and emphasising the obligation Old Catholics were under to commend the truth to others by their holiness of life. And at the banquet the next day he declared his satisfaction at what had passed at the Congress, and his confident hope that the result would be a further triumph of the truth and a larger measure of that blessing which only the truth can bring to the world. Two speeches of M. Loyson were, in fact, eloquent appeals to the sympathy of his audience on behalf of the small body of his countrymen who are struggling to gain a hearing in France for the same principles of Catholic Reform as were held by the Old Catholic Churches, whose members he was addressing. The famous Père has lost nothing of his old fire, and his appeals were responded to by tumultuous applause. There was a touching eloquence in Pfarrer Cech's accounts of Austrian difficulties and Austrian fortitude. He showed that, in spite of all the disfavour of the State, the numbers of the Old Catholics were increasing. “The Roman Catholics,” he said, “had declared before that Old Catholicism was now dying out; now they were pulling at the rope of the alarm bell and crying to the State for help. It was the desire of the Old Catholics in Austria, by their fidelity to Catholic truth, and by their spirit of self-sacrifice, to leave a streak of light behind them in the history of the kingdom of God, for the full coming of which they prayed.” The incisive earnestness and genial tone of Bishop Herzog's speeches, combined with much humour, always make him a popular speaker; and, in proposing the health of Professor Nippold at the banquet on Saturday, he spoke with warm appreciation of all those Protestants, Swiss and German, whose disinterested kindness had entitled them to the gratitude and brotherly regard of all Old Catholics. The Bishop of Salisbury's speech (in German) at the first public meeting was short, but very valuable; and it would be well if many English Churchmen, who have hitherto looked coldly on Old Catholicism, would take to heart the remarkable testimony he

bore to its importance. Certainly no living Englishman can speak with more authority on the subject. During the last three years he has made himself acquainted, by personal visits, with all the leaders, and many of the congregations, of the Old Catholic churches in Holland, Germany, Switzerland, and Austria; and he declared the result to be that he had found everywhere that "his Christian brethren, the Old Catholics," not only had sound orthodox principles, but excellent pastors and an admirable organisation. He concluded with an expression of the wish that there might be more intercourse between Old Catholics and Anglicans, and more especially that Old Catholic students of theology would visit the English Universities—a wish heartily echoed by the writer of this article, believing, as he does, that it would prove of inestimable advantage on both sides. The venerable Russian Proto-presbyter, Janischew, who speaks excellent German, was listened to with great respect as he described the joy with which he had watched the progress of Old Catholicism, and the hope he cherished that members of the Eastern and Western Churches in Christendom might more and more be drawn together. The powerful speech in which Professor Nippold, when returning thanks at the public dinner, vindicated the position of Old Catholicism, and asserted its importance for the welfare especially of the German Fatherland, was received with much enthusiasm. And a good deal of interest was excited by a fiery protest on the part of the young Italian priest, Cicchitti, against the demand lately made at the Roman Catholic Assembly, at Coblenz, for the restoration of the temporal power of the Pope, whereby his now united country would again be torn in pieces.

But the weightiest speeches after all (with one exception) were those, not of their foreign guests, but of the German hosts themselves.

The exception was a very striking speech at the second public meeting, by Advocate Weibel. Defending the autonomy of national Churches, each with its own characteristics, he showed how, nevertheless, it was essential that every Church, while pursuing its own development, should have regard also to the welfare of all other Churches, that the unity of the One Catholic and Apostolic Church might be preserved. He pleaded also for the maintenance of a missionary spirit, that the heathen might be gathered in. And then he explained in a very interesting way the view which he thought ought to be taken of the course which things had taken since 1872, as affecting Old Catholicism. If the bright hopes they had at that date

had been realised, there might have been in one country or another a national Church, established by the State, on the basis of the Council of Trent. But Rome would still have remained their centre of attraction, and there would have been no entering into relations with the other Churches of Christendom. It had been the necessities of the Old Catholics which had driven them to seek such relations. And they should thank God from the bottom of their hearts that His good Providence had so ordered things for them. He had guided them to something better than their own dream. They could look forward to the future with confidence. "The world," he said, "will never be Romish. He who thinks or hopes that is an illusionist. The Rhine does not flow up to the Alps, it flows from the Alps to the sea. . . . The nations are seeking freedom, and must seek it, for freedom is the harmonious development of all forces, not licence nor disorder . . . Rome is the serfdom of the spirit, the slavery of conscience. The principles of Christian civilisation in Roman Catholic countries are poisoned at their roots. This poison will grow worse and worse. But the nations will survive the crisis, and reject the poison . . . 'Magna est veritas et prævalebit.'"

A very lengthy speech by Professor Weber, though having, perhaps, no special interest for English hearers, was yet an able, and, for the German Old Catholics, no doubt, valuable reply to the arguments and assertions put forward by the Roman Catholic speakers, at Coblenz, on subjects now occupying the national mind of Germany, and in particular the great question of Socialism. One could not but feel also, while listening for the first time to Pfarrèr Hochstein and Herr Eilender, what great encouragement their speeches afforded for the future of Old Catholicism. Their names are not yet known in England, but their influence is sure to increase hereafter. Pfarrèr Hochstein appears to have just the earnest piety and practical wisdom which are needed in a priest occupying a prominent position; and Herr Eilender seems equally fitted, by his pious zeal and his practised speaking as a lawyer, to take a great lead among the laity.

Most important of all, however, were the addresses delivered by Bishop Reinkens and the President von Schulte. Both these trusted leaders are remarkable for the masterly grasp they are instinctively felt to have, not only of the particular subject they are dealing with, but of the whole aim and purpose of the Old Catholic cause; and both spoke with great impressiveness at this Congress. Bishop Reinkens reminds one of the Gospel of S. John. There is always

depth in what he says, and it is a depth of Love. His speech at the public dinner was an international one of the happiest kind, his object being to show, with illustrations from Nature and History, that the true ideal of Christendom was not a rigid uniformity, but a confederation of national Churches, cemented together by a common Christian love, under the headship of Christ. On the last evening of the Congress he gave a powerful sketch of the present position of the Old Catholic Church in Germany. Seventeen years ago (he said) he had declared to his clergy his wish that controversy should not be dealt with in the pulpit. But controversy could not be excluded altogether. It was necessary, on fitting occasions, to combat error; only the rule should be adhered to, not to attack persons, but systems. The test must be applied to every Church, What are its characteristics and its activities? In doctrine it must teach the Truth; its constitution must be in accordance with the revealed will of Christ; it must promote the unity of the whole and safeguard the liberty of the individual; its worship must be a worship of God in spirit and in truth; and, finally, in its outward dealings it must exhibit Charity, the love of our neighbour. Applying all this to Ultramontaniam, he showed how that system failed to stand the test. The Vatican decree of 1870 made the Pope the sole arbiter of faith and morals. The Church was nothing; the Pope was all. Proceeding then to the special point of an exhibition of the spirit of charity, he detailed instances of the persecution which Old Catholics still had to endure. He had documents to prove how many a small tradesman and artisan had been ruined by boycotting on the part of Ultramontanes. Romish priests had told their people that churches were desecrated by Old Catholic services, and then Romish fanatics had broken the windows of those churches and thrown filth into them. Was this charity? He dealt also with the subject of social democracy. The Pope in an Encyclical letter issued in 1878, had said some excellent things about social order, property, and marriage, with which he heartily agreed. But, when the Pope went on to declare that the destructive theories put forward had sprung from the Reformation in the 16th century, he must convict him of error. For the same theories had been advocated—and partially put in practice—many centuries before. The Pope, again, had told States and Governments that, if they would only leave it all to him, he would put everything right.

That is not the view taken by Old Catholics. *They* believe that the State, as well as the Church, has its part to perform. Meanwhile

it was for Old Catholics themselves to let the rule of charity prevail in everything, to welcome all that was true and good wherever they found it, and especially to further all efforts to relieve distress and suffering. Charity (he said) hovered over them as the Star of Promise, and they feared nothing. "What we are seeking is the religion of Jesus Christ, and that is the religion of love. . . . We *are* children of God, we *remain* children of God, and no human curse can rob us of our heritage." (Loud and long-continued applause.)

The President von Schulte, in his concluding address, spoke with the same deep religious earnestness. Having rapidly reviewed the course which things had taken from the time when, in 1870, "a cry of indignation went up from the Catholic world" at the new dogmas promulgated by Pius IX., down to the present day, he turned to consider the prospects of Old Catholicism in the future. He declared Old Catholicism to be now stronger and purer than ever before. "Those (he said) belong to the Old Catholic Church, with whom religion is a matter of faith and conscience, and a matter that they have at heart. And such a community can look calmly to the future . . . We will put our trust wholly and alone in God. . . . We have always held that the Lord's word, '*Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's,*' is a fundamental one, and that disobedience to it is injurious both to the State and to the Church. The meaning of it is not that we are to give to Cæsar what is Cæsar's only on condition that Cæsar does what the spiritual power tells him. That is the meaning attached to it by the Pope, who says that the temporal sword exists only in order that it may be drawn at the bidding of the priest. But such is not our view. We live in perfect harmony with the State. . . . We shall contribute, as far as possible, to the right solution of the problems of the day, especially the social one, and shall endeavour to assist the State in solving them." He then addressed a few words of farewell greeting to all the strangers present, and ended with a call for cheers for the German Emperor, which were enthusiastically given.

The public dinner on Saturday, the 13th September, was made not only a "feast of reason" by the speeches already referred to, but an occasion also for many international courtesies, in the course of the day four National Anthems being sung. The President, the five Old Catholic bishops, the Bishop of Salisbury, Diocesan Administrator Cech, and Protopresbyter Janischew, sat at the high table; while more than 300 persons, including many ladies, occupied the

three tables which stretched the whole length of the spacious hall. The President gave as the first toast the health of the German Emperor, who (he said) by his virtues as a sovereign, and by his strong sense of duty, had won the full confidence of the German people, and it was responded to with all the hearty loyalty that characterises the Old Catholics. Later on, in the evening there was a *conversazione*, with music, &c.

On Sunday, September 14, at 8.30 a.m., a combined religious service was held in the S. Pantaleon's Church—the largest church in Köln except the famous Cathedral—which was filled by a devout congregation. High mass was sung by the Archbishop of Utrecht, assisted by President van Thiel and Pfarrer Hochstein. The sermon was preached by Bishop Reinkens, who found in the Epistle for the day (Eph. iii. 13-21) a congenial theme, "The breadth and length, and height and depth of the Love of God," which he explained as its immeasurableness, its eternity, its majesty, and its wisdom. "Rooted and grounded" in that Love (he said), we could never despond, but could meet all those trials and troubles which every true disciple of Christ must endure. It should be mentioned that, at the request of the chaplain, sermons referring to the Congress were preached in the English chapel—in the morning by the Bishop of Salisbury, and in the evening by the Rev. R. S. Oldham, Rector of Little Chart, Kent.

The second public meeting, held on Sunday evening, was very largely attended, more than 1,000 persons being present. The speeches made at it have been already mentioned, and at its close the Congress of 1890 was over.

In looking back upon it, the feeling of all who were present can hardly fail to be that it was good to be there. The religious earnestness which marked all its proceedings was unmistakable, and the brotherly love which prevailed was truly refreshing. They were not empty words which Pfarrer Hochstein spoke at the public dinner when he said, "It is not hatred of Rome which united all who were taking part in the Congress, but the hope of the triumph of the Kingdom of God in the truth."

If one goes on to ask one's self what results, as affecting the future of Old Catholicism, are likely to follow from the Congress, it seems clear at least that the union of the Old Catholic Churches, which was formulated by the Joint Declaration of the five bishops last year, has now been accepted by the popular voice. And that in itself is impor-

tant, for it cannot but consolidate forces which, left apart, might have been overborne. And further, the larger portion of the branches (as they may be called) of Old Catholicism being thus brought into union, there is far more prospect than before that others also will be drawn in. The hope of an effective check to the Ultramontaniam which is producing so many evils at present in Europe must depend for its realisation upon a general co-operation of *all* the forces of Catholic Reform. One longs to see those Reformers in Italy, and France, and Spain and Portugal, who are one at heart with the Old Catholics, fighting shoulder to shoulder with them in their arduous spiritual conflict. And one step towards this has certainly been taken in the federation of the old Catholic Churches themselves.

That this federation may bring with it some difficulties of its own is quite probable. The Dutch have hitherto shown so little of the spirit of reform, that any preponderating influence from their side in the Old Catholic counsels would be matter for regret. But this is not at all likely. They stand alone in their ultra-conservatism, and it is just the ablest of their younger men who are most disposed to listen to more liberal views. Their numbers, again, are the smallest of all the Old Catholic churches; and there is hope that, as they come to witness more the beneficial effects of genuine Catholic reforms in other countries, they may grow more willing to promote them also in their own, and so by God's blessing win back many to the old Church of Utrecht who are now living under the baneful influence of Ultramontaniam. Meanwhile their own traditions of the necessity of personal piety and of a firm adherence to Catholic truth may exercise a great influence for good among those with whom they are now so closely allied.

For the present there is need of patience. On the Sunday morning the Latin Mass with no Communion was very chilling. It seemed a great opportunity lost, when hundreds of such varied nationalities—we Anglicans included—might have knelt at the same altar and have together spiritually received the body and blood of Christ in His Blessed Sacrament. But, at least, we were privileged to listen, all together, to the faithful preaching of His glorious Gospel, by His truly apostolic servant, Bishop Reinkens; and, if we are patient, the Intercommunion also, which there ought to be, will come in time. Let us hope that at the Second International Old Catholic Congress in 1892 that point may have been reached.

The day after the Congress, a Conference was held at Bonn of the

five Old Catholic bishops, with the addition of Pfarrer Cech as Diocesan Administrator for Austria, who is henceforth to have a seat in these Episcopal Conferences.

Several encouraging events have happened since then. On Sunday, the 5th October, Bishop Reinkens consecrated a new Old Catholic Church at Hesslock, in the Grand Duchy of Hesse, where the congregation have shown much energy and zeal. A fortnight later Diocesan Administrator Cech consecrated, amid much enthusiasm, a new church that has been built by the untiring efforts and self-sacrifice of the Austrian Old Catholics at Dessendorf, in the Iser Mountains, Bohemia, and, on the 12th October, Pfarrer Ledwina was inducted by the Vicar-General, Professor Weber, acting for Bishop Reinkens, in his charge as the first pastor of the newly formed Old Catholic congregation at Berlin, the almost exclusive use of the handsome Church of the Holy Spirit having been granted for his ministrations.

R. S. OLDHAM.

Notices.

The Saracens. By ARTHUR GILMAN, M.A. [Fisher Unwin, 1889, pp. 493.]

Although **The Saracens** is condensed and cast into the light mould of the **Story of Nations**, it is evident that Mr. Gilman has thoroughly studied his subject—indeed we may say, in putting down this book, as we like to say of the favourite plays of old authors, that we feel as if “it had all happened yesterday,” so bright is the light he throws on the events of eleven centuries ago. For it is with his life of Mahomet that we are specially pleased. The numerous conversations he has resuscitated from the oblivion into which mere words are only too likely to fall are very interesting, and help to give life to the picture. Like a true dramatist, he does not introduce us too suddenly to the principal person, but leads us up from the beginning into events of increasing interest.

When we read about the genii, we do not generally realise how earnestly the Arabs believed in them, or that, in truth, they looked upon them as angels “created of pure fire” who fell through disobedience. “All the genii were once good, and had their laws, prophets,

religion, and regular government, but long before the time of Adam they became uneasy under a monotonous and regular life, and tried to overthrow the original condition of things. They rebelled . . . Allah sent against them legions of creatures who were still more spiritual than they, angels, who had been created not from clay, not even from smokeless fire, but from pure light."

We pass over the history of the Kaaba, and the events preceding Mahomet's birth, among which are specially notable the almost miraculous preservation of his father, Abdalla, (p. 32) and the account of the "seekers of light," and come to the beginning of the prophet's ministration, where the first thing that strikes us is the strength of perseverance that he showed through twelve years of failure and mocking, before his successes began.

One cannot admire too much the daring belief in himself which led Mahomet victoriously through life. No doubts as to his mission, no fear when declaring Allah's will to men, no pangs when declaring his own as Allah's. Southey makes Haruth and Maruth reply to the great question of Thalaba's life, "The talisman is *Faith*." Mahomet's talisman was *Faith in himself*.

Another cause of success was that he retained his nationality; Never for a moment was he anything but an Arab of the Arabs. From first to last he was loyal to his friends, implacable to his enemies; he began his mission by secret assassination, and ever resorted to this means of getting rid of an opponent, his self-indulgence was limited only in respect of clothes, and wine, and idols, and a fresh sura was invented for each fresh crime his inclination led him to perpetrate. We are obliged to Mr. Gilman for pointing out his weakness as well as his strength. In these days, when it is the custom among many people to speak of "Mahomet," "Paul," and "Buddha" on an equality, it is well to note the excesses which have marked the steps of religious reformers who are content to satisfy the high aspirations and base passions of their own countrymen. Such men may be successful in the nation that produced them, but can never attain to the proselytising of the world—a hope alone reserved for Christ and His followers.

The account passes from the great Prophet and his work to his successors, their external conquests, their internal dissensions. Like the French at the time of the Revolution, their armies, confiding in their generals, conquered abroad, while their quondam rulers were tearing each other to pieces at home. Not confining himself

to the better known events of the conquests of Africa, Spain, and the Eastern Empire, Mr. Gilman tells of the struggles in the east with "the proud Syrians, with their Biblical memories; the rich and powerful Persians; the dwellers in Armenia and Mesopotamia; the Egyptians, and the tribes on the borders of Kathay;" and, finally, with the vast Turkish hordes which broke down the Saracenic power and destroyed the Khalifate (1261), and were then pushed on to Europe by the Mongols and Tartars.

We notice an inexactness in the chapter on the Ommiads, or Oméades, as Mr. Gilman spells the word. The west Goths are described as "furious" invaders of Spain, who overthrew the Roman power three centuries before the Saracenic conquest of the Peninsula, and were themselves converted to Christianity a century and a half later (p. 325). The "furious" invaders were rather the Suevi, Alani, and Vandals, who swept over the Pyrenees in 409 and broke the Roman power. The Goths were from the beginning civilised in comparison with these wild clans, and they entered the Peninsula as Christians, whether we date the entry from the invasion of the country by Ataulphus, A.D. 411, or its reduction by Euric half a century later. In 589 they were converted, not from heathendom to Christianity, but from Arianism to what was then known as Catholicism.

Ἀκολουθία τοῦ ἁγίου Βαπτίσματος τῆς Ἀρμενικῆς ὀρθοδόξου Ἐκκλησίας. Μεταφρασθεῖσα ἐκ τοῦ Ἀρμενικοῦ ὑπὸ Δημητρίου Ι. Χ. Τζολακίδου. [Constantinople, pp. 83.]

We have already laid before our readers an account of the Armenian Liturgy translated into Greek by Demetrius Tzolakides. We have now before us the same gentleman's version of the Armenian Baptismal Services, the Armenian text being on one side of the page and the Greek on the other. Mr. Tzolakides appears to have devoted himself to the task of promoting a union between the Greek orthodox and the National Armenian Churches, and these publications, are made by him with a view to convincing the members of each communion that the members of the other are orthodox. He has shown that neither in the Liturgy nor in the Baptismal Office of the Armenian Church is there a trace of the Monophysite heresy with which it is charged. "And, indeed," he says in the preface of the present treatise, "it is a very wretched thing that, on account of un-

pardonable misunderstandings on both sides, these two sister nations should remain separate from one another, and entertaining hostile sentiments towards each other, seeing that they are not only the children of the same Church of Christ, but have undergone the same fortunes and have been so identified in matters of religion and otherwise, that they only require the bonds of brotherhood between them to be restored, to bring them both to that state of improvement and well-being which all desire" (p. 3).

Tzolakides adds to the Baptismal Office the Confession of Faith made by the Catholicos Nerses and letters which passed between Nerses and the Emperor Manuel Comnenus and the Œcumenical patriarch Michael, in which the Emperor objected to the Armenian statement of doctrine, and Nerses explained and defended it. Nerses declares that the Armenian Church held that there were two Natures in Christ, the divine and the human, but that these two Natures were indissolubly united in him, and for this reason they sometimes spoke of His one Nature just as Cyril of Alexandria did. "If we use the expression of one Nature, don't let any one suppose that we use it in any other sense than because of the inseparable union of the two Natures; and this we have learnt from the orthodox doctrine of the Church, and particularly from S. Cyril of Alexandria, who wrote thus. . . . Having, then, these guides in the way of truth which leads to God, we allow both expressions, saying that the Nature of the Word after incarnation is one, after S. Cyril, on account of the ineffable union, and two, after Gregory the Theologian, on account of the unalterable and unchangeable character both of the divine and the human nature. We anathematise all who speak of one Nature in Christ on account of any other thing than because of the inseparable and indivisible union of the two Natures" (p. 65—69).

The Patriarch Michael ends the correspondence by showering praises both upon the Emperor and the Catholicos.

It would seem that the Armenian Church never adopted Eutychianism, which, Nerses says, held the dogma of one Nature *κακῶς*, in a heterodox sense, but it used the term One Nature, and refined on the orthodox diction in such way as to make the Byzantines suspect it of Monophytism, while it in turn suspected the Byzantine Church of Nestorianism. Tzolakides dedicates his work to the Œcumenical and the Armenian Patriarchs conjointly.

Melchiorre Cano. Teologo e Filosofo del secolo XVI. e la sua opposizione all Aristotelismo della scolastica. Studi storico-critici di F. Cicchitti-Suriani del R. Liceo di Aquila. [Aquila, 1860, pp. 126.]

Signor Cicchitti has produced many philosophical works since he has held the post of Professor in the Liceo of Aquila. One or two of these we have already noticed. The present pamphlet deals with Melchiorre Cano in his relation to Scholasticism. He is a man less known, Professor Cicchitti thinks, than he deserves to be, and the first chapter gives a short sketch of his history.

A Spanish theologian, and Professor at the University of Salamanca, he was sent as a representative to the Council of Trent, where he showed himself to be in favour of reform in disciplinary matters. He was a strong opponent of the Jesuits, being himself a Dominican, and it was through his influence that the Cardinal Archbishop of Toledo refused the Jesuits admission into his diocese in the character of confessors. It was said to have been by a clever stroke of Jesuit intrigue that he was sent into honourable exile as Bishop of the Canaries, from the University of Salamanca, where his presence was inconvenient. He was equally opposed to the Reformers, and he discovered 141 heretical propositions in the Catechism, which served as the groundwork for the prosecution of Archbishop Carranza by the Inquisition. He died at Toledo at the early age of thirty-seven.

The book by which he is best known is his *Loci Theologici*, in which he argues against scholasticism and the blind obedience paid to Aristotle by the Schoolmen. It was to his credit that he felt that the Aristotelian *cultus*, as taught in his day, was wrong, but his arguments against the Stagyrte are of the weakest. Cicchitti thinks that the study of Cano's works would be beneficial, but at present they are frowned down by the prevailing ecclesiastical sentiment, for "the Jesuits cannot pardon Cano the audacity for having written *De Secta Jesuitarum*, and having used the words 'God is faithful, by whom ye have been called into the company of His Son, and as that company is without doubt that of Christ, they who claim that title to themselves must take heed that they be not like heretics in falsely asserting that the Church is confined to themselves'" (p. 115).

Melchior Cano did, or rather failed in his attempt to do, some good in his lifetime by his opposition to the early Jesuits, and his resistance to Scholasticism, but, *pace* Professor Cicchitti, we do not see any

sufficient merit in his writings to make it desirable to take them down from their shelf on which they slumber peacefully. He was a Dominican Monk, and it is difficult to say whether the Dominicans or the Jesuits were the most dangerous foes to piety and thought in the sixteenth century.

Professor Cicchitti shows himself well up in his subject, both on its historical and its philosophical side.

Two of the most valuable reprints of the papers read at the late Church Congress, held at Hull, are the Rev. Morris Fuller's *Relations of Church and State*, which contains a great deal of information in respect to Episcopal and Archiepiscopal jurisdiction, and Rev. M. Kaufmann's *Socialism*, which, like most of this writer's utterances on the subject, is full of thought and matter. From Professor Lumby's paper on *Home Reunion*, we quote the following excellent remarks.

"I feel sure it would help on the cause of Christian union if English Churchmen would study carefully the many movements on the Continent by which men are trying to cast off the erroneous teaching of the Roman obedience without breaking away from the unity of the Catholic faith. It is a subject commended to Churchmen by the late Lambeth Conference, and the materials for its study are very abundant. The efforts to which I allude are being made in Spain, in France, in Switzerland, in Germany, in Holland, even in Italy itself, and they are a repetition of those struggles in which our forefathers in the sixteenth century were engaged, and which they carried to a successful issue. Much of what was then gained and left to us as an heritage is hardly appreciated as it ought to be. If we may judge from the way in which the Prayer Book is dealt with, there are some who think our reformers did not go far enough, but still more who act as if they had gone too far. Now, if we would bring back to ourselves the full significance of what the Reformation movement was, I know no better course than to watch the efforts of these Continental reformers, and compare what they are doing with what Englishmen did in the days of old. Such a study would bring new life into our Reformation history, and would make plain to us the reasons why some things which we may deem indifferent were rejected and some things retained, and would teach us the deep importance which our reformers attached to many observances which in later times we have allowed to fall into disuse and neglect, and would set before us clearly the teaching and practices which our forefathers found perilous to the purity of the Catholic faith. For it is our own history repeating itself.

"And the study of which I am speaking, if allowed to have its perfect work, would act as a lesson for us Churchmen in more than one direction. Those who have strayed, be it by neglect or innovation, from the pattern which our reformers left for us, would, on the one hand, be stirred up to new loyalty and zeal, and, on the other, be warned from the introduction of rites

and ceremonies, innocent, it may be, in themselves, but which past experience in our own country, and present experience on the Continent, show may become very fruitful sources of error.

"In this way, I believe, the more divergent sections of the Church of England (alas! it is sad that such language should be possible) would be drawn together, and the peril of our great variety be thereby somewhat abated, and in this manner the first step taken towards Home Reunion, greater unity among Churchmen themselves. Then our Church would be presented to those who are without in a less divided condition than at present, and so more likely to attract them to her. Now, when they wish to frame an indictment against us, to give a reason against union, they draw a picture of one extreme party and put that forth as a true representation of the Church of England.

"Our Church has presented such an attractive spectacle, she has won such approval from Nonconformity in times past. A very learned student of history, whose early life had been spent amid the teaching of the Reformed Church of Geneva, and his later life in the non-Episcopal Evangelical Church of France, wrote of the Church of England in the following terms: 'Unless I am much mistaken, the most wholesome part of the Reformation is in England, where, along with the love of truth, there prevails also a love of antiquity.' So wrote Isaac Casaubon. He lived in the same times as Archbishop Bramhall, and such was the admiration he felt for the Church of England as she then presented herself through her Episcopal divines to the eyes of Nonconformity, that Casaubon's son became a clergyman in the Church of England, and subsequently a professor of theology in the University of Oxford. Which things might be made to serve as an allegory, an allegory which we of the present day should be wise if we set about translating into fact in the Church's life.

"But to do this we must cling close, be very loyal, to that true teaching, that Christian verity, of the Church of our fathers, which won the praise which you have just heard, and we must seek not after mediæval antiquity, but after that primitive antiquity to which our reformers did their utmost to go back. If we of this generation thus labour for unity within, we may make our Church the glory of the Christian world, and the next generation may venture to frame schemes for reunion and intercommunion with more prospect of success than, I believe, any such schemes are likely to meet with at present."

Professor Thordén continues his useful work of making known in Sweden the affairs of the Old Catholic Churches. His two last pamphlets are **Gammalkatolska Kyrkan i Holland** (pp. 15), and **Gammalkatolicismen och dess ledande Män i Europas romanska länder** (pp. 56). Professor Thordén has presented a copy of these pamphlets to the Archbishop of Canterbury and to the Anglo-Continental Society.

THE ANGLO-CONTINENTAL SOCIETY.

THE most important event of the past year has been the meeting of the First International Old Catholic Congress, which was held at Köln on the 12th, 13th and 14th September. It proved a very successful gathering, and was remarkable, not merely for the large numbers who attended it, but for the Catholic spirit and brotherly unanimity which prevailed throughout. The union of the Old Catholic churches of Holland, Germany, Switzerland and Austria, the foundation of which had been laid in the year previous by the Joint Declaration of the bishops, was completed by the cordial co-operation of all the Delegates, clerical and lay, who met together on equal terms from all those countries. But the cause of Christian unity was still further served by the hearty welcome that was given to the representatives of the French and Italian reformers, Pere Hyacinthe and Signor Cicchitti, as well as to the numerous friends who had come from England, Russia and America, foremost amongst them the Lord Bishop of Salisbury—and to the German Protestants, who found a noble leader in Professor Nippold. A full account of the Congress appears in the December Number of the *FOREIGN CHURCH CHRONICLE*, written by one of your Secretaries, who was present.

Austria.—At a Conference of the Old Catholic Bishops held at Bonn on the 15th September, it was agreed that till Austria should have a bishop of its own, Pfarrer Cech as the formally recognised Diocesan Administrator (*Bisthums-verweser*), should have a seat at the biennial Episcopal Conferences, and that the Austrian Old Catholic church should be taken into the Union already existing of the Dutch, German and Swiss Old Catholic churches. It is to be hoped that this important step may assist towards the much-desired foundation of an Austrian bishopric.

Meanwhile the Old Catholic cause in Austria continues to make satisfactory progress. On Sunday, the 19th October, the new church at Dessendorf, in the Iser-Gebirge, was solemnly dedicated by Pfarrer Cech amid much enthusiasm. And there is hope at last that the congregation which is to worship in it will now receive official recognition by the State.

Germany.—Much excitement has been caused during the past year

by the high-handed action taken by the Bavarian government, immediately after the death of Dr. von Döllinger, towards the Old Catholics. Up to that time they had been regarded by the State as "Catholics" in the same sense as the Roman Catholics, and as sharing, therefore, with them the same privileges. But in March last a decree was issued which declared them to be no longer Catholics; and they were thus deprived of those privileges, and of certain Government grants from ecclesiastical sources which they had hitherto enjoyed. The Bavarian law recognises, in addition to the established Roman Catholic Church, "Public" and "Private" religious communities. For the present the Old Catholics are treated as forming one only of the latter; but almost the only drawback which this involves is that they cannot build—or use—bell towers for their churches. And they hope before long to obtain recognition at least as a "public" religious body. Their former position was always an anomalous one; and, while they have now suffered some pecuniary loss, they have gained more freedom. With admirable courage they have promptly used this freedom to ally themselves more closely than was possible before with their brethren in other German States. They are now entirely under the jurisdiction of Bishop Reinkens, and there can be little doubt that they will before long adopt certain reforms—such as the abolition of the compulsory celibacy of the clergy—in which they had not hitherto shared.

In other places there have been some very encouraging events. On Sunday, the 5th of October, a new church (Christchurch) at Hessloch in the Grand Duchy of Hesse, the erection of which has been the result of remarkable energy and zeal on the part of the congregation, was consecrated by Bishop Reinkens. The consecration service, which was conducted throughout in German, made a deep impression, and at a banquet which followed there was much enthusiasm. A telegram, expressive of loyalty, sent to the Grand Duke Louis, was responded to by him with the words "I rejoice, and thank you for thinking of me on your festal day."

On the following Sunday, October 12th, Pfarrer Ledwina entered upon his duties as the first pastor of the Old Catholic congregation at Berlin. The almost exclusive use of the handsome church of the Holy Spirit, in the centre of the city, has been granted to them, and there is every prospect of a success, which in the capital of the German Empire, may become of much importance.

Switzerland.—The chief events which have to be recorded are the

decision of the Law Courts and the Central Government adverse to the claim of the Old Catholics to the use of the Mariahilf Church at Lucerne, and their consequent determination, in concert, it is hoped, with the American Church, to build a Church of their own, towards which £2,800 has been already collected, almost entirely from Old Catholic contributors. There are now 57 priests working under the jurisdiction of Bishop Herzog, 26 of whom have been at various times ordained by himself, and the bishop speaks with particular hopefulness of the younger clergy. The number of children receiving religious instruction continues to increase; and much good work is being done by ladies' associations in several towns where Christian-Catholic congregations exist.

Holland.—We have good hope that the long inactivity of the Old Catholic Church of Utrecht is coming to an end, and that, ceasing to offer herself as a target to the shafts of her adversaries, she is about to join with the sister churches of Germany and Switzerland, in a warfare which to be successful must be aggressive as well as defensive. History points her to the Gallican remnant in France as a sphere in which she is bound to exercise a protective superintendence in the present distress. The large numbers by which she was represented at the late Congress of Cologne was a happy and healthy sign of life, which has shown itself also in the erection of a new Church at Ymnden.

Italy.—The church which has been building for Count Campello's congregation at Arrone is drawing near its completion, and the work in that town and its neighbourhood is being kept up as before. Count Campello has paid a visit to England during the year and has addressed nine or ten meetings on behalf of the Italian movement. He has been courteously received by the Archbishop of Canterbury, the Bishop of London, Mr. Gladstone, and others, and he spent some days with one of your secretaries at Blickling Rectory in consultation over the Italian Liturgy, after which he returned to Italy, seeing Bishop Herzog on his way back. In the month of April some accusations were made against the Count at the instance of Signor Ambrosi, who had been dismissed as unworthy to take part in the work, and these accusations were forwarded to the Bishop of Salisbury. The Bishop requested Canon Thornton, in company with a Roman Catholic layman of well-known character, to make an investigation into them on the spot, which he did, with the result of finding the charges not only not proved but completely disproved.

Count Campello is continuing his work in Umbria, and is also devoting time and thought to the task of the revision of the Italian Liturgy, which we hope may be finished by the end of the year, and the book published in 1891.

Signor Janni has been ordained deacon and priest in the course of the year by Bishop Herzog. His examination for Holy Orders was held by Canon Thornton at the request of the Bishop of Salisbury, to whom the examination papers were submitted; and his Lordship, having declared himself well satisfied with them, commended him to Bishop Herzog. Signor Janni is carrying on the mission begun last year at San Remo, and is conducting the *Labaro* with remarkable success.

Signor Luzzi was at the same time, after a like examination, ordained sub-deacon by Bishop Herzog. He remains at Berne for a year's training under the eye of Bishop Herzog as a theological student at the University. We have given £10 towards his expenses during the year.

The Rev. Signor Cicchitti has been obliged to give up his post in the Liceo at Aquila on account of the health of his wife. But he remains on the list of Government professors, as *Professore Titolare*, by Royal Decree, with leave of absence from his duties for a year. He proposes to spend this year in Rome, teaching and training young men for the ministry of the Church. At the end of the year he expects to receive an appointment to a professorship, either in Rome or elsewhere, which he believes will not be incompatible with his home teaching of theological students. Signor Cicchitti attended the Old Catholic Congress, held in September at Cologne as the representative of Italy. We considered it so desirable that the links between the Italian and the other Old Catholics should be thus drawn closer, that we supplied him with £10 towards the cost of his journey.

The Rev. F. Boccaccio continues his military service at Perugia, but still maintains his congregation at Terni. Naples, Perugia, Ventimiglia, and the Umbrian stations of Ferentillo and Monte Franco are ready for Old Catholic ministrations.

A summary of doctrines has been put forth by Count Campello and his associates, the first article of which is as follows:—

“The Italian Catholic Church is the Congregation of all Italian Catholics, who acknowledge as the only Head and Lord of the Church Jesus Christ, under whose headship, in union with its own Bishops, Ministers, and Deacons, it governs itself with entire autonomy, For the foundation of its doctrines it has the Holy Scriptures, but it also

holds in high estimation the concordant Apostolic and Patristic Tradition of the first centuries of the Universal Church so far as it is not opposed to Scripture, and as it was formulated in their uninterpolated text by the first four Œcumenical Councils—(a) The first of Nicæa (A.D. 325); (b) The first of Constantinople (A.D. 381); (c) The first of Ephesus (A.D. 431); (d) The first of Chalcedon (A.D. 451); to which the undivided Church of the East and West has fully adhered; while it is especially important to us Italians to preserve the ancient faith as it existed in the glorious pontificates of Leo and Gregory the Great."

France.—We have good hope of the Gallican remnant in France being knitted on to the ancient Church of Utrecht—a union from which each of the parties may derive strength and benefit. We have received from M. Loyson a paper addressed to him on the subject by Bishop Cleveland Coxe (who has taken an eminent and wise interest in the matter, and has been acting for the American Church), recommending this course to him. M. Loyson's presence at the International Old Catholic Congress, where his speeches were enthusiastically received, will have been conducive to the success of this proposal.

Canon Fremantle has made a proposal of raising a sum of money which being invested may produce a modest annual return available for the support of M. Loyson. We have given £10 towards the required amount, and one of our members has given a very much larger sum.

On October 12th M. Bouland, formerly Chamberlain to the Pope and Honorary Canon of Rheims, took charge of the Church in the Rue d'Arras, as its Rector.

Spain and Portugal.—Señor Cabrera, the Bishop elect of the Reformers in Spain, is anxious that his candidates for Holy Orders should have, for one of the text books in which they are to be examined, Bishop Harold Browne's Exposition of the Articles. We have already published the greater part of this standard work in Spanish, and we have asked Señor Cabrera to complete it by translating the part that we had omitted, that is, the Exposition of the first five Articles. The Spanish Reformed Church having adopted the XXXIX Articles as their own, it is the more necessary that this work should be in the hands of all the clergy, and it is interesting to know that an identical manual of doctrine will be used for candidates for Holy Orders among the Spanish reformers and in the English Church.

The East.—The Archbishop of Canterbury having requested us to

circulate among the Eastern Prelates the report of the last Lambeth Conference, we resolved to purchase a certain number of the volume prepared by the Very Rev. Dean Davidson, and published by the Society for Promoting Christian Knowledge, containing the Reports of the Conferences of 1867, 1878, 1888, and to present copies to the Patriarchs and other dignitaries of the Oriental Church. On making application to the Society for Promoting Christian Knowledge, we obtained copies for this purpose, kindly granted to us at half price, and they have been forwarded to leading Ecclesiastics in the East and to Professors in the Universities of Athens and St. Petersburg. A certain number have been personally presented by our Corresponding Secretary, the Rev. C. G. Curtis of the Memorial Church, Constantinople. We have to regret the retirement from his high office of Nicodemus, Patriarch of Jerusalem, who has in so many ways shown his goodwill towards the Anglican Church, and the death of Joannides, Bishop of Kition, in Cyprus.

Home.—The most important event to us is the declaration of the impending resignation of his diocese by our President, the Lord Bishop of Winchester. We are thankful to know that this resignation will not separate from us our venerated and beloved President, as he has consented at our urgent request to retain his connexion with us, though we shall not expect to see him presiding at our meetings with the constancy which he has shown for the last twenty-seven years. We have already, in an address to him on his Golden Wedding, recounted the many benefits that we have received from him, and we deeply value the marks of commendation and approval of the Society's principles and methods with which in response to that address he honoured us.¹³ We trust that the comparative leisure which he will now enjoy will preserve his health for many years to the benefit of the Church of God.

We have been glad to contribute to the greater circulation of the Lord Bishop of Salisbury's Letter, *De Successione Episcoporum in Ecclesia Anglicana*, which will we trust have removed from the minds of the Dutch Old Catholics, to whom it was addressed, the doubts that they may have entertained on the subject, arising from ignorance or instilled by craft. We also took measures to increase the circulation of the Report of his Lordship's visit to Bohemia, which may have the effect of removing some ignorance on the side of English churchmen. We have published a leaflet in French entitled *Qu'est-ce*

¹³ NOTE.—See FOREIGN CHURCH CHRONICLE for September, 1890, p. 131.

que l'Eglise Anglicane ? compiled by one of our members well acquainted with the Continental mind both in Germany and France, the Rev. G. E. Broade, which from its very shortness may we trust be found very useful. It covers only two pages, and to encourage its circulation we have resolved to offer it at the small cost of one shilling for fifty copies. In the short compass of six paragraphs it supplies, to those that do not know us, a just and fairly comprehensive view of what the Anglican Church is. Archdeacon Clark, of Antigua, has presented to us 80 copies of his work (in Latin) on the Episcopal Succession in the Church of England (in addition to 20 purchased by us), and Dr. Nicholson has given us 340 copies of the Second Part of his book on the Swedish Church. To both of these gentlemen we return our thanks.

We have received during the year the sum of £117 to be given as a memorial of Dr. von Döllinger towards the endowment of an Austrian Old Catholic Bishopric. Sir Walter Farquhar, from whom the proposal emanated, has added ten per cent. to the contributions otherwise made. We regret with him that he has not been called upon, in accordance with the condition of his offer, to pay a larger sum. The sum that we have now in hand for that endowment is £257 6s.

Messrs. Rivington having retired, we have transferred the publication of the FOREIGN CHURCH CHRONICLE, and the custody of the publications of the Society, to Mr. Reginald Berkeley, 29, Paternoster Row, by whom the September and December numbers of the FOREIGN CHURCH CHRONICLE have been printed and published. We hope that the energy of a young publisher may extend the circulation of the periodical. Our publications have lost the advantage of being on sale in so frequented a shop as Messrs. Rivingtons', but they will be promptly supplied on an order being addressed to Mr. Berkeley; and we are taking measures to place them on view elsewhere.

We have lost by death from our list of Vice-Presidents, Bishop Lightfoot and the Earl of Carnarvon, and have added to it the Bishops of Durham, Bangor, and Clogher. From our General Committee we lose the Rev. T. H. Tooke, and have added the Warden of St. Augustine's College, the Dean of Norwich, and the Rev. H. Farley. The Rev. T. A. S. White has become our Corresponding Secretary at Baden-Baden, and has taken charge of some of our German and other publications originally in the care of Mr. Chr. Benson, of Wiesbaden, whose unexpected death we have deeply to lament.

OBJECT AND RULES OF THE SOCIETY.

I.

THE object of this Society is—

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.
2. To help forward the Internal Reformation of National Churches and other religious communities, by spreading information within them rather than by proselytising from them.
3. To save men, whose religious convictions are already unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity which they may be able to embrace.

II.

The means adopted by the Society are—

1. The publication, in different languages, of books and tracts, illustrative of the doctrine, discipline, *status*, and religious spirit of the English Church, and of the character of her Reformation.
2. The dissemination of these books and tracts, together with the S.P.C.K. versions of the Bible and Prayer Book—
 - (1) by the voluntary agency of travellers, of British and American chaplains, and other residents;
 - (2) by the agency of foreign booksellers and *depôt*-keepers;
 - (3) by making them known through the agency of foreign journals.
3. The employment of native agents where it is thought desirable.
4. The employment of one or more Travelling Secretaries, or Agents, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation, and the example that it offers to other National Churches and religious bodies.

III.

The Society consists of Patrons, Committees, Officers, and Ordinary Members. Ordinary Membership is constituted by subscriptions and donations, or by the use of daily prayer for the Society and its objects; but it shall be competent to the General Committee to refuse, at their discretion, the privilege of becoming or of continuing a member of the Society. Subscribers of one guinea and upwards are entitled to a copy of each publication issued by the Society during the year for which they have subscribed, and donors of ten guineas to a copy of all the Society's future publications. The Patrons, Officers, and Members of the Book Committee are *ex-officio* Members of the General Committee.

IV.

All publications of the Society are submitted to the Book Committee for its sanction before they are issued.

V.

Any member of the Society may appeal to the Episcopal Referees in respect to the orthodoxy of any publication, and the decision of the Episcopal Referees shall in any such case of appeal be final.

VI.

The following prayer is recommended to be used with a special view to the operations of the Society:—

"Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church, fill it with all truth, and in all truth with all peace: where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is

right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake, Amen."

VII.

The following Prospectus has been issued by the Society :—

"The purpose of this Society is to make the principles of the Church of England, her doctrine, discipline, and *status*, better known upon the Continent of Europe, and throughout the world, than is at present the case.

"That there exists the greatest misrepresentation and misconception of her true character, both amongst Roman Catholics and Protestants in the West, and an almost total ignorance respecting her in a great part of the East, cannot, unhappily, be doubted.

"Can her children be justified in sitting down without an effort to do away with this misconception and this ignorance? Is such a course compatible with a true and loyal love for their spiritual Mother, or with a quick-eyed zeal for God's Truth? If we really love the Church of England, ought we not to defend her from misrepresentation? If we have an assured confidence that what she teaches is the truth of God in its purity, ought we not to lift up the beacon-light of her example to others, Romanists, Protestants, and Orientals?

"The Anglo-Continental Society consists of English, Irish, Scottish, Colonial and American Churchmen. It will not willingly go one step beyond, or fall short by one step of, the teaching of the Church of England. Whatever effect it may hope to have upon foreign minds, it will endeavour to produce by a straightforward exhibition of the principles of the English Church, not by ignoring the differences which exist between ourselves and other bodies of Christians.

"It is the belief of the Society that, if unity is ever to be restored to the whole body of divided Christians, it will be on the basis of the faith of the Primitive Church, which is likewise the faith of the Anglican Church.

"There is a Primitive School in Germany, Switzerland, Austria, France, Italy, and Scandinavia; and there are in Spain and South America many who have learnt to disbelieve in the Papal Theory of Unity. With the former the Society is anxious to co-operate, and is co-operating; to the latter it desires to point out what it believes to be the more excellent way. At the same time it wishes it to be understood that its object is not to proselytize individuals, but to help towards the reformation and revivification of Churches and communities.

"Its primary aim, as has been said, is to procure an intelligent appreciation of the principles of the Church of England by those who are now ignorant of them. Such an appreciation can be fraught with no evil result to the English Church; it may have considerable effect for good on other National Churches and religious bodies. Let it bear its legitimate fruit.

"The ground thus occupied is covered by no other Society. The place thus filled is left vacant both by the Foreign and Home Societies which serve as the organs of the Church.

"The Committee invite a much larger support, in order that they may carry out the object of the Society far more perfectly and extensively than they have yet been able to do."

OFFICERS OF THE SOCIETY.

Patron and President.

The-Right Rev. EDWARD HAROLD BROWNE, D.D., Lord Bishop of Winchester.

Patrons and Vice-Presidents.

The Most Rev. the LORD ARCHBISHOP of CANTERBURY.
The Most Rev. the LORD ARCHBISHOP of YORK.
The Most Rev. the LORD ARCHBISHOP of ARMAGH.
The Most Rev. the LORD ARCHBISHOP of DUBLIN.
The Most Hon. the MARQUIS of SALISBURY, K.G.
The Most Hon. the MARQUIS of LOTHIAN, K.T.
The Right Hon. the EARL of SELBORNE.
The Right Hon. and Right Rev. the LORD BISHOP of LONDON.
The Right Rev. the LORD BISHOP of DURHAM.
The Right Rev. the LORD BISHOP of BANGOR.
The Right Rev. the LORD BISHOP of BATH AND WELLS.
The Right Rev. the LORD BISHOP of CARLISLE.
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The Right Rev. the LORD BISHOP of ST. DAVID'S.
The Right Rev. the LORD BISHOP of TRURO.
The Right Rev. the LORD BISHOP of CLOGHER.
The Right Rev. the LORD BISHOP of DERRY and RAPHOE.
The Right Rev. the LORD BISHOP of ST. ANDREW'S.
The Right Rev. the LORD BISHOP of ANTIGUA.
The Right Rev. the LORD BISHOP-COADIUTOR of ANTIGUA.
The Right Rev. the LORD BISHOP of AUCKLAND.
The Right Rev. the LORD BISHOP of BARBADOS.
The Right Rev. the LORD BISHOP of COLUMBIA.
The Right Rev. the LORD BISHOP of DUNEDIN.
The Most Rev. the LORD BISHOP of FREDERICTON.
The Right Rev. the LORD BISHOP of GIBRALTAR.
The Right Rev. the LORD BISHOP of GRAHAMSTOWN.
The Most Rev. the LORD BISHOP of GUIANA.
The Right Rev. the LORD BISHOP of JAMAICA.
The Right Rev. the LORD BISHOP of MELANESIA.
The Right Rev. the LORD BISHOP of NEW WESTMINSTER.
The Right Rev. the LORD BISHOP of NIAGARA.
The Right Rev. the LORD BISHOP of NORTHERN AND CENTRAL EUROPE.
The Right Rev. the LORD BISHOP of PRETORIA.
The Right Rev. the BISHOP of CONNECTICUT.
The Right Rev. the BISHOP of ALBANY.
The Right Rev. the BISHOP of IOWA.
The Right Rev. the BISHOP of MINNESOTA.
The Right Rev. the BISHOP of NORTH CAROLINA.
The Right Rev. the BISHOP of OHIO.
The Right Rev. the BISHOP of TENNESSEE.
The Right Rev. the BISHOP of WESTERN NEW YORK.
The Right Rev. the BISHOP of HAITI.
The Right Rev. BISHOP CAMPBELL.
The Right Rev. BISHOP CLAUGHTON.
The Right Rev. BISHOP COURTENAY.
The Right Rev. BISHOP HALE.
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General Fund.

	£	s.	d.	£	s.	d.
Messrs. Rivington, for printing Report of the Bishop of Salisbury's visit to the Old Catholics, in Bohemia ...	1	2	6			
Ditto for printing the Bishop of Salisbury's letter, "De Successione" ...	21	15	6			
Ditto for printing circulars ...	2	2	0			
Ditto for engrossing address ...	3	3	0			
Ditto Commission ...	6	5	3			
Ditto for printing "Foreign Church Chronicle" for three quarters ...	112	7	6			
Mr. R. Berkeley, "Foreign Church Chronicle," for one quarter ...	23	2	6			
Official Journeys ...	23	16	2			
Rev. H. A. Boys, for the "Sion" ...	1	0	0			
Rev. H. N. Bernard ...	2	0	0			
Rev. M. Kaufmann ...	2	10	0			
Rev. T. A. White ...	1	6	0			
Books, &c., bought for use ...	5	11	5			
Carriage and Postage (including "F. C. Chronicle,")	39	4	2			
Advertisements ...	47	2	6			
Cheque Book and Account Book ...	0	18	0			
Mr. R. Berkeley for expenses of meeting at the Town Hall, Kensington, in December, 1889 ...	2	10	9			
				295	17	3

Italian Fund (A).

Count Giulio Tasca, from May 1st, 1890, to December 31st, 1890	20	0	0
--	----	---	---

Italian Fund (B).

Count Henry di Campello, per Miss Mayor ...	491	12	6
Ditto, for Church at Arrone ...	10	0	0
Ditto, for travelling expenses ...	3	0	0
Signor Luzzi, for expenses at Berne ...	32	0	0
Signor Cicchitti, per Miss Mayor, for publications...	10	0	0
Ditto, for travelling expenses ...	15	0	0
	561	12	6

Austrian Fund.

Transmitted to Pfarrer Cech ...	30	0	0
---------------------------------	----	---	---

Old Catholic Fund (C).

Transmitted to Bishop Herzog ...	5	0	0
----------------------------------	---	---	---

Swiss Fund.

Transmitted to Bishop Herzog ...	5	0	0
----------------------------------	---	---	---

French Fund.

Transmitted to Canon Fremantle for M. Loyson ...	10	0	0
--	----	---	---

Hogg Memorial Fund.

Transmitted per Prof. Lumby to Bonn for prize ...	5	0	0
---	---	---	---

BALANCE SHEET.—1890.

Dr.				Cr.			
To Balance in hand, 1889:—				Payments made:—			
viz.: General Fund...				General Fund...			
French Fund...	£	s.	d.	French Fund...	£	s.	d.
Italian Fund (A)...	18	16	4	Italian Fund (A)...	295	17	3
Italian Fund (B)...	5	7	3	Italian Fund (B)...	10	0	0
Alms Fund...	55	14	6	Old Catholic Fund (A)...	56	12	6
Spanish Fund...	5	2	4	Old Catholic Fund (B)...	5	0	0
House of Refuge Fund...	20	4	7	Old Catholic Fund (C)...	30	0	0
German Fund...	96	0	6	Austrian Fund...	5	0	0
Old Catholic Fund (A)...	1	17	8	Swiss Fund...	5	0	0
Old Catholic Fund (B)...	2	19	0	Hogg Memorial Fund...	5	0	0
Old Catholic Fund (C)...	0	9	4				
Hogg Memorial Prize Fund...	7	16	10				
Austrian Fund...	14	19	0				
Austrian Bishopric Fund...	10	15	7				
Swiss Fund...	139	10	0				
	7	3	2				
Scandinavian Fund, in the hands of Dr. May				Total Payments			
Contributions received:—				Balance in hand at Messrs. Coutts and Co.,			
				October 31st, 1890:—			
				viz.: General Fund...			
General Fund...	£	s.	d.	French Fund...	£	s.	d.
French Fund...	121	14	6	Italian Fund (A)...	49	15	11
Italian Fund (A)...	1	1	0	Italian Fund (B)...	9	17	4
Italian Fund (B)...	21	15	4	Alms Fund...	7	2	7
Old Catholic Fund (C)...	54	10	0	Spanish Fund...	35	12	0
German Fund...	7	1	0	House of Refuge Fund...	5	2	4
Austrian Fund...	6	2	1	German Fund...	20	4	7
Austrian Bishopric Fund...	33	7	6	Old Catholic Fund (A)...	96	0	6
Swiss Fund...	117	16	0	Old Catholic Fund (B)...	7	19	9
Scandinavian Fund...	5	4	0	Old Catholic Fund (C)...	2	19	0
Hogg Memorial Prize Fund...	1	0	0	Hogg Memorial Prize Fund...	0	9	4
Sales and discount...	5	12	6	Austrian Fund...	9	17	10
	129	19	6	Austrian Bishopric Fund...	15	11	6
				Swiss Fund...	14	3	1
					257	6	0
					7	7	2
Total Receipts	£	s.	d.	Scandinavian Fund, in the hands of Dr. May	£	s.	d.
	992	3	5		539	8	11
	£1510	10	4		38	11	8

VOL. XIII.]

MARCH 1, 1889.

[No. 49.

THE Foreign Church Chronicle AND Review.

PUBLISHED QUARTERLY.

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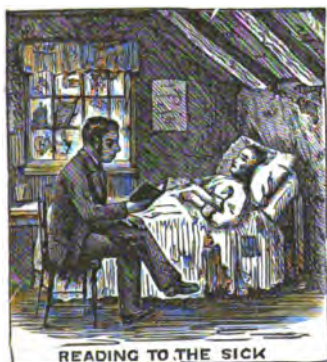
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